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RAMASEEANA

OR

A VOCABULARY

OF THE PECULIAR LANGUAGE USED BY THE

THUGS,

WITH

AN INTRODUCTION AND APPENDIX

DESCRIPTIVE OF THE

SYSTEM PURSUED BY THAT FRATERNITY.

AND OF

THE MEASURES WHICH HAVE BEEN ADOPTED BY THE

Supreme Government of India

FOR ITS SUPPRESSION.

86775

JACKSON MEMORIAL COLLECTION ASIATIC SOCIETY

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PREFACE.

MANKIND in considering the necessity of restraining those evil propensities which affect the life, property and character of their fellow men commonly appeal to three standards. 1st. The will of the Deity, as revealed to them in their scriptures, or interpreted to them by the expounders of their religion. 2d. The moral feelings of the circles of society in which they move. 3rd. The Penal laws in force and the character of their administration.

1st. The Thug associations which we are now engaged in suppressing have been taught by those whom they revere as the expounders of the will of their Deity, that the murders they perpetrate are pleasing to her, provided they are perpetrated under certain restrictions, attended by certain observances, and preceded and followed by certain rites, *sacrifices* and offerings. The Deity who, according to their belief, guides and protects them is ever manifesting her will by signs; and as long as they understand and observe these signs they all consider themselves as acting in conformity to her will; and consequently, fulfilling her wishes and designs. On all occasions and in all situations they believe these signs to be available if sought after in a pure spirit of faith, and with the prescribed observances; and as long as they are satisfied that they are truly interpreted and faithfully obeyed they never feel any dread of punishment either in this world or the next.

2d. The second standard to which men appeal is commonly more powerful in well regulated societies than the first, in checking the indulgence of their vicious propensities.

Where men are taught by a pure system of religion, that every act which robs their fellow men of life, of property, or of character, is a crime punishable in the next world, they are apt to believe that a deathbed repentance will appease a justly offended God, and secure their pardon; and in that state of body and mind in which men are most tempted to those crimes, they are all too apt to believe that death is yet far distant. But in such well regulated societies the *odium* of the circles in which men move for crimes which shock their moral feelings is a punishment sure and immediate, and consequently more dreaded. The circles of society in which these assassins by profession live and move are conciliated by their lavish expenditure of the booty they acquire on their annual expeditions, and by that amiable deportment which they find necessary to enable them to win the confidence of their victims while abroad, and which they continue to preserve at home, where they are commonly the most scrupulous in the discharge of their duties in all relations of life—the most liberal promoters of all social enjoyment, and the most rigid observers of every thing relating to cast and religion. In such circles, the dreadful trade of murder by which they earn their incomes, even when known or suspected, as it commonly is, hardly ever makes them odious; for the want of sympathy between men of different casts, or different places of abode is, unhappily, the grand characteristic of Indian society; and as long as these assassins forbear to murder in and about the places where they reside, and conciliate or keep in ignorance the local police authorities, they are sure of being cherished as among the dearest members of society. At least the most dangerous members of the associations are so, for the qualities which give them influence over their associates are precisely those which must endear them to the circles in which they move; and the greatest leaders are always those to whose arrest and conviction such circles of society oppose the greatest obstacles. In some cases the village communities among whom they

live and the local authorities in native states have a notion that they are under some supernatural influence, and dread the consequences of being made in any way instrumental to their punishment. Such people oppose their arrest and conviction as they would oppose the killing of a snake or a wolf; and in most parts of India a village community would lament *the killing of a wolf within their boundary* by one of *the* community as a great calamity though he *should have* destroyed a child a week among them. They consider the wolf as an instrument in the hand of God, and dread the consequence of any violence to it. From the same feeling many village communities believe it to be impious to prescribe medicine for the Cholera Morbus when it rages among *them*, considering it as a means used by *Davey* for the destruction of a certain portion of the human race, and consequently to be averted only by prayers and sacrifices. In appealing, therefore, to two out of the three great standards, the will of their God, and the moral feelings of their own circles of society, the Thug fraternity feels no necessity whatever to cease from murder; and the tradition or legend that the Deity at some remote period saved them the trouble of burying the bodies of their victims *by swallowing them herself, is, perhaps,* typical of a time when no human laws were in force for the *protection* of travellers against their depredations. There are many parts of *India still* in which they are accustomed to leave the bodies of their *victims* unburied having no fear of enquiry or pursuit from the local Governments.

3rd. From Penal laws and their administration they have rarely had any thing to fear in the Districts where they resided; and with their ordinary precautions seldom any from those in which their crimes were perpetrated. It was their rule never to rob before they had murdered the person to be robbed; never to suffer one of a party to escape except an infant for adoption, and to destroy all property that might by its recognition lead to their detection, or convert it into

money at a distance from home. With these precautions they had nothing to fear but their own disclosures; and to prevent these they adopted the most solemn oaths that their superstition admitted to bind each other to secrecy. In appealing therefore to the third great standard, they had little to restrain them from the prosecution of their dreadful trade from the fear of the criminal laws any where in force, since the quantity and quality of the evidence required by such laws for the conviction of men charged with crimes of such magnitude, could rarely be found.

Freed, as it were, from all those religious, moral, and municipal restraints which deter men from crimes in other Countries, they were invited to them by circumstances peculiar in great measure to their own. The practice all over India of sending remittances in the precious metals and jewels whenever the rate of exchange makes it in the smallest degree profitable to do so by men on foot and in disguise without any guard or arms to defend themselves, the necessity of drawing recruits for our armies from distant provinces, and of granting a certain portion leave to revisit their homes every year during the hot season, when they set out every morning before daylight in order to avoid the heat of the sun during the day. The mode of travelling *on foot or* on small ponies almost universal among those who have occasion to make long journeys of whatever rank or condition; their mode of providing and dressing their own food under the shade of trees by the way side without that communication with the people of the towns through which they pass, which could enable their friends to trace them when they disappear; the long tracts of grass and wood jungle through which all the roads pass; the little appearance of road that is any where to be found, and the consequent facility with which they are led aside by bye-paths *(Pugdundies)* into places chosen for murder—the number of such places in wood and grass jungles, rivers, ravines, and water-courses by which every road is intersected or bordered—the unreserved manner

in which travellers of the same cast mix and communicate, and the facility with which men can feign different casts—the right of search every where assumed by custom house officers, which obliges travellers to display the nature and value of the property they carry—the paucity of commercial intercourse between towns along any of the great lines of road leading *from and to the great seats of our Civil* and Military *establishments*, in a country where every village produces what its population demands, and consumes almost all that it produces save its raw agricultural produce—the slow rate of the transit where all produce is carried upon bullocks, and, consequently, the little chance the assassin has of being overtaken and interrupted in his operations—all these and many other circumstances peculiar to the country favored the growth of this system, and caused it to spread from one end of India to the other.

W. H. SLEEMAN.

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INTRODUCTION.

I HAVE, I believe, entered in this Vocabulary every thing to which Thugs in any part of India have thought it necessary to assign a peculiar term; and every term peculiar to their associations with which I have yet become acquainted. I am satisfied that there is no term, no rite, no ceremony, no opinion, no omen or usage that they have intentionally concealed from me; and if any have been accidently omitted after the numerous narratives that I have had to record, and cases to investigate, they can be but comparatively very few and unimportant.

2. Their peculiar dialect the Thugs call Ramasee; and every word entered in this Vocabulary is Ramasee in the sense assigned to it; while but few of them are to be found at all in any language with which I am acquainted. Their verbs have all Hindoostanee terminations, and auxiliaries, such as Kurna to make, Lena to take, Dena to give, Jana to go, Lana to bring, Dalna to throw.

3. Different terms have often been invented for the same thing by different gangs, situated at a great distance from each other. Many of the members of the seven original clans who emigrated into remote parts of India, after their flight from Delhi, had, perhaps, forgotten many of the terms in use among them before they had the means of forming new gangs out of the rude materials around them in their new abodes, or before their own children became old enough to obviate the necessity of raising new recruits from among their neighbours, and been obliged to adopt new ones. As the new gangs became too large to be satisfied with occasional murders upon the roads in their neighbourhood, they extended their expeditions into remote parts, and had frequent occasions of meeting and acting in conjunction with each other; when it became necessary that all should become so familiarly acquainted with the different terms used by different gangs to denote the same thing, as to be able to use them indifferently and at the moment when occasion required.

4. It is not perhaps above fifty or sixty years that the gangs of Hindoostan have been in the habit of frequently extending their depredations into the districts South of the Nurbudda; and to these depredations they were invited chiefly by the Pindaree system, which rendered the roads leading from these districts across the

Nurbudda to the Gangetic provinces, and to Hindoostan generally, very insecure; and caused the wealth to flow by those of Surgooja and Sumbulpore; and by the remittances made in jewels and specie from Bombay and Surat, to Indore and *Rajpootana after the* suppression of *that* system under the Marquis of Hastings, and the introduction of the opium monopoly into Malwa; which created on extraordinary demand for money to be advaneed to the cultivators of that article.

5. There are in almost all parts of India money-carriers by profession, who, though in the very lowest classes of society in point of circumstances, are entrusted by merchants with the conveyance to distant parts of enormous sums in gold and jewels; and sent without a guard, and often without arms to defend themselves. *Their fidelity,* sagacity, and beggarly appearance are relied upon as a sufficient security; and though I have had to investigate the cases of, I may say hundreds, who have been murdered in the discharge of their duty, I have never yet heard of one who betrayed his trust. It was generally by these men, that the merchants of Bombay and Surat sent their remittances in gold and jewels through Kandeish and Malwa to Indore and Rajpootana; and from the year 1824, to the commencement of our operations in 1830, the sums taken from them

by gangs of Thugs from Hindoostan, or Countries North of the Nurbudda were immense. Of the following sums, we have authentic records.

	Rs.
1826, at Choupara on the Taptee—murder of 14 persons at one time, and plunder of.....	25,000
1827, Malagow in Kandeish—murder of 7 persons at one time, and plunder of	22,000
1828, Dhorecote in Kandeish—murder of 3 persons at one time, and plunder of	12,000
1828, Burwahaghat on the Nurbudda—murder of 9 persons at one time, and plunder of.....	40,000
1829, Dhoree in Kandeish—murder of 6 persons at one time, and plunder of	82,000
1830, Baroda—murder of 25 persons, and plunder of.....	10,000

In the Choupara affair, 150 Thugs were engaged, and of these there are only 33 at large. In the Burwahaghat affair, 125 were engaged, and of these only 12 are now at large. In the Dhoree affair, 150 were engaged, and of these only 30 are now at large. In the Dhorecote affair, 125 were engaged, and of these 25 only are at large. In the Dholeea and Malagow affair, 350 were either present or within a stage or two of

the place and shared in the booty, and of these only 36 are now at large.*

6. There are Thugs at Jubulpore from all quarters of India; from Lodheeana to the Carnatick, and from the Indus to the Ganges. Some of them have been in the habit of holding, what I may fairly call unreserved communication with European gentlemen for more than twelve years; and yet there is not among them one who doubts *the divine origin of the system of Thuggee*—not one who doubts, that he and all who have followed the trade of murder with the prescribed rites and observances, were acting under the immediate orders and auspices of the Goddess Devee, Durga, Kalee or Bhawanee, as she is indifferently called, and consequently there is not one who feels the slightest remorse for the murders which he may, in the course of his vocation, have perpetrated or assisted in perpetrating. A Thug considers the persons murdered precisely in the light of victims offered up to the Goddess; and he remembers them, as a Priest of Jupiter remembered the oxen, and a Priest of Saturn the children sacrificed

* Total 136, but in reality there are only 69 of the Thugs engaged in these affairs now at large, as many were engaged in more than one of them. The total number engaged would appear to be 900, but in reality there were only between 500 and 600 for the same reason.

upon their altars. He meditates his murders without any misgivings, he perpetrates them without any emotions of pity, and he remembers them without any feelings of remorse. They trouble not his dreams, nor does their recollection ever cause him inquietude in darkness, in solitude, or in the hour of death.

7. I must at the same time state that I have very rarely discovered any instance of what may, perhaps, be termed *wanton cruelty;* that is pain inflicted beyond what was necessary to deprive the person of life—pain either to the mind or body. The murder of women is a violation of their rules to which they attribute much of our success against the system, because it is considered to have given offence to their patroness; but no Thug was ever known to offer insult either in act or in speech to the woman they were to murder. No gang would ever dare to murder a woman with whom one of its members should be suspected of having had criminal intercourse. In Bengal, Behar and Orrissa, and in the countries east of the Jumna and Ganges, they have not I believe yet ventured to violate this rule against the murder of females; and in the countries south of the Nurbudda river they have rarely violated it, I am told, except in the case of old women whom they could not conveniently separate from parties of travellers, or whom they supposed to be very wealthy. The

gangs who inhabited the countries between the rivers Indus, Jumna, and Nurbudda, are the only ones that have yet ventured to murder women indiscriminately; and the belief that they owe their downfall in great measure to their having done so, *will effectually prevent* the practice *from* extending to other countries. The Thugs who resided between the Ganges and Jumna did not however much scruple to participate in the murder of females while associated with the gangs of Bundelcund and Gwalior in their expeditions to the west of the Jumna and south of the Nurbudda.

8. I have never found a Thug by birth, or one who had been fully initiated in its mysteries, who doubted the *inspiration of the pick-axe*, when consecrated in due form,—not one who doubted that the omens described in this work were all-sufficient to guide them to their prey, or to warn them from their danger; or that they were the signs ordained by the Goddess expressly for these purposes,—not one who doubted, that if these omens had been attended to, and the prescribed rules observed, the system of Thuggee must have flourished under the auspices of its divine patroness in spite of all our efforts for its suppression.

9. There is every reason to believe that the system of Thuggee, or Phanseegeeree, originated

with some parties of vagrant Mahommuduns, who infested the roads about the ancient capital of India. Herodotus, in his Polymnia, mentions, as a part of the army with which Xerxes invaded Greece, a body of horse from among the Sagartii, a pastoral people of Persian descent, and who spoke the Persian language. Their only offensive weapons were a dagger, and a cord made of twisted leather with a noose at one end. With this cord they entangled their enemies or their horses, and when they got them down they easily put them to death. Thievenot, in the passage quoted by Doctor Sherwood from his Travels, part 3d, page 41, states—" Though " the road I have been speaking of from Delhi " to Agra be tolerable, yet hath it many incon- " veniences. One may meet with tygers, pan- " thers, and lyons upon it; and one had best " also have a care of robbers, and above all " things not to suffer any body to come near one " upon the road. The cunningest robbers in " the world are in that country. They use a " certain rope with a running noose, which they " can cast with so much sleight about a man's " neck when they are within reach of him, that " they never fail, so that they strangle him in a " trice, &c. &c. But, besides that there are men " in those quarters so skilful in casting the snare " that they succeed as well at a distance as near " at hand, and if an ox or any other beast " belonging to a caravan run away, as some-

" times it happens, they fail not to catch it by " the neck."*

10. Now, though there is a vast interval of time between the Persian invasion of Greece and the *travels of Thievenot,* and of space between the seat of Sagartii and that of the ancient capital of India, I am still inclined to think that the vagrant bands who, in the sixteenth century infested the roads, as above described, between Delhi and Agra, came from some wild tribe and country of the kind; and I feel myself no doubt, that from these vagrant bands are descended the seven clans of Mahommudun Thugs, Bhys, Bursote, Kachunee, Huttar, Ganoo, and Tundel,† who, by the common consent of all Thugs throughout India, whether Hindoos or Mahommuduns, are admitted to be the most ancient, and the great original trunk upon which all the others have at different times and in different places been grafted. Bands of these vagrants, under various denominations, are to be found in all parts of India, but are most numerous, I believe, to the north and west. They all retain

* Thievenot was born 1621—he died 1692, and his Travels were published 1687.

† Some include also the Kathur clan who are also called Ghugaros, but by most they are considered to be merely a sect from one of the original clans.

in some degree their pristine habits and usages; and taking their families with them, they allow their women to assist in the murders which they perpetrate in their encampments; but they have always some other ostensible employment, and as the other Thugs, who live among and cannot be distinguished from other men, say, "they "live in the desert and work in the desert, and "their deeds are not known!"

11. But whatever may have been the origin of the system, it is sufficiently manifest that their faith in its divine origin is of Indian growth, and has been gradually produced by the habit of systematically confounding coincidences of circumstances and events with cause and effect. This is a weakness in some degree inherent in human nature, and common, therefore, in some degree to all states and classes of society. The man who seriously believes that he is habitually blessed with good or cursed with bad luck at cards or dice, the mother who believes that her child sickens because her friends venture to praise its freshness or its appetite have it in common with the poor Bhoomka of the wild tracts of India, who believes that he can charm the tyger from his village, the Garpuguree who believes that he can divert the hail storm from the corn fields of its cultivators, and the Thug, who believes that

he can inspire his pick-axe.* But India is emphatically the land of superstition and in this land the system of Thuggee, the most extraordinary that has ever been recorded in the history of the human race, had found a congenial soil, and flourished with rank luxuriance for more than two centuries, till its roots had penetrated and spread over almost every district within the limits of our dominions, when the present plan of operations for its suppression was adopted in 1830 by the then Governor General Lord William Bentinck.

12. For many years up to 1829 these assassins traversed every great and much frequented road from the Himalah Mountains to the Nerbudda river, and from the Ganges to the Indus, without the fear of punishment from divine or human laws. There is not now, I believe, within

* In many parts of Berar and Malwa every village has its Bhoomka, whose office it is to charm the tygers; and its Garpuguree, whose duty it is to keep off the hail storms. They are part of the village servants, and paid by the village community. After a severe hail storm that took place in the district of Nursingpore, of which I had the civil charge in 1823, the office of Garpuguree was restored to several villages in which it had ceased for several generations. They are all Brahmans, and take advantage of such calamities to impress the people with an opinion of their usefulness. The Bhoomkas are all Gonds, or people of the woods, who worship their own Lares and Penates.

that space a single road except in the western parts of Rajpootana and Guzerat, that is not free from their depredations; and whatever may be ultimately the opinion of thinking men regarding the general character and results of Lord William Bentinck's administration, I hope all will unite in applauding the boldness which could adopt, and the firmness which could so steadily pursue this great measure for relieving the native society of India from an evil which pressed on them so heavily, and on them alone; for these assassins had rarely if ever attacked Europeans. It was not against their tenets to do so, but they knew that Europeans seldom travelled with much money or other valuable property about their persons, and that their disappearance would cause much more enquiry, and consequently more danger to their associations than that of native travellers.

13. So early as April 1810 the Commander in Chief of the Army thought it necessary to issue an order, cautioning the native troops against this dreadful evil to which so many brave Soldiers of every Regiment in the service were annually falling victims; but all attacks upon the evil itself continued to be, as heretofore, insulated and accidental. They were planned and executed by individual Magistrates, who becoming by accident acquainted with the

existence of the evil within their jurisdictions applied their abilities and their energies for a time to its suppression; but their different efforts being unconnected either in time or in place, and often discouraged and repressed by the incredulity of controling powers, were found ultimately almost every where alike unavailing.*

* GENERAL ORDERS BY MAJOR GENERAL ST. LEGER, COMMANDING THE FORCES.

Head Quarters, Cawnpore, the 28th April, 1810.

" It having come to the knowledge of Government that " several Sepoys proceeding to visit their families on leave " of absence from their Corps have been robbed and murder- " ed by a description of persons denominated *Thugs,* who " infested the districts of the Dooab and other parts of the " Upper Provinces, and the insidious means by which they " prosecute their plans of robbery and assassination having " been ascertained, the Commander of the Forces thinks it " proper to give them publicity in General Orders to the " end that Commanding Officers of Native Corps may put " their men on their guard accordingly."

" It has been stated, that these murderers, when they " obtain information of a Traveller who is supposed to have " money about his person, contrive to fall in with him on " the road or in the Sarais; and under pretence of proceed- " ing to the same place, keep him company, and by indirect " questions get an insight into his affairs, after which they " watch for an opportunity to destroy him. This they some- " times create by persuading the Traveller to quit the Sarais " a little after midnight, pretending it is near day-break, or " by detaching him from his companions lead him under " various pretences to some solitary spot."

14. That truly great and good man the Marquis of Hastings, to whom India is perhaps

" It appears that in the destruction of their victim they " first use some deleterious substance, commonly the seeds of " a plant called Duttora, which they contrive to administer " in tobacco, pawn, the hookah, food or drink of the Travel- " ler. As soon as the poison begins to take effect, by " inducing a stupor or languor, they strangle him to prevent " his crying out, when, after stripping and plundering him, " the deed is completed by a stab in the belly on the brink " of a well into which they plunge the body so instantane- " ously that no blood can stain the ground or clothes of the " assassin."

" As the Company's Sepoys who proceed on leave of " absence generally carry about them the savings from their " pay in specie, and travel unarmed, they are eagerly sought " out by these robbers as the particular objects of their de- " predation. With a view therefore to guard against such " atrocious deeds, the Commanding Officers of Native Corps " will caution their men when proceeding on leave of " absence."

1st. " To be strictly on their guard against all persons " (particularly those unarmed) whom they fall in with on the " road who evince a solicitude to keep them company on " pretence that they are going the same way and are inquisi- " tive about their affairs."

2d. " Not to quit the Sarais at a very early hour in the " morning before the rest of the Travellers."

3d. " Not to receive pawn, tobacco, sweetmeat, &c. &c. " from such persons, or smoke their hookahs, particularly if " offered to them in solitary spots on the road; and lastly to " avail themselves of the protection of sowars (horsemen) " when opportunity offers, or travel as much as possible " with large bodies of people. This last object might be

more indebted than to any other individual whose character and station have had any influence upon its destinies, has the following passage in his short summary of his own administration of the Government of India; and yet, strange to say, *of the operations of that force the Gwalior Contingent, which this Nobleman* supposed to have been so effectually employed in the suppression of this system, there is now to be found neither recollection nor record either among the Officers who commanded it, or the people against whom it was employed. "Scin-" diah had evaded producing this contingent " until after the destruction of the Pindaries. " To compensate for such a delay, which I " affected to consider as accidental, I pressed

" attained in a great degree if the men were persuaded, on " occasions of periodical leave of absence, to keep together " on the road, as long as the several destinations of such " Native Commissioned or Non-Commissioned Officers as " may be proceeding the same way will admit."

" It has also been intimated to the Major General Com-" manding the Forces, that the Residents at Delhi and Luck-" now, and the Collectors of Revenue will be authorized, on " the application of Commanding Officers of Pay Masters, " to grant bills payable at sight and at the usual exchange, " on any other treasury for sums which may be paid into " their own Treasuries on account of Sepoys wishing to " remit money from one part of the country to another; " a mode which in conformity to the views of Government " is particularly to be encouraged and attended to by Offi-" cers Commanding Corps and Detachments."

" that the corps should be employed in extin-
" guishing certain mischievous associations in
" Scindiah's territories. The description ap-
" plied not only to some bands of avowed rob-
" bers, but to a particular class denominated
" Thugs. This nefarious fraternity, amounting,
" by the first information, to above a thousand
" individuals, was scattered through different
" villages often remote from each other; yet
" they pursued with a species of concert, their
" avocation. This was the making excursions
" to distant districts, where, under the appear-
" ance of journeying along the high roads, they
" endeavoured to associate themselves with
" travellers, by either obtaining leave to accom-
" pany them as if for protection, or, when that
" permission was refused, keeping near them on
" the same pretext. Their business was to seek
" an opportunity of murdering the travellers
" when asleep or off their guard. In this, three
" or four could combine without having given
" suspicion of their connection. Though per-
" sonally unacquainted, they had signs and
" tokens by which each recognized the other as
" of the brotherhood; and their object being
" understood, without the necessity of verbal
" communication, they shunned all speech with
" each other till the utterance of a mystical
" term or two announced the favorable moment,
" and claimed common effort. Scindiah's tole-
" rance of an evil so perfectly ascertained,

" merely because the assassinations were seldom " committed within his own dominions, may " afford a tolerable notion of the vitiation of " society in Central India before this late con- " vulsion. There is reason to believe that by " this time *the pest in question* has been rooted " *out*; *which*, with the suppression of some " bodies of horsemen under military adventurers " (a service completely achieved by the contin- " gent), will be no less a benefit to Scindiah's " own Government, than to adjacent countries."*

* TO MAJOR STUBBS,

Commanding the Contingent, Goonah.

SIR,

Being anxious to place as far as possible on record in my Office the result of all the efforts that have been from time to time made for the suppression of Thuggee, I shall feel much obliged if you will have the goodness to let me have from your Office a list of the Thugs arrested in consequence of the employment of the Contingent as stated in the enclosed Extract from the Summary of the Marquess of Hastings, and the manner in which each person was disposed of.

I have, &c., &c., &c.,

(Signed) W. H. SLEEMAN, *Genl. Supt.*

Jubulpore, the 13th June, 1835.

Goonah, 3d July, 1835.

TO CAPTAIN W. H. SLEEMAN,

General Superintendent, Jubulpore.

SIR,

I have the honor to acknowledge the receipt of your letter of the 13th ultimo. I have no records of any

15. This system has now, August 1835, I hope been happily suppressed in the Saugor and Nurbudda territories, Bhopaul, Bundelcund, Boghelcund, Eastern Malwa, the greater part of Gwalior, the districts between the Ganges and the Jumna. It has also I hope been suppressed in Candeish, Gozerat, Berar, Rajpootana, Western Malwa, and the Delhi territories, in as far as it arose from the depredations of gangs that resided in the territories above-named, within which little more I hope remains to be done than to collect the fragments of the general wreck of the system—the *Burkas*,

Thugs having been apprehended by the Contingent Horse; and I am, therefore, unable to furnish you with the list you require.

I have no Civil authority, and cannot apprehend any one without orders from the Resident, excepting those detected plundering by the Horse stationed for the protection of Travellers on the roads, but many people have at different times been apprehended by the Contingent and by the Native Aumils and made over to the Contingent at the requisition of different Political Authorities: the prisoners are usually sent either to Gwalior, Sehore, Saugor, Kotah, or where the requisition comes from; no examination or trial takes place here, consequently there is no record to enable me to comply with your wishes.

I have, &c., &c.,

(Signed) W. STUBBS, *Major*,
Superintendent Scindiah's Contingent.

(True Copies,)

W. H. SLEEMAN, *Genl. Supt.*

or fully initiated Thugs, who have as yet escaped us, and are capable of creating new gangs in any part of India that they may be permitted to inhabit; and that they will so create them if left for any time undisturbed in any place, no man who *is well acquainted with* the system *will for a moment doubt.*

16. But that the system has been suppressed in every part of India where it once prevailed (and I believe that it prevailed more or less in every part) is, however, a proposition that neither ought nor can be affirmed *absolutely*, for, as justly observed by the able Magistrate of Chittoor in 1812, Mr. W. E. Wright—"with respect "to the crime of murder by Thugs or Fansee-"geers, it is not possible for any Magistrate to "say how much it prevails in his district, in "consequence of the precautions taken by these "people in burying the bodies of the mur-"dered."* To affirm absolutely that it has been suppressed while any seeds of the system remain to germinate and spread again over the land might soon render all that has been done unavailing, for there is in it a "principle of vitality" which can be found hardly in any other; and unhappily there exists every where too great a disposition to believe that we have com-

* See his letter to the Secretary to the Madras Government, dated 1st July 1812.

pleted what we have only successfully begun. However honorable to the individuals engaged in it and useful to the people the duty of suppressing this evil may be considered, it certainly is one of great labour and of most painful responsibility; and as almost all those who have yet devoted their abilities to the task have done so at a personal sacrifice of some kind or another to themselves, they have naturally felt anxious to see their part of the work completed as soon as possible. "Fere libenter id, quod volunt homines, credunt," was an observation of Cæsar's, the truth of which is illustrated in almost every human undertaking; and though I do not think any public officer will declare this evil suppressed within his jurisdiction before he believes it to be so, I fear many will, as heretofore, believe it to be so, long before it really is.* There were, and I believe, still are

* It has been every where found dangerous for a Magistrate to make it appear to his native police officers, that he believes or wishes to believe that the crime of Thuggee has entirely ceased within his jurisdiction, for they will always be found ready to avail themselves of such an impression to misrepresent cases that might otherwise lead to discoveries of great importance. Bodies of travellers that have been strangled by Thugs have, in numerous instances, been either concealed or represented by the police as those of men who had died of disease, or been killed by tygers, and have been burned without further inquiry when a careful inquest by impartial persons would have shown the marks

in Bundelcund, and the districts between the Ganges and the Jumna some small gangs of these assassins who confined their operations to the roads in the neighbourhood of their residence, and the secrets of their crimes to their

of *strangulation upon their necks.* Landholders of all descriptions, whether ostensibly entrusted with the police duties of their estates or not, will in the same manner always endeavour to conceal the discovery of murders perpetrated within them by these people under a Magistrate anxious to believe that the crime does not exist within his division. In some parts of India heavy penalties are injudiciously imposed upon landholders and police officers within whose estates or jurisdictions bodies of murdered men may be found unless they can produce the perpetrators, which is, in effect, to encourage the crime by discouraging the report of those discoveries that might lead to the arrest and conviction of the murderers.

Mr. Wilson writes to me on the 3d December, 1834,—"It "is painful to observe that wherever the Thugs go they are "invariably protected by the Zumeendars, and the premises "of the *Thakurs* or *principal* landholders are the certain "spots to find them in." This observation so just with regard to the districts east of the Jumna, has been, unhappily, found equally applicable to every other part of India to which our operations have extended. The Zumeendars or landholders of every description have every where been found ready to receive these people under their protection from the desire to share in the fruits of their expeditions, and without the slightest feeling of religious or moral responsibility for the murders which they know must be perpetrated to secure these fruits. All that they require from them is a promise that they will not commit murders within their estates, and thereby involve them in trouble.

own families, or to a very small circle of friends and associates. They were either in their infancy, or formed by very shrewd old men who saw the danger of continuing with the large gangs and extending their expeditions into very distant parts. Bukshee Jemadar, one of the most noted Thug leaders of his day, who died in the Saugor Jail in 1832, had for some fifteen years ceased to accompany the large gangs, and was supposed to have left off the trade entirely. He was settled at Chutterpore on the great road from Saugor to Culpee, with his three sons, all stout young men, who were supposed by all the old associates of their father never to have been initiated in the mysteries of Thuggee. They were all however arrested with their father and brought to Saugor. A trooper of the 10th Cavalry came to me some time after this from the Mow Cantonments with a piteous tale of the loss and supposed murder of his younger brother, a trooper in the same regiment, whom he had a year or two before, while on their way to their homes on furlough, left in company with a small party of *extremely civil men* in the neighbourhood of Chutterpore. The young trooper's pony *had become lame* on the road, and his brother and party went on to prepare their dinner, telling him to spare his pony and come up slowly, as they would have every thing ready for him by the time he arrived. "The stran-
" gers had, he said, been very kind to him, and

" very solicitous about the accident to his pony;
" and promised to see him safe to the encamp-
" ment, as they were obliged to wait for a rela-
" tion who was following: but his brother could
" never after be found." I took the trooper at his request to the jail, and almost as soon as he entered he put his hand upon the shoulder of Bukshee's youngest son, who was remarkable for his large eyes, saying, " What did you do with my poor brother—where did you murder and bury him?" and turning round while he yet had hold of the man, he said, " this is one of the men to whom I confided my brother." Jawahir and his brothers, who had hitherto persisted in denying that they had ever been on Thuggee, and whose father's old associates, now admitted King's evidences, used to declare that this son, Jawahir, so far from having been on Thuggee, was such a chicken-hearted lad that the very name of murder used to frighten him, now thought the charm had been broken, and confessed that their father had initiated them from their boyhood; but having limited their expeditions to that road, and admitted only a small party of associates their proceedings had remained undiscovered. Some of the old members of these small gangs have been secured and convicted of old crimes perpetrated while they were associated with the large gangs, and they have in consequence suspended their operations; but they will resume them again when our pursuit

ceases unless all their principal members be brought to punishment.

17. It has now become quite clear to every unprejudiced magistrate, that, as a general principle, he can never rely upon the landholder of a village either to assist him in the arrest of these people, or to prevent their following their trade of murder when they are made over to him upon his pledge to do so. His own particular interest in encouraging the system and sharing in the spoil, will always be dearer to him than any that he can hope to enjoy in common with the society at large by the suppression of it. When driven from one part of the country they never doubt of being soon able to secure the good will of such land holders in any other, for they find little or no difficulty in establishing themselves in new village communities, and in connecting their dreadful trade with the pursuits of agriculture. Left unmolested for a few years they gain recruits from among the youth of their neighbourhood; and by a lavish expenditure of the booty they acquire, and by that mild and conciliatory deportment which they find it necessary to learn and observe on all occasions for the successful prosecution of their trade, they very soon gain the good will of their new circle of society, and contrive to make every member feel interested in their security and success. No men observe more strictly in

domestic life all that is enjoined by their priests, or demanded by their respective casts; nor do any men cultivate with more care the esteem of their neighbours, or court with more assiduity the good will of all constituted local authorities. In short, to men who do not know them, the principal members of these associations will always appear to be among the most amiable, most respectable, and most intelligent members of the lower, and sometimes the middle and higher classes of native society; and it is by no means to be inferred that every man who attempts to screen them from justice knows them to be murderers.*

* I will here quote a passage from a private letter of Mr. McLeod to me written at Dholepore or the banks of the Chumbul, May 23d, 1833. "I am about to send off Purusram, Laek's brother, without irons in search of his father's gang, accompanied only by a sowar, a sipahee or two, and a chuprassee of my own, all of whom will be directed to conceal their livery. They will be instructed on falling in with the gang to give intelligence at the nearest residence of a native functionary, and be furnished with a document requesting such functionary to have them seized as "Companee ka chor," and delivered over to his superior to whom application will afterwards be made for their transfer. Purusram states that he can, if necessary, dig up at every stage the bodies of men they have lately murdered to satisfy the scruples of such as doubt his information. That he will find out the gang I have not the slightest doubt, and if he prove as faithful and intelligent as I hope, we may safely calculate upon their seizure. To ensure his earnestness as far as possible, I have assured him that I will do my utmost to have his father pardoned, and that your assurance before

18. When Feringeea, a Thug leader of some note, for whose arrest Government paid five

leaving Saugor made me confident that he would be so. In your last you say he ought not to be spared as he has neglected your invitations, but I really doubt whether they can ever have reached him in an authentic form; for both Laek and his brother assert that such assurance is all he wants, and his old wife has just toddled away home fully confident that, if he returns *unseized*, she will speedily conduct him into my presence or that of some European Officer. When we consider the indistinct account they receive of the horrors of Saugor much allowance must be made for them in this respect. Bhimmee Jemadar tells me that when Dureean the runaway approver joined them, he said—"oh! "my friends you had better cut and run as fast as you can— "hundreds of us Thugs are being strung about Saugor—still "more are sent to the Blackwater, which is worse; and "those that escape are to cut muttee* for life—as to the poor "approvers, Sleeman Sahib is getting a large mill made up "at the Mint to grind them all to powder." They of course all took to their heels after this. Bhimmee is a mild respectable kind of man who would certainly not appear born for a gallows, and I hope you will let him remain with me. I feel interested, too, for the whole of Laeks' family, among whom I do not think there is naturally any vice, and shocking as their proceedings would appear at home, very many palliating circumstances evidently exist here, and we must be guided by what is expedient. To Laek the sentence of any of his brothers would be most disheartening. When he heard of their arrest, he repeated with great feeling a Hindoostanee verse to this effect. "I was a pearl once "residing in comfort in the ocean. I surrendered my self, "believing I should repose in peace in the bosom of some "fair damsel—but alas! they have pierced me, and passed

* Earth.—Ed.

hundred rupees, was brought in to me at Saugor in December 1830, he told me, that if his life were spared he could secure the arrest of several

" a sting through my body, and have left me to dangle in " constant pain as an *ornament* to her nose." I will have his narrative taken and sent to you.

D. F. McLEOD.

Lieutenant Thomas, a very talented officer, writes to me from Gualior 2d September 1835—" Munohur, the brother of Laek, (cousin not brother) has voluntarily surrendered himself, at the persuasion of his mother, who lately sent to me for Laek. Upon sending him to her, I told Laek that I would certainly intercede with you for his brother if he would place himself in my custody. He is many years younger than Laek, and has one of the most benevolent countenances that I have ever seen. He looks as though he would rather commit suicide than common, and cold blooded murder. He tells me that he can point out the homes in the Jypore and Jodhpore villages of many noted Sooseea Thugs; that Raejoo is now at his home, and that he left those gangs only a month since actually on Thuggee in Jodhpore."

G. P. THOMAS.

Purusram came up with his father's gang at *Alneeabas* in the Joudpore territory, where they had been arrested by the Thakur who refused to give them to our guard—beat the old man to death and released the rest. See Geneological Tables No. 72 and 278.

Mr. Wilson, Sept. 1835, observes of Makeen Lodhee, one of the approvers, that " he is one of the best men I have ever known !" and I believe that Makeen may be trusted in any relation of life save that between a Thug who has taken the *auspices* and a traveller with something worth taking upon him. They all look upon travellers as a sportsman looks upon hares and pheasants; and they recollect their

large gangs who were in February to rendezvous at Jypore, and proceed into Guzerat and Candeish. Seeing me disposed to doubt his authority upon a point of so much importance, he requested me to put him to the proof—to take him through the village of Selohda, which lay two stages from Saugor on the road to Seronge, and through which I was about to pass in my tour of the district, of which I had received the civil charge, and he would show me his ability and inclination to give me correct information. I did so, and my tents were pitched, where tents usually are, in the small mango grove. I reached them in the evening, and when I got up in the morning he pointed out three places, in which he and his gang had deposited at different intervals the bodies of three parties of travellers. A Pundit and six attendants murdered in 1818, lay among the ropes of my sleeping tent, a Havildar and four Sipahaes murdered in 1824, lay under my horses, and four Brahman carriers of Ganges water and a woman murdered soon after the Pundit, lay within my sleeping tent.* The sward had grown over the

favorite *Beles*, or places for murder, as sportsmen recollect their best sporting grounds, and talk of them, when they can, with the same kind of glee!

* The principal leaders of the gangs, by whom these Brahmins were murdered, were Brahmuns. Aman, the cousin of Feringeea, and Dirgpaul, both Subahdars of Thugs.

whole, and not the slightest sign of its ever having been broken was to be seen. The thing seemed to me incredible; but after examining attentively a small brick terrace close by, and the different trees around, he declared himself prepared to stake his life upon the accuracy of his information. My wife was still sleeping over the grave of the water-carriers unconscious of what was doing or to be done.* I assembled the people of the surrounding villages, and the Thanadar and his police, who resided in the village of Korae close by, and put the people to work over the grave of the Havildar. They dug down five feet without perceiving the slightest signs of the bodies or of a grave. All the people assembled seemed delighted to think that I was become weary like themselves, and satisfied that the man was deranged; but there was a calm and quiet confidence about him that made me insist upon their going on, and at last we came upon the bodies of the whole five laid out precisely as he had described. My wife, still unconscious of our object in digging, had repaired to the breakfast tent which was pitched at some distance from the grove; and I now had the ropes of the tent removed, and the

* She has often since declared that she never had a night of such horrid dreams, and that while asleep her soul must consequently have become conscious of the dreadful crimes that had been there perpetrated.

bodies of the Pundit and his six companions in a much greater state of decay, exhumed from about the same depth, and from the exact spot pointed out. The Cawrutties were afterwards disinterred, and he offered to point out others in the neighbouring groves, but I was sick of the horrid work, and satisfied with what he had already done.* The gangs which were concentrating upon Jypore were pursued, and the greater part of them taken; and Feringeea's life was spared for his services.

19. While I was in the Civil charge of the district of Nursingpore, in the valley of the Nurbuddah, in the years 1822, 23, and 24, no ordinary robbery or theft could be committed without my becoming acquainted with it; nor was there a robber or a thief of the ordinary kind in the district, with whose character I had not become acquainted in the discharge of my duty as Magistrate; and if any man had then told me, that a gang of assassins by profession resided in the village of *Kundelee*, not four hundred yards

* The proprietor of the village of Selohda connived at all this, and received the horse of the Pundit in a present. Several of the gang resided in this village, and the rest used to encamp in his grove every year in passing, and remain there for many days at a time feasting, carousing and murdering. The people of the village and of the surrounding country knew nothing of these transactions, nor did the police of the thana of Korae.

from my court, and that the extensive groves of the village of Mundesur, only one stage from me, on the road to Saugor and Bhopaul, was one of the greatest *Beles*, or places of murder in all India; and that large gangs from Hindustan and the Duckun used to rendezvous in these groves, remain in them for many days together every year, and carry on their dreadful trade along all the lines of road that pass by and branch off from them, with the knowledge and connivance of the two land holders by whose ancestors these groves had been planted, I should have thought him a fool or a mad man; and yet nothing could have been more true. The bodies of a hundred travellers lie buried in and around the *groves* of *Mundesur*; and a gang of assassins lived in and about the village of Kundelee while I was Magistrate of the district, and extended their depredations to the cities of Poona and Hydrabad.

* 20. The first party of men I sent into the Duckun to aid Captain Reynolds, who had been selected by Colonel Stewart to superintend the

* *Extract of a letter from Mr. Cameron, Assistant Resident, Hydrabad, to Captain Reynolds, dated* 21*st Sept.* 1835.

"I have the honor to acquaint you that in consequence of the information given by Sahib Khan and Ramzanee, lately seized, and whose depositions have been forwarded to you, that murders have lately been committed by Thugs at Hussain Shahwallie's Durgah, Sudasheopett and Begumpett, the Resident has directed the mootsuddy and a party with the

employment of our means for the suppression of the system in the Nizam's dominions, recognized in the person of one of the most respectable *linen drapers* of the cantonments of Hingolee,

two persons lately apprehended, to proceed to these places for the purpose of disinterring the bodies, and obtaining such other information as may tend to convict the parties implicated, as it is very probable that more of the Thugs concerned in these murders may be hereafter apprehended.

It also appears that numerous Thugs have lately resorted to the city and its environs probably occasioned by the present active pursuit, and the Resident is of opinion that the presence of an intelligent mootsuddy for sometime with a party of approvers acquainted with the Thugs in this part of the country, might be attended with advantage, particularly as the seizure of Thugs, who can by their own testimony show that they were implicated in murders unknown until pointed out by themselves, may tend to convince persons as yet incredulous of the existence of this systematic mode of assassination."

Extract of a letter from Colonel Stewart, Resident at Hydrabad, to Captain Sleeman, dated 6th Oct. 1835.

Para. 4.—" I beg to observe that the recent apprehension of two Thugs at the place, who have made confession and have pointed out the dead bodies of persons lately murdered by them and their fraternity, close to the city, seems to have had a striking effect in convincing the minister of the reality of the existence in such numbers of these miscreants, of which I fear he formerly doubted. A strong proof of this is the circumstance that one person in the city who was denounced as a Thug having made his escape, the minister himself sent his own people in pursuit of him, had him apprehended and sent to me. I cannot doubt therefore now that there is the most sincere desire on the part of this government to extirpate Thuggee throughout this country.

Huree Sing, the adopted son of Jowahir Sookul, Subadar of Thugs, who had twenty years before been executed with twenty-one of his followers at Aggur for the murder of a party of two women and eight men close to the cantonments. On hearing that the Huree Sing of the list sent to him of noted Thugs at large in the Duckun was the Huree Sing of the Sudder Bazar, Captain Reynolds was quite astounded, for so correct had he been in his deportment and all his dealings, that he had won the esteem of all the gentlemen of the station, who used to assist him in procuring passports for his goods on their way from Bombay ; and yet he had, as he has since himself shown, been carrying on his trade of murder up to the very day of his arrest with gangs of Hindustan and the Duckun on all the roads around, and close to the cantonments of Hingolee ; and leading out his gang of assassins while he pretended to be on his way to Bombay for a supply of fresh linens and broad cloth. Captain Reynolds had for several years up to this time had the civil charge of the district of Hingolee, without having had the slightest suspicion of the numerous murders that he has now discovered to have been every year perpetrated within his jurisdiction.*

* The following is an extract from the narrative of this Hurree Sing alias Hureea, taken at Hingolee.

" A year and half before I was arrested at Hingolee, in " June 1832, I set up a shop in the bazar of the Golundauz

21. In Oude and other parts of India where the fields are irrigated from wells, the bodies of

" in the Hingolee cantonments. I used before to bring " cloths from Berar to the cantonments for sale; and be- " came intimately acquainted with Maha Sing, Subahdar of " the Golundauzes. I told him that I should like to set up " a shop in his bazar; and he advised me to do so, and got " the Cótwal to assign me a place. I set up a linen-draper's " shop, and I went several times with other shop-keepers to " Bombay to purchase a stock of broad cloths and other " articles. The people of the cantonments knew that I used " to deal to the extent of several hundred rupees.

" When I resided at Omrowtee about seven years ago, I " used to come to Hingolee and lodge in the house of Ram " Sing, Thug, who has since been seized and sent to Jubul- " pore. Sometimes I came with the gangs on Thuggee and " sometimes as a merchant with cloths for sale. When I " came with cloths I used to stay for fifteen or twenty days " at a time in the Moghul Sowar lines, and other places. " After the release of Hurnagur and his gang from Hingo- " lee after the Girgow murders, I, with Maunkhan, the two " Nasirs, Chotee approver and others, killed three Mar- " waries; and after this Imam and Chotee got seized at " Saugor, and this was reported to me by Kureem Khan and " others who came to Omrowtee from the Nurbudda valley; " and I thought that I might be pointed out and arrested. " This was my reason for leaving Omrowtee for Hingolee. " When I was arrested I had determined to leave off " Thuggee, and intended to go and reside at Bombay. I " used to go out occasionally on Thuggee after I settled at " Hingolee, and when the gangs of Thugs encamped on the " tank or lodged in the Dhurumsalah, I used to converse " with them; but I never let them know where I resided. " Ismael Thug, who is now an approver, used to reside in

travellers murdered by these people are frequently found by the cultivators and land holders who take them out and bury them without any report to the police, knowing that they are the bodies of travellers so murdered, whose distant friends are not likely to trouble them with any enquiries. In some instances we have found that they save themselves this trouble by throwing in some dead carcase in order to account for the offensive smell of the putrid bodies, should any one have the curiosity to enquire the cause. Such, in short, are the precautions taken by these people to conceal their murders both before and after they take place, that they may be every year perpetrated in the district of the

" the bazar of the fifth Regiment, and he served Captain " Scott as a Gareewan. Mohna, alias Ruhman, used also to " reside here sometimes. Bahleen also used to live and " work in the bazar, but they used all three to go on the " roads, as many travellers used to pass and no one sought " after Thugs. Any skilful party might have had three or " four *affairs* every night without any one being the wiser " for it. People knew not what Thuggee was, nor what " kind of people Thugs were. Travellers were frequently " reported to have been murdered by robbers, but people " thought the robbers must be in the jungles; and never " dreamed that they were murdered by the men they saw " every day about them. I never invited a Thug to my " house, nor did I ever expose any of the articles obtained " in Thuggee for sale. I was much respected by the people " of the town and cantonments and never suspected till " arrested."

most vigilant Magistrate without his having any knowledge or suspicion of them ; and their subsequent discovery must not be considered to detract from his character as a public officer unless it can be shown that he has discouraged the free report of those circumstances that might have led to the discovery earlier.

22. The extent of good above described has been effected by the arrest of above two thousand Thugs, who have been tried at Indore, Hydrabad, Saugor and Jubulpore. One hundred and fifty have been tried and convicted at Indore, eighty-four at Hydrabad; and at Saugor and Jubulpore above twelve hundred have been convicted, in one hundred and sixty seven trials, of the murder of nine hundred and forty-seven persons ; while about two hundred and fifty have, in all these trials at Indore, Hydrabad, Saugor and Jubulpore, been admitted as King's evidences on the conditions of exemption from the punishment of death and transportation beyond seas for all past offences, provided they placed all those offences on record when required to do so, and assisted in the arrest of their associates in crime.

23. These men are commonly tried for one particular case of murder, perpetrated on one expedition, in which case all the gang may have participated, and in which the evidence is the most complete. On an average more than ten

TABULAR STATEMENT of the result of the Trials for the Suppression of the

Years.	Stations.	Committed by.	Tried by.
1826,	Jubulpore,	Mr. Fraser and Major Wardlow, ..	Mr. Wilder, Agent Gr. Gl.,
1828,	Dholeea in Candeish,	Mr. Boyd, Magistrate, ...	Mr. Kentish, Sessions Judge, ...
1829,	Indore,....	Major Borthwick, ..	Col. Stewart, then Resident at Indore, ...
,,	Dholeea in Candeish,	Major Hodges, ..	Mr. Marriott, Sessions Judge, ...
1830,	Jubulpore,	Capt. Sleeman, ...	Mr. Smith, Agt. Gr. Gl.,
1832,	Indore,....	Major Borthwick, ..	Mr. Martin and Mr. Wellesley, Residents, ..
,,	Saugor, ..	Capt. Sleeman, ...	Mr. Smith, Agt. Gr. Gl.,
1833,	Ditto, ...	Capt. Sleeman, and Mr. McLeod and Mr. Wilson, ..	Ditto, ...
,,	Hydrabad,	Capt. Reynolds,....	Col. Stewart, Resident,..
,,	Poona,....	Mr. J. H. Baber, ..	Mr. Marriott, Sessions Judge, ...
1833-34,	Cawnpore,	Mr. Wilson,.....	Mr. Stockwell and others,
1833,	Ghazeepore,	Mr. E. P. Smith, ..	Mr. C. W. Smith, Sessions Judge, ...
1834,	Benares, ..	Mr. Morrieson, ...	Mr. Taylor, ditto,.....
1835,	Indore,....	Capt. Borthwick, ..	Mr. Bax, Resident, ...
1834,	Saugor, ..	Capt. Sleeman, Mr. McLeod and Mr. Wilson, ..	Mr. Smith, Agt. Gr. Gl.,
1835,	Jubulpore,	Capt. Sleeman and Capt. Reynolds, Mr. McLeod and Mr. Wilson, ..	Mr. Smith, ditto, ...
			Total,....

Jubulpore, 14th October, 1835.

which have taken place at different places since the Operations System of Thuggee commenced.

Number of Prisoners committed.	Sentence.						Acquitted.	Escaped before Sentence.	Died before Sentence.	Made Approver before Committal.	Grand Total.	Remarks.
	Death.	Transportation.	Imprisonment for life.	Do. on Security.	Limited Imprisonment.	Total.						
32	2	24	0	3	3	32	0	0	0	0	32	
6	4	2	0	0	0	6	0	0	0	0	6	The Magistrate of Mynporee seized them and sent them to Dholeea, in Candeish.
78	39	21	0	0	11	71	2	0	0	5	78	
13	2	6	1	0	0	9	4	0	0	0	13	
100	38	26	0	0	32	96	1	0	0	3	100	
40	21	12	0	0	3	36	0	0	0	4	40	
349	105	167	38	0	10	320	2	0	0	27	349	
207	40	156	3	2	0	201	0	0	6	0	207	
86	21	45	17	1	0	84	0	0	2	0	86	
23	19	0	0	4	0	23	0	0	0	0	23	
11	9	2	0	0	0	11	0	0	0	0	11	
8	6	2	0	0	0	8	0	0	0	0	8	
5	0	4	0	0	0	4	1	0	0	0	5	
19	5	12	0	0	2	19	0	0	0	0	19	
363	40	265	5	7	7	324	6	11	14	8	363	
222	31	165	3	4	3	206	5	0	9	2	222	
1562	382	909	77	21	71	1450	21	11	31	49	1562	

W. H. SLEEMAN, *Genl. Superintendent.*

of these cases have been found to occur on every expedition ; and every man has, on an average, been on more than ten of these expeditions. The murders for which they are tried are not, therefore, commonly more than a hundredth part of the murders they have perpetrated in the course of their career of crime. In the last Sessions held at Jubulpore by Mr. Smith for 1834-35, thirty-six cases from Hydrabad, committed by Captain Reynolds, and forty-two cases from other parts committed by myself, were tried, and two hundred and six prisoners convicted of the murder of four hundred and forty persons. Of these persons the bodies of three hundred and ninety had been disinterred and inquests held upon them, leaving only fifty-five unaccounted for.*

24. In the dominions of the King of Oude much has already been done by Colonel Low and Captain Paton ; and I have no doubt of a successful result to our efforts in that quarter

* These trials included several supplementary cases, or cases which had been tried before, but were brought on as other prisoners, who were not forthcoming when they were first tried, have been arrested and brought in for trial.

As Mr. Smith has now embarked for the Cape, and will not therefore be able to report himself upon the last sessions, I think it my duty to state that he considered himself greatly indebted to the able exertions of his officiating personal assistant Lieut. Charles Brown, of the 18th Regt. N. I.

provided the pursuit be actively kept up in such of our districts as border upon them, and the local Magistrates continue to give the Oude authorities their cordial support and co-operation; nor have I much doubt of ultimate success in Western Malwa,* Guzerat, Rajpootana, and the Delhi territories. Great progress has been made in the extensive territories of the Nizam, south of the Nerbudda, by Captain Reynolds, under the auspices of the Resident, Colonel Stewart; and as the Bombay Government and local authorities in the conterminous districts of that Presidency have manifested the most anxious wish to co-operate, those of Madras will probably do the same, and we shall then have a fair prospect of ultimate success throughout the countries south of the Nerbudda.

25. Something has been done in Behar by Mr. Peploe Smith, a very active and intelligent Magistrate, and by Mr. C. W. Smith and others, and what has been done may lead to more; but the provinces of Behar, Bengal, and Orissa, are those in which my hopes of final success are perhaps least sanguine.† The river Thugs of

* Indeed Major Borthwick's great success in Western Malwa has left but little to accomplish in that quarter.

† A party of nine sipahees and a Non-Commissioned Officer, all from the 11th Regiment Native Infantry, were murdered by a gang of Thugs close to Patna in the beginning

Bengal,‡ *(a)* who reside chiefly in the district of Burdwan, on the banks of the Hooghly, will defy

of May 1833, while on their way to their homes on furlough. A party of eight sipahees from the 70th and other regiments were murdered by the same people between Ghazeepore and Buxar in August last, and numerous other parties of the same kind have no doubt fallen victims to the system which has as yet received little or no check on the roads east of Ghazeepore.

The returns which I have called for from all the Native Regiments of the Bengal Army of the casualties among the men who have gone on furlough this season, will, I hope, bear me out in the conclusion that the roads in all the other parts above described are now free from the depredations of these gangs.

W. H. SLEEMAN.

The following communication received while these sheets were in the press, furnishes a satisfactory confirmation of the opinion above expressed.—ED.

To *W. H. MACNAGHTEN*, ESQ.

Secy. to the Govt. of India, Fort William.

SIR,

I cannot deny myself the gratification of forwarding for submission to Government, a copy of one of the replies to my Circular Letter to the Commanding Officers of all the Native Regiments in the Bengal Army, written for the purpose of ascertaining the result of our operations as far as regards the security of the roads to our Native troops, going on and returning from furlough.

(a) For Note vide page 43.

all our efforts unless some special measure be adopted by Government for the suppression of

With the exception of the provinces into which our operations have not extended, all the Returns yet received exhibit the same satisfactory results.

I have, &c. &c.

(Signed) W. H. SLEEMAN, *Gen. Supt.*

Camp Dhamunee, Gen. Supt.'s Office, the 4th Dec., 1835.

Mhow, 24th November, 1835.

SIR,

I have the honor to inform you that the whole of the Native Commissioned and Non-Commissioned Officers, Drummers and Sepoys of the Regiment under my command, have rejoined from general leave of absence, with exception of two, who are reported sick and in hospital.

I have also much pleasure in mentioning that not a man of this corps has been missing for the last four or five years, and such is the safe state of the roads now, that I have sent two servants twice from hence to Rewah and Cawnpore, and once from Saugor to Rewah in 1832, and they met with no annoyance; and so changed are the natives that one or two will now most willingly proceed from hence on any duty without the least fear of Thugs; whereas in 1829-30 when stationed at Saugor, no number under 20 or 30 and *well armed*, could venture a couple of miles from cantonment.

I have, &c. &c.

(Signed) J. S. MACLAREN, *Major, Commanding 16th Regiment.*

To W. H. SLEEMAN,
Gen. Supt., Jubulpore.

(True Copy)

W. H. SLEEMAN, *Gen. Supt.*

their system, and we have, to promote its success, a combination of circumstances almost too favorable to be hoped for. They are supposed to be between two and three hundred, and to employ about twenty boats, which pass up and down the Ganges during the months of November, December, January, and February. Each boat is provided with a crew of about fourteen persons, all Thugs, but employed in different capacities. Some are employed in pulling the boat along by a rope, and appear like the dandies or rowers and pullers of ordinary boats; some as *Sothas*, or inveiglers, follow the boats along the roads

‡ *The following have been mentioned to me as the principal leaders of this class.*

Names.	*Age.*	*Cast.*	*Boats.*	*Thugs.*	Remarks.
Sham Sirkar, ..	60	Brahman,	2	25	
Huree Sirkar, ..	65	Ditto,..	2	30	
Naraen Baboo,..	32	Ditto,..	7	50	
Khuruck Baboo,	35	Kaet, ..	7	50	
Deendar Alee, ..	40	Musulman,	0	10	Hires a boat from Khuruck Baboo.
Sewdeeal Baboo,	25	Brahman,	0	8	Hires a boat from Naraen Baboo.
Jeddhun, ...	35	Doosad,..	0	9	Hires a boat from Naraen Baboo.
Jypaul, ...	30	Kaet, ..	0	20	Hires a boat from Naraen Baboo.
Shek Momeen,..	56	Musulman,	0	20	Acts in conjunction with Huree Sirkar, and in his boats. The owner of the boats gets for the boat the share of one man.
			18	222	W. H. S.

that run parallel with the river, and by various arts prevail upon travellers to embark as passengers on board their boats, where they find many Thugs well dressed and of the most respectable appearance, pretending to be going on or returning from a pilgrimage to the holy places of Guya, Benares, Allahabad, &c. These are the stranglers and their assistants, who on a signal given by the man at the helm on deck *(Bykureea)*, strangle the travellers, break their back bones and push them out of a window in the side into the river. Each boat has one of these windows on each side, and they are thrust out of that facing the river.

26. Several boats belonging to the same association follow each other at the distance of from four to six miles, and when the travellers show any signs of disliking or distrusting the inveigler of one, or any disinclination to embark at the ghat where his boat is to be found, the inveigler of the one in advance learns it by signs from the other, as he and the travellers overtake him. The new inveigler gets into conversation with the travellers, and pretends to dislike the appearance of the first, who in his turn, pretends to be afraid of the new one, and lags behind, while the new man and the travellers congratulate each other on having shaken off so suspicious a character. These men never shed blood, and if any drop

touch them they must return and offer sacrifices of some kind or other. They never keep any article that can lead to suspicion, as their boats are constantly liable to be searched by the custom-house officers. Nothing I believe could tempt them to murder a woman. This class contain Mahommudans and Hindoos of all casts, and they go up the river Ganges as far as Benares, and sometimes even as far as Cawnpore it is said; and they carry on their depredations as well going down as coming up the river. The Lodahas, Moteeas, and Jumaldehee Thugs, who reside in Behar and Bengal, are all acquainted with them, as the principal scene of their operations is along the banks of the Ganges and other large rivers into which they throw the bodies of their victims. Their resting places or Thapas, are almost always upon the banks of these rivers, where the large and most frequented roads approach nearest to them; and there they remain for a long time together, destroying such travellers as they can persuade to spend the night with them. When they fall in with the boats, and see a chance of a good prize, some of the members of their gang go on board and assist in the murder; and the whole gang shares equally with that of the boatmen in the spoil.

27. Our present plan of operations for the suppression of this system commenced with the

arrest of a large gang from Hindoostan on its return from an expedition into the Duckun by Captain, now Major Borthwick, Political Agent at Mahidpore ;* and that of another by me in Bhopaul in the beginning of 1830.† These arrests were attended by a combination of cir-

* Major Borthwick, on the 7th of November 1831, accompanied by Captain McMahon and a party of two hundred of the Jowra Cavalry Contingent, made a night march of thirty miles, and arrested an entire gang of forty-six of these murderers, with property to the value of about twelve thousand rupees, which they had brought home from a recent expedition in which they had murdered a great many persons. His exertions in the cause have been unwearied, and eminently successful, and the gangs of Western Malwa have been almost entirely extirpated by his means.—*See Appendix X.*

† A gang of one hundred and five was arrested by Mr. Molony as they were crossing the valley of the Nerbudda from the Duckun after the Lucknadown murders in 1823. The bodies of the murdered people were pointed out and taken up at the time, but the death of Mr. Molony and other circumstances deferred the trial till 1830. Another large gang was arrested on its return from the Duckun over the same road by Captain Wardlow in 1826, and sent to Mr. C. Fraser at Jubulpore. He had the bodies of a great number of people whom they had murdered along the road disinterred ; and having committed the case for trial to Mr. Wilder, then Agent of the Governor General at Jubulpore, they were all convicted, and punished. Another was seized by Major Henley at Bhopaul; and these several seizures may be considered as having laid the foundation of the subsequent proceedings in having furnished such numerous sources of information.

cumstances so fortunate, that a man might consider them as providential without exposing himself to the charge of superstition. The feelings of every one whose feelings were of any importance to the cause, from the Governor General Lord Wm. Bentinck and Vice President in Council, Sir Charles Metcalfe, to the humblest individual, seemed to be deeply and simultaneously interested in promoting its success. Colonel Stewart, who was at the time the representative of the Government at the Court of Indore, tried the gang arrested by Captain Borthwick, under instructions from the Supreme Government; and he long afterwards declared "that he considered the share he "had had in bringing these men to punishment "as by far the most useful part of his public "life," though few men in India have, I believe, had a more useful career. Mr. Smith, who was the Governor General's representative in the Saugor and Nerbudda Territories, has felt the same with regard to his share in bringing the other gangs to punishment.

28. The Government observed upon the trial of the Mahidpore gang—

"These murders having been perpetrated in "territories belonging to various native chiefs, "and the perpetrators being inhabitants of "various districts belonging to different autho-

" rities, there is no chief in particular, to whom " we could deliver them for punishment, as their " sovereign, or as the prince of the territory in " which the crime had been committed."

" The hand of these inhuman monsters being " against every one, and there being no country " within the range of their annual excursions " from Bundelcund to Guzerat in which they " have not committed murder, it appears to His " Lordship in Council, that they may be consi- " dered like pirates, to be placed without the " pale of social law, and be subjected to condign " punishment by whatever authority they may " be seized and convicted."*

29. It is a principle of the law of nations, recognized I believe by every civilized people, that assassins by profession shall find in no country a sanctuary, but shall every where be delivered up to the Sovereign who reclaims them and in whose dominions they have perpetrated their crimes ; and as the crimes of these assassins are never confined to the country in which they reside, and as every country in India must now be considered as under the protection of

* See Mr. Secretary Swinton's letter to Colonel Stewart of the 23d October 1829. To few men is the success which has attended these operations more attributable than to Mr. George Swinton, who was then Chief Secretary to Government and is now in Europe.

the Supreme Government in some relation or other, that Government very properly undertook the duty which seemed to be imposed upon it by the laws of humanity and of nations, and determined to reclaim them from every State in which they *might* seek shelter.*

30. Unhappily there are in India few native chiefs who have any great feelings of sympathy even with the inhabitants of their own territories beyond their own family or clan, or any particular desire to protect them from the robber or

* "Although the justice of each nation ought in general "to be confined to the punishment of crimes committed in "its own territories, we ought to except from this rule "those villains, who by the nature and habitual frequency "of their crimes violate all public security, and declare "themselves the enemies of the human race. Poisoners, "assassins, and incendiaries by profession, may be exter- "minated wherever they are seized: for they attack and "injure all *nations*, by *trampling* under foot the founda- "tions of their common safety. Thus pirates are *sent* to "the gibbet by the first into whose hands they fall. If the "sovereign of the country where crimes of that nature have "been committed, reclaims the perpetrators of them in "order to bring them to punishment, they ought to be sur- "rendered to him, as being the person who is principally "interested in punishing them in an exemplary manner. "And as it is proper to have criminals regularly convicted "by a trial in due form of law, this is a second reason for "delivering up malefactors of that class to the States where "their crimes have been committed.—*Cattel's Law of Nature and Nations, Book I. Chap.* 19.

the assassin ; and no instance can I believe be found of one extending his sympathies or his charities to the people of any other territory. They have, however, all a feeling of strong pride in claiming for their own territory the privilege of a sanctuary for the robbers and assassins of all other territories ; while their public officers of every description and landholders of every degree convert this privilege, when conceded to their chiefs, into a source of revenue for themselves.

31. From the time that our government assumed, under the Marquis of Hastings, its true and dignified position as the protector of the society of India generally against the savage inroads of the Pindary hordes, the native chiefs considered themselves as standing, with regard to us, in a relation entirely new ; and bound to obey our call for aid and support in the suppression of any system prejudicial to the general interest and welfare of the community. They all knew that this system of merciless and indiscriminate assassination was still more general than that of the Pindaries, that it was the growth of ages, extended all over India, and being founded in the faith of religious *ordinance* and *dispensation*, had become so deeply rooted in the soil, that nothing but the interposition, under providence, of the Supreme Government, and the acquiescence, support and co-operation of all its dependent chiefs, could possibly extir-

pate it. But, as in the case of the Pindaries, many of these native chiefs or their officers and landholders, nevertheless sacrificed with reluctance, the revenues they were in the habit of deriving from these people, and with still more the *pride of being thought* able to afford *to them that asylum which* others were obliged to deny, and consequently, the *reputation* of being able to refuse with impunity an acquiescence which others were obliged to concede to the Supreme Government; and such men availed themselves with avidity of the indolence, or indifference of the European functionaries by whom our Government happened to be represented. Happily they have been very rare, and the obstacles which they have caused very few; while the instances of the cordial, zealous, and active co-operation of such functionaries have been very numerous.*

32. But it must be admitted that this evil has prevailed in our own provinces as much as

* In addition to the Political functionaries already named I should name as having given us their cordial support and valuable aid—The Honorable R. Cavendish as Resident at the Court of Gwalior; Major Alves as Political Agent in Bhopaul and Agent in Rajpootana; Colonel Spiers as Acting Agent in Rajpootana and Political Agent at Neemuch; Mr. Wilkinson, Political Agent in Bhopaul; Captain Wade, Political Agent at Lodheeana; Mr. Græme and Colonel Briggs, Residents at the Court of Nagpore; Captains Robin-

in Native States; and if I were called upon to state any single cause which has operated more than any other to promote its extension, I should say it was the *illogical* application in practice of the maxim, " that it is better ten guilty men " should *escape* than that one innocent man " should *suffer*." It is no doubt better that ten guilty men should *escape* the *punishment of death*, and all the eternal consequences which may result from it, than that one innocent man should suffer *that punishment;* but it is not better that ten assassins by profession should escape, and be left freely and impudently to follow every where their murderous trade than that one innocent man should *suffer the inconvenience of temporary restraint;* and wherever the maxim has been so understood and acted upon the innocent have been necessarily punished for the guilty. In a country like India, abounding in associations of this kind, and with every facility they could desire to promote their success, and with little communion of thought or feeling between the governing and the governed, the necessity of prosecuting gang robbers and murderers with such a maxim so understood and acted upon,

son and Johnstone as Assistants and Officiating Residents at the Court of Holcar; Mr. Williams and Colonel Balfour at Baroda; Major Ross, Political Agent at Kota; and though last not least Mr. Ainslie and Mr. Begbie as Agents to the Governor General at Bundelcund.

is often found to be a greater source of evil to the families and village communities who have suffered than the robbers and murderers themselves; for the probability is always in favor of the criminals being released, however notorious their character and guilt to wreak their vengeance upon them at their leisure, after the innocent and the sufferers have been ruined by the loss of time and labour wasted in attendance upon the Courts to give unavailing evidence.

33. It is a maxim with these assassins that "dead men tell no tales," and upon this maxim they invariably act. They permit no living witness to their crimes to escape, and therefore never attempt the murder of any party until they can feel secure of being able to murder the whole. They will travel with a party of unsuspecting travellers for days, and even weeks together, eat with them, sleep with them, attend divine worship with them at the holy shrines on the road, and live with them in the closest terms of intimacy till they find time and place suitable for the murder of the whole. Having in the course of ages matured a system by which the attainment of any other direct evidence to their guilt is rendered almost impossible, they bind each other to secresy by the most sacred oaths that their superstition can afford; and such associations never desire from any government a clearer *license* to their merciless depredations

than a copy of the rule, " that the testimony of " any number of confessing prisoners shall not " be considered a sufficient ground to authorize " the detention of their associates ;" for if the confessing prisoners escape the laws of the country, they are put to death by the laws of the association. To suppress associations of this kind in such a country and such a society as those of India, a departure from rules like these, however suitable to ordinary times and circumstances, and to a more advanced and a more rational system of society, becomes indispensably necessary ; and as they have matured their system to deprive all governments of every other kind of direct evidence to their guilt but the testimony of their associates, it behoves all Governments, in order to relieve society from so intolerable an evil, to mature another by which their testimonies shall be rendered effectual for their conviction without endangering the safety of the innocent.* This I hope has now been done, but

* In the view here given of the system, and of the inadequacy of the ordinary tribunals, under the ordinary rules of procedure, to suppress it, I have no doubt that every sensible Magistrate in India will coincide. The very able Magistrate of Chittoor in his letter of the 6th December 1809, states para. 11th, " It is only necessary to consider the habits of the " Faseegars to be convinced of the extreme difficulty of disco- " vering and convicting them, and how inadequate the ordinary " measures of police and the operation of the present laws are " for effecting those objects. The scene of their crimes is always " out of their own district, and seldom within thirty miles of

it can never be rendered so perfect as not to depend in some measure upon the personal character of the officers entrusted with its superintendence. There is no duty which requires higher qualifications for its proper discharge; and if these qualifications be not considered a

" their usual places of abode: they are sometimes absent
" from their homes for several months together, and take
" journeys of many hundred miles: their victims are gene-
" rally Travellers with whose circumstances they become
" acquainted at public choultries: they frequently change
" their names and sometimes go by several names, the better
" to prevent detection: they murder their victims at a dis-
" tance from towns or large villages, in public roads leading
" through jungles, or uncultivated land in which they bury
" their bodies: they sometimes take with them some of their
" children (boys under twelve years of age) the less to attract
" notice and suspicion; the head man of the gang sometimes
" rides on a horse, and they have generally with them some
" Bullocks or Tattoo Ponies to carry the plundered pro-
" perty; and by these means they more readily pass for
" merchants, the character they frequently assume. A gang
" is always sufficiently numerous to allow of several persons
" belonging to it being stationed at a short distance from the
" places where their victims are put to death, to give alarm
" in case of the approach of danger; and they never commit
" a robbery unaccompanied with murder: they first strangle
" their victims and then plunder them."

To the causes above stated I may add the perpetual changes in the magistracy of districts, inseparable from our scheme of civil administration, which prevent any one from becoming well acquainted with the character and circumstances of the people, and from feeling any desire to be so.

point of paramount importance in the nomination of officers to the department, Government will certainly not do its duty to the society.

34. The trial of these people for murders perpetrated in the Hydrabad and Indore dominions, was with the consent of the Nizam and Holcar Governments, made over to the British Residents at their respective Courts, but subject to the revision and final orders of the Supreme Government. That of those charged with murders perpetrated in the Oude territory, has, with the consent of the King, been made over to the Resident at that Court. The trial of those charged with murders perpetrated in any other territory, and beyond the limits of districts in which our Regulations are in force, was made over to the Governor General's Agent in the Saugor and Nurbudda territories, who has since for the time been entrusted, for special reasons assigned by the Resident and approved by Government, with the trial of those charged with the murders in the Hydrabad territories also.

35. Thugs charged with murders perpetrated in the districts where our Regulations are in force were to be made over for trial to the regular tribunals; but, with the sanction of Government previously obtained in any particular case, the venue might be changed from the Court of any one district to that of another, or to that of the

Special Commissioner for the whole, Mr. Stockwell, then Commissioner of the Allahabad Division, who consented to undertake that in addition to his other duties, and who conducted, in that capacity, the trial of one of our most interesting and important cases committed to him by Mr. Wilson.

36. When I first undertook the duty of superintending the operation for the arrest of these gangs, and of collecting the evidence for the cases in which they were to be committed for trial, the most laborious and painful that I have ever performed, I had the civil charge of the district of Jubulpore on the Nurbudda river. As that of Saugor was more central, and consequently more eligible, I was in January 1831 transferred to the civil charge of that district during the absence of Mr. C. Fraser on sick leave to the hills. On his return in January 1832 he resumed charge of the revenue and civil duties, and left me the criminal, which I continued to discharge till January 1835, while Captain Low continued to officiate for me in the civil charge of the Jubulpore district. By the resolution of Government of the 10th January 1835 my head-quarters were transferred back to Jubulpore; and having the general superintendence of all proceedings preliminary to trial over the whole field of our operations, which had now extended from Lahore to the Carnatic, I was relieved from every other charge.

37. In May 1832 Captain Reynolds was appointed to superintend our operations south of the Nurbudda.* In September 1832 Mr. Wilson was appointed to superintend those between the Ganges and the Jumna ;† and in February 1833, Mr. McLeod was appointed to superintend those in Rajpootana, Malwa, and the Delhi territories ;‡ and three officers with higher qualifications, for the very delicate and responsible duty in their respective spheres of action could not, I believe, have been any where found.

On the 10th of January 1835 Lieutenant Briggs, a very active and intelligent officer, was appointed to succeed Mr. McLeod in Malwa and Rajpootana, and Lieutenant Elwall, an officer equally well qualified, was appointed to assist Captain Reynolds south of the Nurbudda ; and Captain Paton, Assistant to the Resident at the Court of Lucknow, was withdrawn from the general duties of the Residency that he might afford his valuable aid exclusively to this department in Oude.

38. In March 1831 a tuman or company of Nujeebs§ was added to the Jubulpore local police

* 12th May 1832. † 14th Sep. 1832. ‡ 21st Feb. 1833.

§ 19th March 1835, 1 Tomandar 30 ; 1 Naeb ditto 15 ; 8 Dufadars 80 ; 85 Nujeebs 425 ; 1 Motsudee 10 ; 1 Behishtee 4.

corps, exclusively for employment under me in this duty; and in April another company was added to the same corps for employment under Captain Reynolds, south of the Nurbudda.* The officer commanding the Saugor Division, Brigadier General O'Halloran, anxious to afford his aid in promoting the success of an undertaking of so much importance to the society of India generally and to the native army in particular, had given me the services of a detachment, under the command of an excellent native officer Rustum Khan,† in Bundlecund; and Brigadier General Smith, since he succeeded to the command, has been equally anxious to afford his aid on all proper occasions. In July 1833, when our means had become inadequate for the vast field over which our operations extended, Messieurs Wilson and McLeod were, under

* 27th April 1835, of the same strength as above.

By retaining charge of the criminal department at Saugor, I had the assistance of the district police for our operations; and that of a Risalah (troop) of Captain now Major C. Smyth's excellent corps of local horse, to whose exertions I feel myself greatly indebted.

† Rustum Khan, Subahdar Major of the 71st Regiment Native Infantry, was afterwards sent by me to assist Captain Paton in Oude, where his services have been again eminently useful.

instructions from Government,* allowed by the officers commanding the Divisions in which they were employed each a detachment of forty regular sipahees under a native commissioned officer, and twenty troopers from the corps of local horse under a Dufadar.

39. Knowing how many of their comrades used annually to be murdered by these assassins on their way home to their families on furlough, the pursuit after them is a duty which these regular sipahees very cheerfully perform, and are indeed extremely proud of; and as the knowledge which they acquire in the course of its discharge of their mode of inveigling and destroying travellers is communicated to all the men of their regiments when they rejoin, their employment on this has been unquestionably and will continue to be of great advantage to the whole native army.

40. Thus far our highest political functionaries have afforded their aid in the arrest and the trial of these criminals cheerfully and gratuitously. Colonel Stewart, Mr. Wellesley, Mr. Martin and Mr. Bax successively at

* 40 Sipahees under a native Commissioned Officer; 20 Sowars under a Dufadar for each of those two gentlemen. See proceedings of the Governor General in Council, 28th June 1833.

Indore, Colonel Stewart again at Hydrabad, and Mr. F. C. Smith in the more laborious office of the Saugor and Nurbudda Agency; and proud indeed might any man feel, however exalted his station, to be able to contribute his aid to the great work of relieving a society of one hundred millions of his fellow creatures from an evil so great, and so calculated from its character, and that of the deluded people among whom it has fallen to penetrate and poison every source of confidence and security between man and man.

41. Among the people of India almost every man is married as soon as he has attained the proper age, and his parents can afford the expenses of the marriage ceremonies. The younger sons of poor but respectable families seek employment in distant public establishments, Civil or Military, while their wives and children remain united with the family under the care of their father or their elder brother, and the ties of duty and affection between them and their parents are never broken or impaired by any length of absence, or any new interests or connexions. During their absence these sons subject themselves to all kinds of privations in order that they may be able to send home the largest possible share of their incomes; and derive their greatest happiness from the hope of returning occasionally and enjoying for short

and distant intervals, the society of their families thus united and bound together by ties so amiable. If any die their widows and children still remain with the family, and are maintained by the survivors; and all "delight to honor" the widow who honors the memory of her deceased husband. It is upon such families, who are to be found in almost every town in India, that the evil of this system of assassination presses most heavily*. If the absent members do not return at the time they are expected, others proceed in search of them; and since I

* Dr. Sherwood in his valuable Papers written at Madras in 1816, observes—

"While Europeans have journeyed through the extensive "Territories subject to the Government of Fort Saint "George, with a degree of security no where surpassed, the "path of the Native Traveller has been beset with perils "little known or suspected, into which, numbers annually "falling, have mysteriously disappeared, the victims of "villains as subtle, rapacious, and cruel, as any who are to "be met with in the records of human depravity. There is "no reason to believe that Europeans were aware of the "existence of such criminals as *Phansigars*, until shortly "after the conquest of *Seringapatam* in 1799, when about a "hundred were apprehended in the vicinity of *Bangalore*. "They did not engage general attention, nor would it appear "they were suspected to belong to a distint class of here-"ditary murderers and plunderers settled in various parts "of *India*, and alike remarkable for the singularity of their "practice, and the extent of their depredations. In the "year 1807, between *Chittoor* and *Arcot*, several *Phansigars* "were apprehended belonging to a gang which had just

undertook this duty numbers have flocked to me to enquire after the fate of those whom they had long lost. Often in my court have I seen them listening with unobtrusive grief to a circumstantial detail of the murder of their parents, brothers or children from the mouths of these cold-blooded and merciless assassins, while the tears stole down their cheeks, and taking from my stores of recovered property some sad token in arms, dress, or ornaments, of the melancholy truth to take home to the widows and children of the murdered, who might otherwise doubt their tale of sorrow, and entertain some lingering but unavailing hope of their return.*

42. Should it be thought necessary I may perhaps hereafter give a more connected history of the system and of our operations of its sup-

" returned, laden with booty from an expedition to *Travancore*,
" and information was then obtained, which ultimately led
" to the developement of the habits and combinations of
" these atrocious delinquents."

* In January 1831, a small gang was arrested and brought in to me at Saugor. One of the approvers, in deposing to the identity of one, mentioned that he had then on him unaltered the vest which they had taken some time before from Purtapa, a man whom they had murdered with his friend at the Gola pass, on their way from Indore to Bhopaul. I had it taken off and sent immediately by the letter dawk to the Resident at Indore, Mr. Wellesley. He was absent, but Captain Johnstone, the Assistant Resident, made the requi-

pression, but for the present I can only offer, in addition to the above observations, the almost

site enquiries and sent me the result. The reader may find it interesting. In the early stage of our proceedings such occurrences were very common.

Indore, 2d February 1831.

Humeerchund, Merchant of Indore, being called into court, gives the following statement:

"On Sunday the 10th of the month of Poos, Sumbut 1886, "(20th December 1829,) my brother Purtapa and my wife's "brother Sookloll, proceeded towards Sehore with a tattoo, "on which was loaded about 400 Rupees worth of English "Chintz, Mushroo, &c. They also carried with them 105 "Halee rupees in cash; and about 95 rupees of gold "and gold ornaments. Not having received any intelli- "gence of them for 25 days after their departure, I "became anxious about their safety and hired a man "to go to Sehore and make enquiries of my correspondents "there. I ascertained that they had never reached that place. "About three months afterwards my younger brother Hunsraj, "went in quest of information, and found traces of Purtapa and "Sooklall, having been murdered near the Gola pass, a short "distance beyond Tuppa.*

"*Question.*—Do you recollect the Ungurka which your "brother Purtapa wore when he left Indore?

"*Answer.*—Yes, it was made of Europe chintz and lined "with blue cotton."

The Ungurka sent by Captain Sleeman, which corresponded with the above description, was shewn to the witness who immedietely recognized it, and was so much affected as

* Tuppa, half way between Ashta and Rajpoogur, and a coss pucka this side of Amla. One going from Ashta descends the Ghat about a pucka coss before he reaches Tuppa.

literal translation of some conversations I have had with the approvers in revising the vocabulary of their peculiar dialect for the last time. These conversations were often carried on in the presence

scarcely to be able to speak. He took hold of the twisted silk cords attached to the Ungurka and said he had himself purchased them for his brother.

Hunsraj, brother of the preceding witness, being called, deposes as follows :—

" I returned to Indore from Rutlam about three months " after my brother Purtapa was missing, and then proceeded " towards Sehore for the purpose of enquiring after his fate. " I ascertained that he and my relation Sooklall had stopped " the first night after leaving Indore at Akeypoor, and the " second at Peeplia. I found they had left Peeplia on the " morning of the third day, but I could trace them no further. " In the course of my enquiries at Tuppa, I was informed by " a Bunya that the bodies of some persons had been found " about three months previously near the Gola pass, about two " coss to the eastward of the town. He said that a boy, the " son of a Chumar belonging to Tuppa, observed a number of " jackals and vultures near the pass, and had gone there in " expectation of finding some dead animal and getting its skin. " On reaching the spot, however, he found the bodies of two " men which had been buried under a heap of stones so im- " perfectly that the wild beasts had afterwards dragged them " out and almost entirely devoured them. The boy gave notice " to the villagers, who went to the pass and buried the " remains of the bodies. On hearing this account, I went to " the Gola pass in company with the Bunya who pointed out " the spot where the bodies had been found. A large stone " which lay near the place had some marks of blood upon it, " and on removing it I found a shoe, which I at once recog- " nized as having belonged to my brother, and I wept

of different European gentlemen who happened to call in, and as they seemed to feel a good deal of interest in listening to them, I thought others might possibly feel the same in reading them if committed to paper; and from that time I, for several days, put down the conversations as they took place in the present form. They form the first number of the Appendix, and will be found immediately after the Vocabulary.

W. H. SLEEMAN,

Genl. Supt. for the Suppression of Thug Associations.

Head-Quarters,
Jubulpore, 8th Sept. 1835.

" bitterly. I took the shoe to Indore where it was identified " by the family, and as we had no doubt that our relations had " been murdered, we performed their funeral rites according " to the customs of our sect."

The Ungarka sent by Captain Sleeman was shewn to the witness, but he said it had been made up while he was at Rutlam, and that he had not seen it before.

(Signed) P. JOHNSTONE,

Assist. to the Resident.

The lad who had on the vest was the son of Kaleean Sing, Jemadar of Thugs, and now approver. He got it in a present from his uncle Dureean, and rather than alter so pretty a garment he ran the risk of wearing it till he was taken.

W. H. S.

THE RAMASEEANA.

Aulae—A Thug, in contradistinction to Beetoo, any person not a Thug. When Thugs wish to ascertain whether the persons they meet are Thugs or not, they accost them with "*Aulae Khan Salam*," if Musulmans; and "*Aulae Bhae Ram Ram*," if Hindoo. This to any one but a Thug would seem the common salutation of "peace to thee, friend," but it would be instantly recognized by a Thug. Any man that should reply in the same manner would be quite safe.

Adhoreea—Any person who has separated himself from a party whom the Thugs have murdered or intend to murder, and thereby escaped them.

Ae ho to Ghyree Chulo—"If you are come, pray descend." The phrase most commonly used as the *J,hirnee* or signal for putting people to death, when every thing has been prepared for the purpose.

Agasee—A Turban. A Thug never moves out without his turban, except in Bengal perhaps. If a turban is set on fire, it threatens great evil, and the gang must, if near home, return, and wait seven days; if at a distance, an offering of goor is made, and the individual to whom the turban belonged, alone returns home. If the turban falls off it is an omen almost as bad, and requires the same sacrifices.

Agasee—Is also the term given for the cry of the kite. Heard in the day time, it is of little importance, and inter-

preted according to their rules for the *Thibaoo* and the *Pilhaoo*; but heard during the *Kootub*, or interval between the first watch and daybreak, it is called the *Kootub Agasee*, a dreadful omen. If in Camp, they get up and fly immediately, leaving untouched any person they may have inveigled, however wealthy. If they hear it after dark, but before the end of the first watch, they are not alarmed, as they consider the threatened evil to pass away in their sleep; literally the "omen gets suffocated under their sides as they turn in their sleep." It is the same with almost all bad omens that take place between evening and the end of the first watch.

Ardal—Among the Duckun Thugs, is the same as *Adhoreea* among those of Hindoostan.

Agureea—Descendants of the Thugs, who, after their expulsion from Delhie, resided for a time in the district of Agra, and thence spread over India; in contradistinction to those who went to different parts of India without resting at Agra. The *Buhleems* and *Tundels*, two of the seven original clans of Musulman Thugs, did not rest at Agra; and they are excluded. Their tradition is, that one of the Emperors of the house of Gouree expelled them all from Delhie, after the murder of a *Cheyla*, or slave of his, who had been long in league with them, but was murdered in consequence of a threat to betray them, made with a view to extort more money than they thought reasonable. The Emperor had them all marked on the *posteriors* with the stamp of the copper coin of the Empire.

Ansootore—Literally, "tear drops." Any shower of rain that falls before or after the four usual months of June, July, August and September. If it falls during the first day and night after entering on an expedition the gang must return, and open it anew. It is always a bad

omen, and requires some sacrifices. See also Rukutbondee, or blood dropping. The Duckun Thugs call this shower *Now.*

Agasee Birar—Term among the Duckun Thugs for thunder. If it thunders while opening an expedition, and heavy rain falls, it is of no importance. If little or no rain falls the omen is bad, and they must suspend operations: after the expedition has been opened it is of no importance.

Ankura—One thousand of any thing.

Awk,hur—Any person maimed or deprived of the use of his limbs. In this sense it is peculiar to Duckun Thugs. Among Hindoostanees it signifies any bad omen. If they meet with such a maimed person on the road, the first day after they enter on an expedition, the gang must return, and open it anew. They never kill such maimed persons. There have been instances of it, but they are all supposed to have been followed by great calamities. See the case of Nawul Sing Jemadar, murdered at Biseynee—Appendix.

Anhur—Any metallic utensil for eating, drinking, or cooking.

Anjuna or *Anjruhna*—To sleep or pass the night.

Aentha—Silver money.

Angjhap—A term used by the Thugs of the Duckun for *Rehna,* or a temporary burial of bodies.

Ard,hul—Any bad omen; the same as *Khurtul.* Both terms are confined to Duckun Thugs.

Balmeek—The author of one of the three *Ramaens* (or histories of the rape of *Seeta,* the wife of *Ram,* one of the incarnations of *Vishnoo*) which after its author is called the *Balmeek Ramaen.* The Thugs consider *Balmeek* to have been of their profession; but, though they quote his name with reverence, they do not, I believe,

invoke it in their offerings and sacrifices. A sketch of his life is given in each of the three *Ramaens*. His name was *Dojadh,un*, and he is said to have been a Brahmin by birth; to have been born at Kunoje in the latter end of the Sutjoog, or golden age; to have lost his parents when he was five years of age, and soon after to have joined some gangs of *Bheel* robbers, who, armed with bows and arrows, infested the roads about *Chutterkote*; to have married one of their daughters, and to have become the most noted robber and murderer of his day. From this course of life he is said to have been reclaimed by a miracle. Seven celebrated saints, at their holy place of abode, learned by inspiration that a Brahmin was thus disgracefully employed, and proceeded to the place to admonish him. He saw them approach, and as usual bent his bow, and demanded their money or their lives. "Why do you, a Brahmin by birth, follow this horrible "trade, and rob and murder innocent travellers?" "I have "a wife and children whom I love, on the top of yonder "hill; they want food, and I must provide it for them." "Go and ask those you love, and for whom you provide "food by the murder of innocent men, whether they are "willing to share with you in the crimes as well as in the "fruits." "And in the mean time you will make off. Many "a traveller has tried to escape me by similar tricks, but "I am not to be deceived." "We swear to remain till you "return." He went to his wife and children and asked the questions. They told him that they shared in what he brought to them, but he must be alone answerable for the means by which he acquired it. He returned to the saints, with a contrite heart, and implored their instructions. They told him to tarry where he stood till they should return, and continue to repeat the words, "*Mura, Mura, Mura,*" dead, dead, dead, which was

familiar to him; knowing that he would in time convert it into *Ram, Ram, Ram,* God, God, God; and thinking that his soul was not yet fitted to repeat the holy name. He soon made the expected change, and continued to repeat *Ram, Ram, Ram,* for twelve thousand years, when the seven saints returned. Nothing but the bones remained, but they were erect, and repeating the holy name of *Ram.* White ants had built their hill over them, but on hearing their voice the skeleton assumed a form of Godlike beauty, and burst forth, as it is said, like the sun from behind a dark cloud. He became a man after God's own heart, and wrote his Ramaen by inspiration. *Balmee* signifies *ant hill,* and the *k* affixed signifies *born of,* and his name was changed from *Dojadhun* to *Balmeek.*

Bajeed—Safe, free from danger. When the Thugs have got their victims at the place where they intend to murder them, if the spies placed around, see all clear, they call out one of the following names, and the work of murder goes on. *Bajeed* or *Bajeed Khan, Deo* or *Deomun,* or *Deoseyn.* If the spies see a stranger approach and apprehend danger, they call out *Sheikh Jee,* or *Sheikh Mahummud,* or *Luchmun,* or *Luchmun Sing,* or *Luchee Ram,* or *Gunga Ram,* and the Thugs suspend operations. When one part of the gang advances with the travellers they intend to kill, and on the road meets other travellers, whom the party in the rear may conveniently murder, they tell them to bid their friends *Bajeed* or *Bajeed Khan,* and *Deo,* or *Deoman,* or *Deo Sing,* to make haste and overtake them. As soon as the gang behind hear this message they may fall upon and murder them, understanding by the signal that in advance the road is clear.

Baee or Dubaee—A frequented road.

Bae hojana—To become public; viz. the bodies of victims or other traces of their proceedings.

Byd,ha—A man who has lost a limb or any member of his body. If they meet such a person during the first day of their expedition it is a bad omen, and requires sacrifices. Also any thing unbecoming the cast or condition of the person, and likely to lead to suspicion and danger. They seldom murder any person who has lost a limb, and attribute much of our success against them on the Nerbudda river, to the murder of Newal Sing, who had lost an arm, and his family at Biseynee, in 1820. See Biseynee case Saugor Sessions of 1831-32.

Bagh—Bagdena—Same as *Phooldena*, parole of rendezvous or meeting.

Bagureea—A class of Thugs who reside chiefly about Sooper, in the Gwalior territories. They are called also *K,hokhureeas*, and have followed the trade several generations, since their intermarriage with the emigrant Thugs from Delhie through Agra, or *Agureeas*.

Boguma—An old garment.

Bugjana—To become aware of the designs of the Thugs upon one.

Bugna—The same.

Bājunee—A gun.

Boj,ha—The Thug who take the bodies of the murdered person to the grave.

Bojhae—The office of the Bojha.

Bukote—A strangler same as *Bhurtote*.

Buk,h—The word made use of by the Thugs when calling to each other to assemble after having been separated by accident or design. *Buk,h, Buk,h, Buk,h,* or come, come, come.

Bahleem—One of the seven original Thug clans. There are scarcely any of this clan to be found north of the Nerbudda.

Beyl—The place chosen for burying the victims.

Beegha—Term among the Thugs of Behar and Bengal for a share of the spoil. From every booty they first set aside ten per cent. for the leaders, and five for the stranglers, however few or many; the remainder is divided into *Beeghas*, or shares. Their proportions are 1.2 for jemadar or leader—1.14 for a man who has attained the rank of strangler—1 for a person who has not attained that rank.

Beelha—A great enemy of Thugs: also a leper, or man deprived of his nose or ear; or any person much emaciated by sickness.

Beetula—A dog. Term peculiar to the *Jumaldehee*, *Lodaha* and *Moteea* Thugs of Behar and Bengal.

Bykureea—The spy or scout. Term used by the *Bongoos*, or river Thugs, the *Jumaldehees*, *Lodahas*, and *Moteeas* for *Tilha*.

Bykuree kurna—To act as a spy or scout—or *Bykuree "dek,hna,"* to look out.

Beyl,ha.—The person who chooses the place for murdering.

Beylhae.—The office of choosing the place.

Beel Grain.—Term peculiar to Duckun Thugs.

Bhalee or Bhaloo.—The call of the jackal. There are three kind of calls from which the Thugs draw omens. The *Bhalee*, which they also call *Burhohee*, is the call of one jackal. The second is the general clamour of jackals, which people call their *lamentation*. This the Thugs call *Raureen*. The third, the *Ekareea*, or short call of a jackal, in which he seems to be cut short after an effort or two. Any one of these calls heard during the day threatens great evil, and the gang quits the country in which they hear it, leaving untouched any persons they have inveigled, however wealthy. The *Ekareea* is bad either by night or by day. The other two calls,

when heard by night on opening the expedition, are interpreted according to the ordinary rules for the *Thibaoo* and *Pilhaoo*.

Bileea.—A brass cup ; technically a place for murdering or burying the victims.

Bileea-Manjuna.—Literally, to clean the brass cup. To choose the place for murder.

Bilgaree.—An extensive jungle or waste, very convenient for the purpose of murder.

Bhimjodha—The bird Chirrah Q. V. peculiar to some classes of Thugs.

Banee—Blood.

Baean Geedee Sona Leedee—A proverb of the Thugs. "A jackal crossing from right to left brings gold." If a jackal crosses the path of the Thug from the right to the left it promises good fortune. If from left to right bad.

Bungoo—The river Thug of Bengal. These men live chiefly in the district of Bhurdwan, on the banks of the Hoogly river. They move up and down the Ganges during the months of November, December, January, and February, always pretending to be going to or coming from holy places, such as Bunares, Allahabad, &c. &c. They inveigle people on board their boats, strangle them, and throw them into the river, having broken their spines to prevent the chance of their recovering. The leader of the gang has commonly his own boat, but he sometimes hires it for the season, and the owner of the boat gets the share of one man. The boats have a hole on each side through which they throw the bodies into the river; but they never stab or cut them, lest there should be signs of blood in the water to attract the attention of people in the boats by which they float on their way down the river. This class of Thugs is very numerous—from two to three hundred.

Bhans lena—To steal or defraud each other in the division of booty; peculiar to Duckun Thugs; same as *Kootkurna* among Hindoostan Thugs.

Bhontee—Calling of the kite while flying. It is a bad omen. If they see the dung of a kite falling in the air, it is considered to promise a valuable white booty, in silver or cloth.

Binderee—A sword.

Bindoo—A Hindoo.

Bunasna or Bunas Jana—To lose any thing, but particularly the road.

Bunij—Literally merchandize or goods; technically a traveller or any other person whom the Thugs consider worth murdering. He is their stock in trade.

Bunij Ladhna—Literally, to load the goods; technically, to murder the travellers.

Bunjaree—A cat. If a cat comes to them at their lodgings at night it promises good fortune.

Bungur—A Thug term peculiar to Duckun Thugs.

Buneana—To stain with blood a cloth or any other thing.

Bunar—Same as *Baee*. Bad news, untoward discovery of the Thugs proceedings: also a road become unsafe for Thugs.

Bhurtote—A strangler.

Bhurtotee—The office or duty of strangler. Thugs seldom attain this rank or office till they have been on many expeditions, and acquired the requisite courage or insensibility by slow degrees. At first they are almost always shocked and frightened; but after a time they say they lose all sympathy with the victims. A Thug leader, of most polished manners and great eloquence, being asked one day in my presence by a native gentleman, whether he never felt compunction in murdering innocent people,

replied with a smile, "Does any man feel compunction in "following his trade; and are not all our trades assigned "us by providence." The native gentleman said, "How "many people have you in the course of your life killed "with your own hands at a rough guess?" "I have kill- "ed none! "Have you not been just describing to me a number of murders?" "Yes; but do you suppose I could "have committed them. Is any man killed from man's "killing? *Admee ke marne se koe murta.* Is it not "the hand of God that kills him? and are we not mere "instruments in the hand of God?" They are first employed as scouts; then as sextons; then as *shumseeas*, or holders of hands; and lastly as *Bhurtotes.* When a man feels that he has sufficient courage and insensibility for the purpose, he solicits the oldest and most renowned Thug of the gang to make him his *cheyla*, or disciple. The Thug agrees to become his *gooroo*, or spiritual preceptor and when the gang falls in with a man of respectability but not much strength, fitted for the purpose, he tells the gooroo that he is prepared, with his permission, to try his hands upon him. While the traveller is asleep with the gang at their quarters, the gooroo takes his disciple into a neighbouring field followed by three or four old members of the gang. On reaching the spot chosen, they all face to the direction the gang intends to move, and the gooroo says, "*Oh Kalee, Kunkalee, Bhudkalee. Oh Kalee, Ma-* "*hakalee, Calcutta Walee.** If it seemeth to thee fit that

* The Thugs, and I understand all other Hindoos, believe Kalee to have first appeared upon the earth in Calcutta. They believe also that after she had, through the means of the Thugs created by her for the special purpose, destroyed the great Demon "*Rukut beej dana*" at Bindachul, on the eastern extremity of the Vindeya range, she carried the body to Calcutta and there buried it where her temple now stands. That place they consider to be her favorite seat where she *works more miracles* than

" the traveller now at our lodging should die by the hands " of this thy slave, vouchsafe us the *Thibaoo*." If they get the auspice on the right within a certain time (half an

in all the rest of India. They have got a notion that in Calcutta even the Christians attend her worship, and make offerings to her temple ; and I believe the priests have always actually made offerings to her image on great occasions in the name of the Hon'ble Company out of the rents of the land with which Government has endowed the temple. European Gentlemen and Ladies frequently attend the nautches and feasts of her great days in the *Durga Pooja* ; and as these feasts are part of the religious ceremonies, this innocent curiosity is very liable to be misconstrued by people at a distance from the scene, and should not therefore be indulged. The Hindoos have a verse which they often repeat in their invocations. " *Kalee ! Calcutta walee ! tera buchun na jawe Khalee. Oh* " *Kalee, great goddess of Calcutta, may thy promise never be made in* " *vain.*" She is said to delight in the name of *Kunkalee*, or man-eater, and to be always drinking the blood of men and of Demons. The term means, I believe, the same thing as *Kunkalin*. They all believe Kalee to have been extremely black, and to have had features so terrifically hideous that no mortal man could dare to look upon them.

When Kalee or Parbuttee appears in company with her husband, Siwa or Mahadeo, she is represented as beautiful and fair, and is commonly called *Gouree*, or *the fair*. It was only when she came to destroy demons, or as the Goddess of war, that she is supposed to have put on these hideous shapes. In a beautiful piece of sculpture at Beragur on the Nerbudda river, she is represented as seated on a Bull behind her husband, whose dress and ornaments are, as usual, composed of snakes, very gracefully twisted and suspended around him. This piece of sculpture is called *Gouree Shunkur*, after her name *Gouree*, and that of Mahadeo, *Shunkur*; and it is so much superior to any other they are accustomed to see, that the people, from the most learned to the most unlettered, implicitly believe that the God and Goddess came here, mounted as they now are, on a visit to the Nurbudda, from the mountain *Khylas*, and got their earthly parts turned into stone as a memorial of their visit, and will some day resume them.

The whole is cut out of one block of lava from a dyke in the marble rocks through which the Nurbudda flows beneath the temple which is consecrated to them. The wall of the court in which the temple stands is lined all round by the statues of some three score *Jognies*, or petty goddesses, who attend upon Parbuttee, about the size of life, cut out of

hour), it signifies her sanction ; but if they have no sign, or the *dhilhaoo*, (or sign on the left) some other Thug must put the traveller to death, and the candidate for honor wait for another time.

Davey's sanction having been conveyed in the *Thibaoo*, they return to their quarters, and the *gooroo* takes a handkerchief, and, facing to the west, ties the knot in one end of it with a rupee or other piece of silver inserted. This knot they call the *Goor Ghat*, or *classic knot*, and no man who has not been thus ordained by the high priest, is permitted to tie it. *See Goor Ghat.* The disciple receives it respectfully from the high priest in his right hand, and stands over the victim, with a *shumseea*, or holder of hands, by his side. The travellers is roused on some pretence or other, and the disciple passes the handkerchief over his neck, at the signal given by the leader of the gang, and strangles him with the aid of his *shumseea*. Having finished his work, he bows down before his gooroo, and touches his feet with both hands, and does the same to all his relations and friends present, in gratitude for the honor he has attained. He opens the knot after he has heard or seen the *Thibaoo*, or auspice on the right, takes out the rupee and gives it, with all the other silver he has, to his gooroo, as a nuzur ; and the gooroo adding what money he has at the time, purchases a rupee and a quarter's worth of goor for the *Tuponee*, and lays out the rest in sweetmeats. The *Tuponee* sacrifice is now performed under the neem, the mango, or

rocks of different kinds, with various faces and in various attitudes, and all mounted upon different *Bahuns*, or vehicles of birds and quadrupeds. They are all sadly mutilated, and the God and Goddess within are said to have been saved by a miracle from *Aurungebe* and his army, to whom these things are always attributed. At this temple an annual fair is held in the beginning of November.

the byr, if they are available, and if not, under any other tree except the babul, the sirsa *(mamosa series)* and the reonja. The new disciple now takes his seat among the *Bhurtotes* around the carpet, and receives his share of the consecrated sugar, and the sweetmeats are distributed to all the members of the gang of whatever grade. On his return home after the expedition he gives a feast to his gooroo and his family ; and if he has the means, to all his relations; and he presents his gooroo with an entire new suit of clothes for himself, and one for his wife, and others for his relations, if he can afford it. The gooroo after a certain interval, returns the compliment to him and his family, and the relation between them is ever after respected as the most sacred that can be formed. A Thug will often rather betray his father than the gooroo by whom he has been knighted.

The *Bhurtote* is not permitted to bathe on the day he has strangled any one: formerly no member of the gang was permitted to bathe on the day that a murder was committed, but now the stranglers alone are forbidden to do so.

Buhup, Buhupna, Buhapjana—To go, or escape; as a traveller from the snares of the Thugs, or Thugs from pursuit.

Bara Muttee—The call of the lizard. At whatever time and place they hear the call of the lizard, they consider it a very good omen. The fall of a lizard, upon a Thug is considered a very bad omen ; and if it falls upon any garment, that garment must be given away in charity. If it falls upon the ground it threatens nothing.

Baroonee—An old and venerable Thug woman, who is much respected by the fraternity.

I have heard of only one woman who has gone herself on Thug expeditions, and that is the wife of Bukhtawur Jemadar, of the Sooseea class of Thugs. She and her

husband are still at large in the Jypore territory. She has often assisted her husband in strangling; and on one occasion strangled a man who had overpowered and stunned her husband. Mothers, I know, have often made their sons go on Thuggee when they would not otherwise have gone, and wives on some occasions their husbands; and I have heard of one woman in the Duckun who kept herself a small gang of Thugs; but Bukhtawur's wife is the only woman that has, as far as I can learn, gone on Thuggee herself.

Baroo—A Thug of respectability either from the celebrity of his Thug ancestors, or from his own character as a Thug.

Barana, Barawnee kurna—To disperse on the approach of danger or separate into small parties to avoid suspicion.

Birar—The fighting of cats or their screams when fighting. Also the Duckun Thugs term for *Manj*.

Agaseebirar—Thunder: a term also peculiar to Duckun Thugs. *Agasee* signifies turban among both Duckun and Hindoostanee Thugs.

Bhurahur—A pitcher full of water. *Bhurehur* one empty.

If on leaving their homes on an expedition they meet a woman with a pitcher full of water on her head, it promises a safe return and prosperous journey; if empty, the reverse. The pitcher full promises still more if the female be with child.

Bhurka—Rupees. Peculiar to the Duckunees.

Bhurehur—An empty pitcher, and a bad omen when met on the road.

Bharakee—A gun.

Bhara—Dead bodies of the victims. Term peculiar to the Duckun Thugs. Hindoostanee Thugs call them *Ghurt,ha.*

Bora—A Thug; in contradistinction to *Beetoo*, any person not a Thug. This term is peculiar to the *Jumaldehee, Lodaha, Moteea* and *Bungoo* Thugs in Behar and Bengal.

Borkee—A knife.

Borkeeana, or *Borkee Marna*, or *Borkeeae dalna*—To stab with a knife.

Boreeahut or *Bore*—Loud talking, bellowing, uproar.

Borkee—The small deer. If a single small deer crosses their road from right to left, it threatens evil. If from left to right, it promises good; but its promises and threats are not considered important. A herd of small deer at all times and under all circumstances promise a meeting with other Thugs, and is considered good. The Duckun Thugs consider the crossing of the single deer either from left to right, or right to left a bad omen.

Borcha—New clothes: term peculiar to Duckun Thugs. Also a bundle or load of new cloths. Hindoostanee Thugs call it *seep*.

Burauk—The omen of the wolf or wolves crossing their road. If from left to right it threatens great evil. If from right to left it is a good omen. If its call be heard during the day, the gang must immediately quit the country in which they hear it. If between midnight and day light, it is bad; if between evening and midnight, indifferent; between midday and sunset, it is not so bad as between sunrise and midday. They call it the weeping *(Chimmama)* of the wolf, and consider the sound mournful. The single wolf portends more than a pair; and the *Burauk* is, whether for good or for bad, one of their most important omens.

Bursote.—One of the seven original clans of Thugs who were all Musulmans.

Burg—Any thing seen upon a man unbecoming his condition, and therefore likely to lead to suspicion.

Burgeela—An accomplice: one who knows the secrets of the Thugs and keeps them.

Burka—A leader or chief of Thugs, or one thoroughly instructed in the art; distinguished from *Kuboola*, a *Tyroo*. Also any man of rank.

The Thugs consider a *Burka* as capable of forming a gang of Thugs out of the rude materials around him in any part of India; and a Thug who has arrived at this degree of proficiency in the art ought not therefore to be left at large. A *Kuboola*, or *Tyroo*, they think, could do nothing if left to himself, and he might therefore be left at large without much danger to society, if he had no leader to join.

Buroee—An omen from the jackal's call—*See Bhalee*.

Buhra—Four travellers, or victims in the hands of Thugs.

Bees—A low call of the small owl repeated three or four times: called also *Chireya*. It always threatens evil.

Bhusmee—Fine earth or sand, particularly applicable to what is found in digging the graves for the victims: same as *Rewaroo*. Flour is also called by them *Bhusmee*.

Bhys—One of the seven original clans of Thugs.

Bisul purna—To be awkwardly handled in strangling: to have the *roomal* round the face or head instead of the neck. *Soosul purna*—to have it round the neck.

Bisnee—A Thug, pick-pocket, thief, or any one that lives by the plunder of others.

Bisendhee—Fetters. Also a *Thulee* or metal utensil of any kind.

Bisul—A person, intended to be killed, who has clothes round his neck and head, or other impediment to strangling. Also a man on whom the *roomal* falls

untowardly, either on his head or face, or is otherwise untowardly handled in strangling. Also a Thug who has blood upon his clothes, or other signs of murder that may lead to suspicion. In all these and other senses *Sosul* is opposed to *Bisul*. Any Thug in whose hands victims have been often *Bisul*, is excluded from the office of strangler, on the ground of presumed unfitness for the duty.

Bous—A large gang of Thugs above twenty-five; same as *Kharoo*.

Beeta or Bheeta—A hundred.

Beetoo—Any person not a Thug, in contradistinction to *Aulae* a Thug.

Bhitree—A pair of travellers or victims.

Botoel—A body of travellers too large for the Thugs to manage: see *Tonkul*.

Bote hona—To become inveigled; fall into the snares of the Thugs; in contradistinction to *Chuk Jana* or *Iter-jana*.

Char—A *Bhurtote* or strangler. Term peculiar to the *Bungoos*, *Jumaldehees*, *Lodahas* and *Moteeas*.

Chareeae—*Bhurtotee*, the office or duty of strangler.

Cheeha—A coward, timid Thug, one who shews sympathy or fear.

Chibilna—To be released from confinement; distinguished from *Jhur jana*, to escape or brake prison.

Chandanee-kee-dhap—A dog seen dunging by moonlight; a very bad omen, which makes the gang suspend all operations for three days if possible, and make sacrifices.

Choukana—To examine or reconnoitre secretly.

Choukna or *Chouklena*—To see, inspect, examine.

Chookadena—Same as *Thibaedena*. To cause to sit down and look up; as travellers before strangling them. They direct their attention to the sky or some other object above them.

Chuk—Suspicion.

Chukbele—A place chosen for the murder too near to danger.

Chuk ho jana.—To become aware of the designs of Thugs and on one's guard; as travellers whom they are trying to inveigle.

Chukura—A small gold coin. This term is confined to Duckun Thugs.

Chulub—The interval between the time when the sun sets and about gunfire at night. Evening: *Chulub men Ladhna,* To kill in the evening.

Chuttoo-Dhuneea—Same as *Oorut Kawuree.*

Chamoo Jana—To be seized or arrested.

Chamlena—To seize or arrest.

Chimmama—The call of the wolf; considered a bad omen at all times, but particularly during the day. The gang must immediately halt, or go back, and quit that part of the country as soon as possible.

Chimmota—A boy.

Chimmotee—A girl.

Chummun—A Brahmin.

Chumoseea—A holder of hands. Term used by Duckun Thugs for *shumseea.*

Chummoseeae—The office or duty of *Chumoseea.*

Chumeeae.—The office or work of the *Chumeea,* viz. seizing the victim.

Chumeea—The person who seizes, or assists the *Chumosee* in seizing and keeping down the victim. There may be ten *Chumeeas,* but there can be only one *Chumosee.*

Chanda—Cloth.

Chandoo—An experienced and expert Thug.

Chingoreea—One of the sects or *Bharnts* of the Thug clans.

Chinha—A boy.

Chinguree—A clan of Moltanee Thugs; sometimes called Naicks, of the Musulman faith. They proceed on their expeditions in the characters of Brinjaras, with cows and bullocks laden with merchandize, which they expose for sale at their encampments, and thereby inveigle their victims. They use the rope of their bullocks instead of the *roomal* in strangling. They are an ancient tribe of Thugs, and take their wives and children on their expeditions. They destroy, it is said, their female children; and if they at any time preserve them, they never allow them to marry out of their tribe.

There are, it is said, more than a hundred families of these Moltanees in the neighbourhood of Hingolee. They do not associate with the other Thugs, but they use nearly the same technical language, and practise the same trade of murder. They have however a different ostensible employment in the hire of their bullocks, sale of wood and grain, &c. &c.

Chingana—A boy. Term peculiar to Duckun Thugs.

Choundh,na—To bind up in bundles booty or the dead bodies of victims.

Choundh Lena—To tie on the turban. *Agasee Choundh lena.*

Choundhee-Churana—To tie the arms behind.

Chowan—A woman. Term peculiar to Duckun Thugs.

Choundhee—Turband.

Cheeng—A sword. Term confined to Berar Thugs.

Chungar—A thief of any kind.

Cheek—A Gold Mohur.

Cheyhur—Jungle or forest.

Chirreya—A chirping of the small owlet, which Thugs consider a bad omen, whether made while the bird is sitting or flying; it is said to be a melancholy and low sound,

seldom repeated. See *Puttoree.* Judae, Jemadar, who was considered to be one of the best augurers of his day, lived at *Murnae,* a celebrated Thug village, and it is said that, returning one morning from a walk in the fields, he told his friend that he had heard the *Chirreya* in a manner that indicated some great calamity at hand. That night or the night after Mr. *Halhed* is said to have attacked the village and Lieutenant Monsel was killed. It was I believe in November, 1812.

Chireeapotee—One of the sects of Thugs, said to be from the *Bhys* clan

Chira—The call of the *Roopareel,* or *Muhoka (Cacu-lus Custaneous),* or the bird itself. Some Thugs call it also the *Bhinjhoda.*

Chirchera—The call of the Lizard. See *Bara Mut-tee.*

Chireyta—A Pundit, or any Marhata.

Chourukna—To inform or give information against any one.

Churagee—A Byragee—term peculiar to Duckun Thugs.

Churtee-Pholkee—The time between sunrise and mid-day: see *Pholkee.*

Cheesa—Any good or blessing from Heaven, but particularly a rich traveller.

Cheeota—Rupees.

Cheyt—Same as *Cheek.* A traveller who has discovered the designs of the Thugs. *Cheyt ho Jana—Cheek-ho-jana* —To become aware of their designs and on one's guard.

Chutaw—A share of the booty.

Chutae—The same.

Chutae Lena—To divide.

Deo—Used for the same purpose as *Bajeed khan.*

Deo Sing—The same.

Daee—The road—term peculiar to Duckun Thugs.

Duheea—The call or cry of the hare. They will perish in the jungles, they say, after hearing it, if they do not make sacrifices, and the hare or some other animal of the forest will drink water out of their skulls : if they kill any one whom they have with them at the time, they will find no booty on him, or what they find will tend to their ruin —See *Roopuneea.*

Duhee Phorkana—To gargle and squirt from the mouth sour milk. The means by which the evil threatened by the *Kalee kee Manj*, is averted in the morning.

Dada Dheera—A very ancient and canonized Thug of the Bhursote class whom they invoke in drinking spirits at certain religious ceremonies. They do not mention him with *Jora Naek* in the *Ghoor* offering, or *Tuponee ;* but they make votive offerings of ardent spirits to *Dada Dheera.* They promise an offering of spirits, and if they succeed in their prayers, they drink the spirits, if their caste permits ; if not, they throw it on the ground with the expression of their thanks in prescribed phrases. *Dada Dheera's* tomb is visited as a holy shrine by Thugs at Kumona in Koel, where he was buried.

Dudh—A man who is not a Thug.—See *Beetoo.*

Dhagal—Papers.

Dhaga kurana or dena—To satisfy a suspecting chief or public functionary of the innocence of Thugs suspected.

Dhaga le ana—To search out and report what they require to learn from travellers.

Dhaga—An eliciting of the intentions of travellers ; or negociation with native chiefs, or any men in authority for protection, or for release when arrested.

Dhagsa—Hilly or jungly country. Term peculiar to Duckun Thugs.

Dogga—A hookha of any kind ; also an old man.

Dhokur—A dog ; also a man who seizes Thugs.

Dhonkee—A police man or guard. Same as *Ronkee.*

Dhilha—A pice.

Dhoulanee—One of the sects of Thugs.

Dholin—An old woman—term peculiar to Duckun Thugs.

Dhulal—Spirit vender—term peculiar to Duckun Thugs.

Dul—Weight.

Duldar—Weighty.

Duller—The head.

Dullar Khan—Same as *Surbulund Khan.*

Deomun—Used for the same purpose as *Bajeed Khan.*

Dhamonee-kee-manj—The fighting of cats, during the day, which is a very bad omen. The threatened evil must be averted by a sacrifice.

Dhamree—Metal utensils, peculiar to Duckun Thugs.

Dheema—The belly.

Dheema—Goats or sheep, sense peculiar to Duckun Thugs.

Dant,hee—The noise of jackals fighting ; a very bad omen, which involves the necessity of leaving the part of the country in which the gang hears it.

Dhaundhoee—Any man employed in the pursuit of Thugs.

Dunda—Term used by Duckun Thugs for *Kanta,* or braying of an ass.

Dhons-Jana—To fly or escape.

Dhonsna—The same.

Dhonsana—To come to seize or arrest Thugs. Peculiar to the Duckun Thugs in this sense.

Dhunteroo—The ass. The Thugs think the omen of the ass the most important of all whether it threatens

evil or promises good. "*Sou puk, heroo ek Dunteroo.*" The ass is equal to a hundred birds, is a maxim in augury. The omen of the ass is also superior to that of all quadrupeds! If they hear it bray on the left on opening an expedition (*Pilhaoo*), and it is soon after repeated on the right (*Thibaoo*), they believe that nothing on earth can prevent their success during that expedition though it should last for years.

Dhuneea—Breaking wind; peditum. See *Oorut Kawree.*

Dhungee—Lotah or brass pot.

Dhooansa—Dry tobacco.

Doona—Stocks for confining Thugs or other prisoners.

Doonr—The loud screams of a victim for help—*See Senth.*

Doonrkurna, or *Doonree Lakarna*—To scream loudly for help.

Doonreeana—The same.

Dapnee—A dagger. Term peculiar to Duckun Thugs.

Dhap—A dog seen in the act of dunging.

Dhara—Vessels of metal.

Dheree—A Surae or Village.

Dhurae—The share of the booty assigned to the leaders before the general division. It is generally the tenth article if there are ten or more of the same kind; or one ana in the rupee upon the value, if there are not. After this deduction and the payment of a small extra allowance to the stranglers, grave choosers and diggers, and other officers, they all divide the booty in equal shares, as described under the head of *Kowree.*

The Motheea Thugs about Patna and Chapra give their leaders, as *Dhurae*, a handful of rupees out of the booty, and divide with them the rest in equal shares; and from this they are said to derive their name. Their Jemadars are bound in honor to sacrifice themselves for

the good of their followers, whenever required to do so, and have the character of being more staunch than those of other classes of Thugs.

Dheerna—The belly. Term peculiar to the Duckun Thugs.

Dhurdalna—To strangle.

Dharohur—Strangling.

Dhurohurkurna—To strangle.

Dhurdho—A river.

Dautun—A police guard; any person found unexpectedly in the neighbourhood of the *Bele*, or place chosen for the murder, whether residing there, or there merely by accident.

Dutooa—The call of the hare; if on the right, it is a very bad omen; all travellers with them must be let off.

Ekareea—A single or short call of a jackal in which he seems to have met with a sudden check. This is condered a very bad omen by Thugs all over India.

25th May 1835, I had ordered a party of Sepahees, with some approvers, to proceed this morning towards Gwalior in search of some Thugs who have lately found an asylum there. About 9 o'clock last night one of the Native Officers came to tell me that they could not move till afternoon to day as they had heard a bad omen. I have just been to the jail and discovered that this bad omen was the *Ekareea*, heard about 8 o'clock last night. Nunhooa, one of the approvers, declared that on leaving Saugor about three months ago for Indore he heard the *Ekareea*; and not attending to it, he got the wound, which he received from a sword in arresting a noted Thug Bhyroo, the son of Himmut, between Indore and Baroda. These men never go out to arrest their associates or to take up the bodies of wounded travellers without taking the auspices, though they rarely tell us of it.

Ekburda—A Teylee or oil vender. They never either kill or employ oil venders, and if they meet one on leaving home the first day they must return. No man of this cast has yet been admitted as a member of their fraternity, as far as I can learn. The Thugs attribute their arrest in the Mhow cantonment, and all their consequent suffering after the Dhar affair, to their having murdered a Teylee, though they knew not his cast at the time.

Ektawhona—To assemble together ; rendezvous.

Eloo—Any single person not a Thug.

Endh—A woman.

Eentab—Term used by the Duckun Thugs for *Eetuk*, The term signifies contamination from the following circumstances ; 1st, the birth of a child in a Thug family ; 2d, the first courses of a Thug's daughter ; 3d, a marriage in a Thug's family ; 4th, a death in a Thug's family of any person that has quitted the mother's breast ; 5th, a mare foaling ; 6th, circumcision ; 7th, a buffaloe or cow giving calf or dying ; 8th, a goat or ewe giving young ; 9th, a cat or dog giving young or dying ; 10th, menses after the first time. All these involve the necessity of sacrifice—See Appendix D.

Eetuk—Contamination from a wife or daughter being under her courses. No man can enter on an expedition while they are in that state, or for a certain number of days after ; and if the leader's wife or daughter should be in that state none of his party can go ; also contamination from any of the above circumstances.—See *Eentab*.

Entha—Rupees or money of any kind.—See *Anchta*.

Etabarkhanee—A sect of Thugs derived from the *Bursote* clan.

Gobba—The round grave. This is made circular, and a small pillar of hard ground left in the centre. This they think prevents the dogs, jackals and other animals

of the jungle from digging up the bodies, and at the same time the ground from cracking and emitting that effluvia that often leads to their discovery in the *Kurwa*, or oblong grave. The Thugs about Delhi, and the Motheeas of Patna, Chupra and Guya, and many other classes of Thugs, use the *Gobba*. The bodies are closely packed round the pillar of round earth.

Godaekurna—God,dalna—to perform the *Godae*.

Geeda—Contaminated; viz. a Thug by the occurrence of the *Eentab*. Also a man of the lowest cast—Duckun term.

Ghoughee Phenkna, Marna or Dalna—To cast lots with cowries for the booty.

Gugura—A class of Thugs so called.

Gajna—To eat.

Gook,hee—The person who is carrying the bones of his relations to the holy river; a term peculiar to the Duckun Thugs. The Hindoostan Thugs have no peculiar term for such a person, though they can never murder him.

Gael—Treasure.

Ghenae—Fetters. Term peculiar to the *Jumaldehee* and *Lodaha* Thugs,

Ghoeela—Pice—term peculiar to the *Jumaldeha* Thugs of Oude.

Gollee—Coral. Term peculiar to Duckun Thugs.

Gahum—Food.

Geem—Same as *Karh*, search after Thugs. It also means theft according to the *Koeleeas*.

Goma—Omen of the *Bhojunga* (Shrike) seen flying from right to left, or from left to right. Both promise good. Its call is not regarded by Thugs.

Gano—A clan of Thugs so called.

Ganoo—The man who feigns the sickness. See Gan karná. These terms are peculiar to the *Jumaldehee, Lodaha,* and *Moteea* Thugs.

Gheyns—Noise and confusion, uproar.

Gona—The hand: also five according to the Duckun Thugs.

Gonee—A shoe.

Goneeait—A man who has lost his hand, or nose. To murder such a man they consider very unlucky, and therefore rarely venture to do it.

Gunga ram—A word of caution signifying that danger is near.

Gan kurna—To feign sickness in order to bring the travellers into a situation and condition favorable for strangling them. The *Ganoo* falls down and pretends to be taken suddenly and violently ill; some of his friends raise and support him; others bring water; some feel his pulse, and at last one pretends that a charm will restore him. All are requested to sit down, the pot of water being in the centre; all are desired to take off their belts, if they have any, and uncover their necks, and lastly to look up and count a certain number of stars if they are to be seen, and in this state the *roomal* is thrown over their necks and they are strangled.

Gunooa—Any fraud or trick of Thugs.

Gorha—Bread.

Gorhonee—Bread.

Gorhna—To strangle.

Goor Ghaunt—The knot of the gooroo or priest who teaches the use of the *roomal* in strangling. The Thug who has learnt from this man scientifically, as a mark of his college education, leaves the end of the *roomal* concealed within the knot, or *Ghaunt*. The *Bhurtote* or strangler who has not been so instructed, leaves the end out, as more secure for his less skilful hand. The man who has had his collegiate education is called the *Ghoor ponch*.

Gurkha—The neck. *Gurkha men dena*—To strangle.

Gurtha—The dead body of a victim.

Gar—A share of spoil.

Garbung—A share of spoil.

Gharna—To strangle—term peculiar to the *Sooseea* and some other few classes of Thugs.

Gharnakhna—The same.

Goraree—The call of the Sarus.—See *Jubhur.*

Gorgureea—A low gurgling sound made by the large owl, which they say resembles the bubbling of a huka, or goorgooree, whence its name; and that it always threatens evil. If the Thugs hear it on first setting out, they must suspend their journey for some days. If they hear it after the expedition has been opened, on the left, they must advance far and fast, as danger pursues in the rear. If on the right, they must halt as danger lies in front.—See *Korra.* Duckun Thugs pronounce it *Golguleea.*

Gota—Stones, particularly stones from graves.

Gote hona—Term used by Duckun Thugs for *Bote hona,* to fall into their snares, become inveigled.

Gote purajana—To come to the aid of the strangler—Duckun Thugs.

Gote—A large city. Term peculiar in this sense to Duckun Thugs.

Guthonie—A knot in a turban, or any other piece of cloth in which money or jewels may be concealed.

Hukka bhur lao—"Fill your pipe," technically one of the signals or *Jhirnees* for the stranglers to do their work: peculiar to the Koelea Thugs.

Hilla—The rank or grade held by three men in every expedition—1st. The man who chooses the place for murdering people and burying the bodies. 2d. The man who carries the *Kusee,* or consecrated pick-axe. 3d. The man who brings the goor or coarse sugar, for the

Taponee, sacrifice. All these officers are supposed to require peculiar skill and peculiar piety. The man who brings the goor, must be a man of great ability to persuade the people of villages that so large a quantity of goor, as he is required to purchase, is for innocent and ordinary purposes. Three of the most skilful Thugs are selected for these offices on opening every expedition, and they get an allowance out of the booty acquired, over and above their common and equal share with the rest. If the gang has not prospered, two of the three are changed; the man who carries the pick-axe and the man who brings the goor. They name other two with certain ceremonies, and walk to a certain tree or other mark chosen at a distance on the road. If they hear or see the auspice on the left, the deity is understood to confirm the choice. This is the *Pilhaoo*. If not. They must name other two men, and so on, till they find the deity approve.

Hingra—A shopkeeper. Term confined to the Duckun Thugs.

Handeewuls—One of the sects of Thugs. They are Musulmans, and reside in Telingana. The Duckun Thugs divide themselves into five districts; those of Berar, Telingana, Duckun or Sholapore, Arcot, Kurnatuk. The term *Handeewul* they consider as applicable to those of Telingana only; and to them only as a nickname. is a term of reproach given by the Agureea Thugs to the Telinganas, who are extremely indignant when they hear it. Sahib Khan, a Thug leader from Telingana, and a very respectable and pious man in the opinion of his fraternity, told me when I was revising this vocabulary, that if I intended to send it to *government*, he hoped I would not designate the Thugs of his district by this odious term. It would imply that they had been in the habit of eating food dressed in old and

dirty earthen pots, whereas there were really no men in the world more scrupulous than they were in this and all matters relating to their cast. See Appendix.

Hurwa—A Brahmun—term peculiar to Duckun Thugs.

Huttar—One of the seven clans of Thugs.

Jhawur—Among Berar Thugs signifies a Mahommudan; among those of Berar and Bengal it signifies a *Kawur*, or the pair of jars in which the *Kawrutties* carry Ganges water.

Jokkur—A dog. If the Thug sees a dog shake his head, they give up the design they have formed whatever it may be. If they see the dog dung on the right or left on the first day of opening the expedition, it is a bad omen, and they return and postpone their journey three days. If after having opened the expedition and advanced a day's journey, the dog is seen to dung on the *left*, they move on fast, as there is danger behind; if on the *right*, they must rest or move slowly as there is danger in advance. If they see the dog dung by moon-light, they call it the *Chandnee kee dhah*, or moon-light *dhah*, and consider it a very bad omen. They must suspend operations for three days. If when preparing to set out from any stage, they see a dog dung, they call it the *Mekh kee dhah*, or *dhah* of the tent pins; and the pins are not to be taken up; that is, they are not to move that day. If they see the dog dung in the evening, they call it the *Gawdhoor kee dhah*, and consider it good and promising a good booty within seven days.

Jheealoo—Same as *Jywalas*.

Jhuller—The belly.

Julkagura—The call of the large hill crow, while sitting on a tree, with a lake (tank,) or river in sight. This is a very favourable omen, and promises an immediate and great booty. If it calls from the back of a

living buffaloe, pig, or from the skeleton of any kind of animal, it is a bad omen. If from rocks on plain grounds indifferent. Some classes of Thugs consider its call from the back of the cow good, others consider it bad.

Julhar—The call of the *Sarus*. It is considered a very important omen. It must be heard first on the left, on opening an expedition, and if repeated on the right, it is very good. If on setting out from any stage they hear it on the right, it is bad, unless preceded by the call on the left. If on reaching any stage, they hear it on the right, it is good, and if repeated on the left, they expect a great booty in jewels or money. If the *Julhar* is heard on the left after they reach any stage, it is a bad omen, threatens disputes and arrests. The same rules are applicable to almost all omens.

Jywaloo—A person left for dead but found afterwards to have life in him.

Jheema—The belly—term peculiar to *Moltanee* Thugs.

Jhummanta—One not a Thug to whom the Thugs are known, and is to be avoided by them.

Jumaldehee—A class of Thugs that are settled in Oude and some other parts East of the Ganges They are considered very clever, and expert, and more staunch to their oath of secrecy than most other classes. They are *Agureeas*, or emigrants from Delhi through Agra, and supposed to be descendants from a man named Jumalud Deen. They do not commonly allow their females to know their trade, nor permit their sons to join in their expeditions, till they have attained the age of puberty. They assign a full share of the booty to every member of the gang who has been left at home to take care of their families.

Jumaldehee—It is stated that in the time of Munsoor Alee Khan the *Jumaldehees*, to the amount of some hun-

dred families, came from Delhi, and established themselves in the purguna of Bhyswara, in the village of Tillohee, under the protection of the Rajah, one of the ancestors of the present Rajah Shunker Sing, to whom they used to give a portion of their booty in the most valuable and rare articles, as horses, jewels, &c. &c. The protection he gave them was reported to Court, and he was obliged to expel all the Thug families who dispersed in different directions. Some established themselves in other parts of Oude. Some went to Goruckpore, Durbhunga, Tirhoot. Those who went to the last two districts were from that time called *Lodahas*, while the others all retained the title of *Jumaldehees*. They are all of the same clan, and use the same *Ramasee* or slang dialect.

In the time of Asufod doola, some five or six families of the Goruckpore Thugs returned to Oude. and established themselves at Nadhee in Jugdespore, under the protection of Baboo Balwunt Khan, the grand father of the present chief Allah buksh Khan. From five or six families they increased to forty or fifty, under his protection and support, when they became so notorious that his sovereign obliged him to expell them; and they dispersed themselves and settled in Kotedeh and Bhurtolee and Bhowulmowe in the Deorhee of Hindoo Sing, and Rudolee, Dureeabad, and the town of Dureeabad itself, in Dutekaporwa, Tindolee in Huleeapore, Balahurdoee, Nusseerabad and Tholehreg. The greater part of the *operators* of this class in Oude have now been secured.

Indermun—A woman.

Iter Jana—Term used by Duckun Thugs for *Chukjana*—to become aware or suspicious of the designs of the Thugs. In contradistinction to *Gote hona* or *Chuk hona*.

Jangura—A Rajpoot. Term peculiar to Duckun Thugs.

Jungjore Raja—Term among the Duckun Thugs for the responding of two large owls in their loud full call, called by them the *Raja* or *Mahee;* and by Hindoostan Thugs, the *Thakur;* this is a bad omen, and all travellers whom the gang may then have with them must be suffered to escape. Any ventriloquist, who could imitate this and some other calls mentioned in this vocabulary, might travel from Lahore to Cape Comorin, without danger from Thugs.

Jheer Dalna—To strangle. A term peculiar to the *Sooseeas* and some other classes of Thugs to the west.

Jeerna—The same *Jheernakhna.*

Jhauwur—Term among Berar Thugs for a Musulman.

Jhirnee—The signal for strangling; this is commonly given either by the leader of the gang, or the *Belha,* who has chosen the place for the murder.

Jhirnee dena—To give the signal for strangling.

Jhowar Khan—Call of spies and scouts to say that danger is near, and the gang must conceal themselves.

Jhowar dena—To conceal things from stranglers.

Jhowar lena—To conceal or hide ones self, or any thing one has.

Jhora Naek—A celebrated leader of the Multan Thugs and of the clan of *Hurtal;* his name is mentioned with reverence in their sacrifices—See *Tupuna.* He was a Musulman and he and his servant Koduk Bunwaree, are said to have killed a man who had in jewels and other articles, property to the value of one hundred and sixty thousand rupees laden upon a mule. They brought home the booty, assembled all the members of their fraternity within reach, and honestly divided the whole as if all had been present. Jora Naek, his wife and his slave, were all canonized in consequence.

Jhurawun ho, or *ho Jao*—Run, Fly.

Jhurjana—To run, or fly from pursuit.

Jhurwa—The word made use of by spies and scouts to tell the gang that danger is at hand and they must fly.

Jhurwa Khan, Jhurwa Sing—The same.

Jhurowa—The fugitive Thug or Thug flying from danger.

Jhoosa—Small or feeble man (either Thug or other person,) or small village.

Jeetna, Jeetjana, Jeetae purjana—To take the auspices. When the Thugs are prepared to undertake an expedition, they seat the most learned pundit they can get upon a blanket, with their leader and four of the Thugs, the most respectable in their vocation from birth and character. The rest of the gang sit around outside the blanket. They place before the pundit as an offering a brass plate *(Thalee)* with some rice, wheat and two copper coins upon it. The leader asks the pundit, respectfully, what day will be proper to open the expedition, and he after due search and ceremony, pronounces the day, the hour, and the direction. They on the day appointed fill a *Lotah* (brass jug) with water, which the leader holds suspended by the mouth in his right hand down by his side. In a clean white handkerchief they tye up five knots of turmerick, two copper coins, one silver coin and the pick-axe, and this the leader holds upon his breast in his left hand. He now turns to the direction indicated by the priest, and moves on slowly followed by his gang to a field or garden outside the village. On reaching the spot thought best adapted for the purpose, he stands with his face still in the direction indicated, his left hand on his breast, and his right down by his side with the lotah; and with his eyes lifted to heaven, and his mind abstracted from all earthly things, he says, "Great Goddess! universal mother!

if this our meditated expedition is fitting in thy sight, vouchsafe us help, and the signs of thy approbation!" All the Thugs present repeat this prayer after the leader, and join in the praises and worship of the goddess. If within half an hour they hear or see the *Pilhaoo* (or auspice on the left), it signifies that the deity has taken them by the left hand to lead them on. If the *Thibaoo* (or omen on the right) follows, it signifies that the deity has vouchsafed to take them by the right hand also. The leader then puts the lotah on the ground, and sits down with his face in the same direction. He keeps the silver and copper pice and turmerick during the whole expedition, and gives them as an offering to some poor Brahmun on his return; but if the expedition has been very prosperous he keeps them to use again in opening others.

The leader remains seated in that spot seven hours, while his followers bring him food, and make all necessary preparations for their journey. When all is ready, they advance a few paces in the precise direction indicated, but afterwards they may turn to the right or left as impediments or incentives present themselves. On arriving at the first stage, they must hear or see the *Thibaoo* first, and the omen is improved by the *Pilhaoo* afterwards. Having had the auspices favorable thus far, they proceed next morning to the nearest water, and there eat the goor and the dal which the leader takes with him. Any bad omen after this can be averted by the usual sacrifices, offerings and observance, but any bad omen before it involves the necessity of returning and opening the expedition anew. If the lotah should drop from the Jemadar's hand, he must, they think, die within that or the following year inevitably. If they hear any one weeping for the dead on leaving the village, it threatens great evil. If they meet the corps

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of any one belonging to the village, it is a very bad omen. Or if they meet an oil vender, a carpenter, or potter, a dancing master, a blind or lame man, a fukeer with a brown waist band, or a jogee with long traced hair,—all threaten evil.

If after eating the goor and dal, they get the *Thibaoo*, it assures them a rich booty within a month and a half. It is good also to see a fair in any village but their own on the road. A corpse from any village but their own is a good omen : so also is it good to see a party of friends weeping round a woman taking leave of her parental roof to go to that of her husband.

They must not open an expedition in *Sawan*, (July,) *Koar*, (September,) nor in *Poos*, (December,) nor on a Wednesday nor a Thursday.

Kubita—Term for *Bhurtote* or strangler among the *Jumaldehees* and *Lodahas*.

Kubitae—The office or duty of the *Kubita*.

Khobba—Beef, mutton, or any other flesh meat. Peculiar to Duckun Thugs.

Khub,ha—A village or hamlet, same as *Khugha*.

Kuboola—A menial servant of Thugs ; or a low raw man on Thuggee. A *Tyro*, as distinguished from *Burka*, a Thug of distinction.

Kuchunee—One of the seven clans of Thugs.

Khuchooa—A pick-pocket.

Kucha—Unburied, or imperfectly buried ; referring to a dead body. Also a Thug who discloses what he knows regarding his associates.

Khodda—An old man.

Khodeylee or *Khoreylee*—An eight ana piece.

Khydura—Barkundauzes, chuprasies, nujeebs, or any armed police men ; distinguished from *Rungooas*, or sipahees or soldiers.

Koduck-bunwaree—The celebrated follower of *Joora Naek*.—See *Tuponee*. He was a *Lodhee* by cast.

Kode—Dressed rice. Term peculiar to Duckun Thugs.

Kud,hooa—The head. A term peculiar to the *Koeleea* and some other classes of Thugs.

Khugha—Same as *Khubha*, village or hamlet.

Kugura—The croaking of a large mountain crow. Contrary to the ordinary rules of augury, the *Pilhaoo*, in this omen, is the croaking on the right; and the *Thibaoo* the croaking on the left. If he croaks from a tree either on the right or the left, it promises good; and if water be in sight, it is better. See *Jul-kugura*, or the water croak. If heard from a tree while the gang are in camp, it promises a rich traveller on that spot, and the gang waits for him. If he croaks while on the back of a pig, or buffalo, or from any dead body, or skeleton, the omen is bad. If from the back of a cow, some Thugs think it a good, others a bad omen.

Koojaoo—A Thug informer; one who denounces Thugs or extorts money from them.

Kuj—A traveller, or any man not a Thug; same as *Beetoo*.

Kujjee—A woman of any kind not of a Thug family.

Kojeytee—Fetters. Term confined to the Duckun Thugs,

Khokhee kurna—To hawk up the phlegm from the throat. See *Thokkee*. A signal to prepare for action, strangling, or marching, or doing any thing they have in hand.

Khokureea—A *Bangureea* Thug, applied to them by other Thugs as a term of reproach, as *Harndeewal* is to the *Telingana* Thugs.

Kokatee—Duckun Thug's term for the *Korra*, or low clinking sound of the large owl, which always threatens evil to be averted by sacrifices.

Kalunderee—Sweetmeats.

Kalee—Night.

Kaul—A village. Term peculiar to Duckun Thugs.

Kaulkee—Liquor.

Kalee kee manj—The fighting of cats heard at night after the first watch, which is an evil omen.

Khal Khoseea—A barber.

Khullee—A Thug who conceals himself on his return home from the dread of his creditors.

Khuleeta—A village. Term peculiar to *Koeleea* Thugs.

Kulloo—A thief.

Kullooee—Theft.

Kamp—A bribe for the release or ransom of Thugs.

Khat—Is the term used by the Duckun Thugs for *Kamp*, a bribe.

Khom—A door.

Khomusna—To rush in upon travellers when there is no time for the ordinary ceremonies of murder.

Komil—Something unbecoming one's condition and cast, and likely therefore to lead to suspicion.

Kanta—The omen of the braying of the ass. It is an omen of great importance, and must be heard first on the left on opening an expedition, or on setting out from any other stage. If on reaching any stage, or while haulting at any stage, it is heard on the left, they must leave the place and go on; for such situations it is good on the right. If the ass approaches the gang, braying from the front, it is a very bad omen, and is called *Mathaphore*—the head breaker.

Kanthun—A knife.

Kanthuna or *Kanth dalna*—To cut up the body of a murdered person in order to prevent its swelling and forming cracks in the soil that covers it. Also to kill with a knife, a person whom they have not time to strangle, on

the approach of danger, or stab a strangled person in order to prevent the possibility of his recovery.

Kanee Ind—The name of the wife of *Joora Naek*—See *Tuponee.*

Khonsana—To return or *Khounsana.*

Khonchkhana—Same as *Tupjana.* Term peculiar to Duckun Thugs.

Kondoo—The belly. Term peculiar to the *Koeleea* Thugs.

Khanjoo—A cut purse. Peculiar to Duckun Thugs.

Kondul kurna or *Dalna*—To pound in the earth upon the bodies when they are securely buried. Term confined to Duckun Thugs.

Konjul—The call of the *Saurus.* Term peculiar to the *Jumaldehee, Lodaha,* and *Moteea* Thugs of Behar and Bengal. Same as *Julhar.*

Kotuk—A novice or tyro in Thuggee. Term peculiar to the *Jumaldehee, Lodaha,* and *Moteea* Thugs of Bengal and Behar.

Kuneelee—Earings, gold.

Kapsee—Corn or grain, or any agricultural produce in the ground, before harvest.

Karthee kurna—Inveigling travellers, or secretly consulting about their murder.

Karthee must kurna—To speak or consult in a low voice or whisper.

Karh—Search or enquiry after Thugs.

Karhkurna—To search after, or molest Thugs.

Karhoo—One who searches after, betrays, or molests them.

Khurtae—Any bad omen. Duckun Thugs.

Kawree—Breaking wind. See *Oorut kawree.*

Kartheana—Same as *Karthee kurna.*

Kharoo—A gang of Thugs.

Kharoo phootna—To break up or disperse the gang.

Kharkuneea—The passing of a hare across the road in front of the gang; a bad omen either from right to left, or left to right.

Khorae—Pice, copper coinage.

Khour—An army. Peculiar to the Dooab, Oude and Behar Thugs.

Khorchee—A barber.

Khora—Unlucky.

Khoruk—A horse, so called by Duckun Thugs.

Khorkanee—A mare, ditto ditto.

Kurba—Secure or perfect burial, as distinguished from *Angjhap*, imperfect burial.

Kurbakurree—Term used by Duckun Thugs for *Lugha*, Sexton, when the bodies are securely buried.

Kurbakurna—To dig graves when the bodies are to be securely buried,—all three terms chiefly confined to Duckun Thugs.

Khurkha—Same as *Kanta*, an ass.

Khureyree—(See *Putouree*) Term peculiar to the *Jemaldehees*, Dooab and Behar Thugs, for the small owl.

Khureynja—A nalah or ravine. Term peculiar to the *Jemaldehee* Thugs.

Khuruk—Noise made by the pick-axe in digging the grave.

Korra—A low clicking sound made by the large owl. It always threatens evil like the *Gorgureea*. The Duckun Thugs call this *Kokatee*.

Kourga—Silver. Term confined to Duckun Thugs.

Korhureeas—The Thugs who resided in the district of Korhur, between Etawa and Cawnpore, after their expulsion from Delhie.

Kouree Phenkna, Marna or *Dalna*—To cast lots for the booty. After defraying all extra expenses to leaders and officers, they commonly divide the booty into three equal

shares and the gang into three equal parties. A cowree is then given to each party, who, after marking it, puts it into the hand of a man, who, without knowing to which party the cowrees respectively belong, puts one on each of the three piles, and each party takes the pile on which its cowree has been placed, and subdivides it among the individuals.

Kurwa—The grave, made square or oblong; for the bodies of the persons murdered—See *Gobba.*

Kursaul—The large male antelope. If a single antelope or a pair only are seen crossing the road from left to the right, it is a good omen; viz. the *Thibaoo.* If from right to the left, very bad; viz. the *Pilhaoo.*

Khurtul—Term used by Duckun Thugs, for *Kotar,* any bad omen.

Khosman—Term for a Musulman.

Khosur—The month among the Behar Thugs called *Khomur Khosir.*

Khous—Return, in contradistinction to *Pusur,* advance.

Kiswara—A well.

Kussee—The consecrated pick-axe. At first Thugs were allowed by *Davy,* according to their creed, to leave on the ground the bodies of the persons murdered, but were prohibited from looking back to see how she disposed of them. A slave on one occasion looked back, and saw her occupied in throwing them into the air, without any clothes on her body. She was naturally very angry and bid them in future to bury the bodies themselves; but to use in making the graves pick-axes duly consecrated. On ascertaining from the priest or elder of the gang a lucky day for the purpose, the leader of the gang goes to the blacksmiths, and having closed the door that no other person may enter, gets him to make the axe in his presence, without touching any other work till it is completed.

On a day fixed, either Friday, Monday, Tuesday, or Wednesday, they give it the *dhoop* or incense offering. The place chosen must be either inside a house or tent, so that the shadow of no living thing may fall on and contaminate the axe. The Thug most skilled in the ceremonies, sits down with his face to the west, and receives the pick-axe on a brass dish. A pit is dug in the ground, and the pick-axe is washed with water which falls into this pit. It is afterwards washed with a mixture of sugar and water. Then with *dehee* or sour milk, and lastly with ardent spirits; all falling successively from the pick-axe into the pit. It is then marked from the head to the point with seven spots of red lead, and placed on the brass dish, containing an entire cocoanut, some cloves, pawn leaves, gogul gum (amyris a gollacha) inderjon, some seed of the sesamum, white sandal wood, and sugar. In a small brass cup close by, is some ghee. They now kindle a fire from some dried cow dung, and some wood of the mango or byr tree, and throw in upon it the above named articles, except the cocoanut; and when the flame rises, they pass the pick-axe seven times through it, the officiating priest holding it in both hands. He now strips the cocoanut of its outer coat, and placing it on the ground, holds the pick-axe by the point in his right hand, and says "Shall I strike?" All around reply yes. He then says "all hail mighty Davy, great mother of all!" and striking the cocoanut with the but end of the pick-axe, breaks it in pieces, on which all exclaim "All hail Davy and prosper the Thugs!" They throw all the shell and some of the kernel into the fire, tie up the pick-axe in a clean piece of white cloth, and placing it on the ground to the west, all face in that direction and worship it. This done they all partake of the kernel of the cocoanut, and collect all the fragments and put them

into the pit, that they may never after be contaminated by the touch of any one's foot. If after this ceremony the *Thibaoo,* or auspice on the right is seen or heard, the sacrifice has been approved. If the *Pilhaoo,* on the left, it is not; and if the cocoanut is not severed at one blow, the deity is considered to have disapproved, and another day is appointed for the ceremony to be performed over again. Henceforward the pickaxe is called the *Kassee,* or *Mahee,* instead of *Kodalee.* The Jemadar keeps it with great care, and before every expedition the ceremony must be repeated.

It is given to the shrewdest, cleanest and most sober and careful man of the party, who carries it in his waist-belt. While in camp he buries it in a secure place, with its point in the direction they intend to go; and they believe that if another direction is better its point will be found changed. They say that formerly they used to throw it into a well, and that it would come up of itself when summoned with due ceremonies; but since they began to do what was forbidden, and neglected what was enjoined, it has lost that virtue. They say that it has it still among some classes of Thugs in the Duckun who have adhered more rigidly to their rites and usages. No foot must touch the earth under which it lies buried; nor may the pickaxe be touched by any man in an unclean state, or by any unclean animal or thing. The burnt offering is repeated on certain holydays, and whenever they have been long without a victim. After every grave made with it, it must be bathed with certain ceremonies.

The oath by the *Kassee* is, in their esteem, far more sacred than that by the Ganges water or the Koran, and I have known men who have been in prison twenty years, entertain the firmest conviction that perjury on the *Kassee,* when the oath has been administered with due cere-

mony, must inevitably cause the death of the person within six days, or involve him in some great calamity. I have talked with hundreds who have told all their secrets, and I never yet met a Thug that did not, up to the last moment of his existence, believe the same. They never under any circumstance lose their confidence in the *Kassee;* and if it fail them, they attribute it to accidental neglect of the prescribed ceremonies. In prison, when administering an oath to each other in cases of dispute among themselves, I have known them frame the image of the *Kassee* out of a piece of cloth, and consecrate it for the purpose. The deponent puts his hand on it while he deposes, or holds it in both hands, and after having sworn he drinks water in which the *Kassee* has been washed, or he goes before the image of *Davey* with the *Kassee* in his hands and swears.

If the *Kassee* at any time falls from the hands of the man who carries it, it is a dreadful omen, and portends that he will either be that year killed, or that the gang will suffer some grievous misfortune. The gang must deprive him of his office, return home, or change the road, and consecrate the *Kassee* anew; and no other party will ever encamp or associate with one whose *Kassee* has so fallen, lest they should be involved in the calamity. Many are the curious stories they relate to illustrate all this.

Kathur—One of the sects of Thugs. They are supposed to derive their name from a man, who attended the feasts of the seven classes at Dehlie with a wooden dish or trencher, called *Kathur*—took to their trade, and left it as an inheritance to his descendants.

Kautgurree—The office of a scout, or spy.

Kautgur—A scout or spy.

Kotar—A bad omen. Duckun Thugs.

Kotuck—A novice or tyro in Thuggee.

Keyta—Ardent spirits.

Khotana—To set out with travellers before daylight in the morning.

Khotub—The interval between midnight and daybreak or sunrise.

Khotub men Ladhna—To murder in that interval.

Khoturna—To encamp or lodge. Term peculiar to some classes of Thugs.

Khutana, or Khutae, or Khutae dena—To inform against the gang in consequence of a quarrel; or to become their enemies.

Khuteeae—The doing so, or *Khuthae.*

Khutowa—A Thug who informs against his associates.

Koot—Theft committed by Thugs among themselves out of the booty. Duckun Thugs call it *Bhons.*

Koot kur lena—To steal from the booty acquired.

Kootha—The Thug who so steals.

Kottar—Any bad omen—same as *Ardhul.*

Kuthowa—The man who cuts up the bodies of the victims before they are buried. This they do to prevent their emitting a smell, and being thereby discovered by jackals, and dug up and exposed. If they leave the bodies entire, the ground that covers them cracks as they decay, and the stench rises to the surface.

Kuthae—The office of doing so.

Kutheeana—Same as *Kat,hna.*

Kutoree—Same as *Bele*—place for the murder. *Kutoree* signifies a bass cup, and when, in the hearing of their victims, they apprehend that the term *Bele* might excite suspicions, they say "*Jao, kutoree manj lao*"—Literally, "go and clean the cup"—technically, go and choose the place for the murder.

Kutoree Manjna—To choose a place for the murder.

Kutkola—A carpenter.

Kote—Duckun term for the feast or sacrifice to *Davey*, peculiar to Thugs, but common to all classes of them. Having collected goats, rice, ghee, spices, and spirits, they assemble on a Tuesday or Friday, in a room chosen for the purpose, the doors and windows of which must be so closed that nothing can be seen from without. The floor must be cleaned, and plastered with cow dung; and in the centre, a square is drawn of a cubit each side with the *kokoo*, or mixture of turmerick and lime. Upon this square is spread a white sheet, and upon this sheet, the rice when boiled is placed. Upon the rice is placed the half of a cocoanut, filled with ghee, in which is inserted two wicks, lying across each other, and lighted each at both ends, so as to give four lights. If a cocoanut cannot be found, a vessel of dough of the same form will answer. This kind of lamp is occasionally made by all kinds of people and is called *Chou mukh*. Upon the white sheet is now placed the consecrated pick-axe and the knife of the gang; and all the spirits brought for the feast. From among all the goats purchased for the occasion two are now selected, black, and perfect in all their parts. They are bathed, and washed, and made to face to the west, and if they shake themselves lustily to throw off the moisture from their bodies, they are immediately sacrificed as having been accepted by *Davey*, or if one does so, both are sacrificed. If neither of them does this, it is a sign that she has rejected both; and the party eats the rice and drinks the spirits, but postpones the sacrifice to another day, considering the feast as in the light of a simple meal. This they do if any other bad omen is observed on that day, considering the Goddess to be displeased with something. While the *Eentak* obtains among the gang, this offering cannot take place.

The goats are sacrificed after the Mahomedan form, having their throats cut while grace is said over them, if the party be Mahomedans; but if they are Hindoos, the goats have their heads struck off as at Hindoo sacrifices. If the two goats are accepted and sacrificed, all the other goats purchased for the feast are killed and eaten: if not, they are kept for a better day. A pit is dug in the floor into which is thrown the skins, bones, and offal of all kinds; for nothing brought in for this sacred feast must be seen by any living thing but a Thug eligible to partake of it; and they believe that if any man not a Thug see the lamps, or any part of the preparations, or any fire falls on the white sheet and burns any part of it, or any animal touches the bones or offal, the leader of the gang must die within the year, and all the members be involved in some great calamity.

If they are on an expedition they must take the same precautions, and conceal themselves and their ceremonies by means of curtains, if they have not walls. After feasting, they must all wash their hands and faces over the pit, and then fill it up securely. The expenses of this feast are defrayed commonly by subscription, when it is called the Punchaetee Kote, and is given whenever they choose; but most commonly in the Hooly or Dusera festivals, during which they may, if they choose, have it on any other day as well as Tuesdays and Fridays. Sometimes the feast is given by the leader or any individual member of a gang. No Thug is eligible to partake of this feast in any part of India till he has attained the rank of *strangler*, unless his family have been Thugs for at least two generations. The above is considered the complete ceremony, and in the Duckun every part is strictly attended to. In Hindoostan some minor points, as the form of the lamp and the drawing the square, are

omitted. They have no peculiar term for the feast; the term they use *Kurhae kurna* or *Kurahee dena*, being common to all people for a feast.

Lodh—A bullock among the Thugs of Hindoostan. Among the Duckun Thugs it signifies blood.

Lodaha from *Lodh*, a bullock—A class of Musulman Thugs, either descended from or grafted upon the *Jumaldehee* stock of Oude Thugs. These Thugs reside in Chupra, Goruckpore, Ghazeepore, Pooruneea, Dinajpoor, Rungpore, and other parts of Behar and Bengal, but now the principal seat of them is said to be in the Turae, north east from Dhurbunga, where they occupy several villages on the frontier between the Nepaul territory and our own. The most noted of this class at present are *Jhoulee Khan* the black, and *Jhoulee Khan* the fair, who are, I believe, cousins. They are said to have got their name from loading bullocks, though it does not appear that they trade in that way now. *Lodha* or *Lodhee*, without the vowel after the *ohais*, a cast of Hindoos common all over India, and of this cast the greater part of the gangs of Thugs between the Ganges and Jumna were composed.

The *Lodahas* may be estimated at about three hundred, I believe.

Lubba—A bullock.

Lickha—A Musulman. Term peculiar to Duckun Thugs.

Luchmun or Lutchmun Sing—Term made use of by scouts to indicate the approach of danger—See *Bajeed.*

Luchee Ram—The same.

Ladhna—To strangle; common to all classes of Thugs.

Ladhka—Goor or coarse sugar.

Lode—Bullock among the Hindostan Thugs; but among the Duckunees it signifies blood.

Ludohur—Killing. *Ludohur Kurna*, to murder.

Lugha—A grave digger.

Lughae—The office of grave digger.

Lughouta—Dead bodies of victims.

Lokaree—A gun.

Lokharna—To scream loudly when being murdered—See *Doonr*.

Lukeer—Fakeer, a religious mendicant.

Lewalee—A blanket. Term peculiar to Duckun Thugs.

Lol—The throat. Term confined to Duckun Thugs.

Lamkun—Term used by the Duckun Thugs for the *Kurkuneea*, or crossing (from the right or from the left) of a hare on the road before them.

Lumbheree—A sword.

Lumpocha—Term among the Berar Thugs for a snake. If a snake crosses the road before or behind the gang, it is a bad omen, and they dare not go on unless they can kill it. If they see it in any situation, it involves a sacrifice unless they kill it.

Lumbhereeana—To kill with a sword.

Lendkeea—A washerman, peculiar to Duckun Thugs.

Lond,hlena—To plunder.

Londh,hhona—To be plundered.

Lapna—To kill goats or other animals for food. Term peculiar to the Duckun Thugs.

Leepra or *Leep*.—Cloth in pieces, not made into garments.

Leepurna.—To strangle. Peculiar to the Western Thugs of Ojeyn.

Lopna or *Lop Ruhna*—To lie hid or asleep.

Lopee, or *Lopee Khan*, or *Lopee Singh*—A term made use of by scouts to intimate that danger approaches.

Lopee Kurna—To conceal.

Lopee Hona—To be concealed.

Luppooa—Thief.

Lohurburheya—A pair of jackals crossing the road in front of the gang from the right or from the left, indicating prison and chains; from Lohar, a blacksmith, and Burhey, a carpenter, a very bad omen; a single jackal passing from right to left, is a good omen; from left to right, bad, but of little moment.

Lurheea—A shop-keeper.

Lutkuneea—A very small purse, worn only by Thugs and thieves, and therefore a distinctive mark.

Luhtar—A dagger.

Moeh.—A bullock, among the Duckun Thugs.

Muchhooa—A *Bhutteeara*, or keeper of a surae for the accommodation of travellers. The greater part of these people are in the interest of the Thugs, often permitting them to perpetrate murders in their suraes, and giving them useful information regarding travellers and pursuers.

Mudoreea—Name given to the *Maunj* or fighting of cats, by the *Koeleeas* and some other Thugs.

Mekhkee Dhap—See *Jokkur* or *Dhap*.

Mukkaur—A Rajpoot of whatever calling.

Mykureea—A barber. Term peculiar to Duckun Thugs.

Maulee—The man who bears home money for the subsistence of their families from Thugs engaged in distant expeditions. Peculiar to the *Korhareea* and *Lodhee* Thugs.

Mawil—A horse.

Mawilee—A mare.

Maulee—Parole of rendezvous among the Duckun Thugs; the same as Phool among the Hindoostanees.

Maulee dena—To give the parole of rendezvous.

Mohil—A chief. Peculiar to the Duckun Thugs.

Mahee—The sacred pick-axe, called also *Kassee*. The Durkun Thugs always use the term *Mahee*, never *Kussee*, for the pickaxe. The Durkun Thugs give this term to the *Thakur*, or full call of the large owl also. See *Thakur*.

Mooltaneas—A class of Thugs, all Mosulmans, who are said to have emigrated direct from Delhi, and not through Agra, and therefore not among the *Agureeas*. They are said to call themselves Naiks, and to travel and trade as Brinjaras. They kill the greater part of their female children, and never allow what survive to marry out of their own class. They travel with their families, and strangle travellers with the cords with which they are accustomed to drive their bullocks, and not like other Thugs, with the handkerchief. They are among the ancient Thugs, and are considered strict in their observances, and staunch to their oath of secrecy.

Mamoo—One who knows Thugs, and takes advantage of his knowledge to betray, or to extort money from them.

Maun—The place for the grave. A term peculiar to Duckun Thugs—(See *Belee*) *Maunkurree*, the man who selects the place for murder.

Maunj—The omen of the cats heard fighting. If heard during the first watch of the night it promises good; if during the night at any time after the first watch, it is called "*Kalee kee Maunj*," and threatens evil. If heard in the day time, it is called the "*Dhamonee kee Maunj*," and threatens very great evil. If the cats fall down from a height while fighting, it threatens still worse.

Maunghee—Treasure. A term peculiar to some classes of Thugs. *Gael* is the more common term.

Minukeea—A Gosaen.

Minuk—A Gosaen or Byragee—Hindoo religious mendicant.

Munkhela—A man.

Munjwar—A jackal. To prevent their digging up the dead bodies, Thugs throw over the grave either very thorny bushes or *ispaghole*, the seeds of the flea wort, to which they say jackals and dogs have a strong antipathy. They say that with the *ispaghole* there is no danger from any animal, but the bear and hyena.

Maurheea—A gold mohur.

Morna—To go slowly ; peculiar to Duckun Thugs.

Mirgmaul—A herd of deer. This at all times and under all circumstances is favorable, as promising a meeting with more Thugs.

Morka—The extra share given to distinguished or principal Thug leaders, who command each a party of not less than twenty Thugs. If, including the jemadar, the party consists of twenty, they divide the booty into twenty-one shares, the leader takes one as his *morka*, and he has another share with the rest. If there are five such leaders and parties, they have five separate shares. This is after the deduction of the *dhurae* or leader's share, in which jemadars, great and small, share alike.

Margee—A cheyla or disciple : term peculiar to Duckun Thugs—A mere tyro before he becomes initiated. Hindostan Thugs call them *kyboolas* or *beetoos*.

Mururee—A party of Thugs assembled in council.

Mururee ka Dhuneea—A *peditum*, heard from one of the Thugs, while they are assembled in council. It is considered a dreadful omen, and involves the necessity of great sacrifices.

Must Katee Kurna, or *Katee must Kurna*—To speak softly in whispers.

Matungee—A lizard. Peculiar to Duckun Thugs.

Motheea—A class of Thugs that reside chiefly about Rangpore, Dinapore, Purnea, and derive their name, it is said, from their usage of giving their leaders a handful (*Motheea*) out of every booty consisting of rupees or other money, as their share over and above what they receive in the general division.

They have the same dialect as the other Thugs, and assume like them the disguises best suited to times and circumstances; but, like the Thugs of Behar and Bengal generally, they have their *Beles* or places of murder, and *Thapas* or resting place, chiefly on the banks of large rivers or running streams, into which they can throw the bodies of their victims. They are almost all of the meaner cast or *Tantooas*.

Mat,haphore—(Literally head breaker.) The approach of the ass braying from the front upon the gang. It indicates that the gang will have their *heads broken*, if they rest at the place they had intended to halt at: they must go to some other.

Mahasutee—Call of the single jackal which people call the *Faoo*. Term among Duckun Thugs for what the Hindostan Thugs call the *Bhalee* or *Barohee*. Bhaloo is said to be a term used for this call among all people in the Duckun, Thugs or not Thugs. It is always a bad omen among Duckun Thugs. Among Hindustan Thugs it is subject to the ordinary rules.

Now—The weeping of a woman. Term peculiar to Duckun Thugs.

Nudh—A Village.

Naga kur dena—To exclude from association with Thugs. Term peculiar to Duckun Thugs; and among them peculiar to exclusion for the murder of a Sweeper, Chumar, Teylee, Dhobee, Sonar, Dancing Girl, Bhart, Nanukpuntee, Jattadaree, Bunjara, Hatheewan (Ele-

phant driver). For the murder of any one of these classes, knowing him to be such, the Thug is turned out of cast, and never admitted back to their society.

Naga Lugna—The occurrence of this crime, the most dreadful of all crimes in the estimation of a Duckun Thug.

Nughoo—A body of soldiers.

Nakhna—An affix signifying *Kurna*, to do, in general use it is said with the Punjab, Multan and Kanthur Thugs.

Nakee or *Nukaree*—Sneezing. This is a bad omen on setting out on an expedition, or on leaving any stage; and requires expiatory sacrifices. If they have travellers with them when they hear this omen, they must let them all escape, as they dare not put them to death; all Hindoos have the same dread of this omen on setting out on an expedition; and so have the Mahommedans in spite of their creed.

Nemee or *Nemee Khan*—A call to signify speak or walk slowly and softly.

Neeamut—A traveller in the hands of Thugs: same as *Bunj*.

Neera—Water.

Nareal—The head. Term confined to the Duckun Thugs.

Narta—Any soldier or police man. Term peculiar to Duckun Thugs.

Nowureea—A tyro or new Thug while on his first expedition. The Thugs of the *Jumaldehee* and *Lodaha* clans always make the *Nawureea* kick the body of the first person they murder on the expedition five times on the back, thinking that it will bring them good luck. The *Moteeas* do the same.

Nureehur—Unsafe or disturbed, in contradiction to *Bajeed* or safe and undisturbed, i. e. the scene appointed for murder.

Nissar—Free from danger; any place where the Thugs intend to murder, divide property or lodge, in contradistinction to *Tikkur*, dangerous—*Kaul Nissar*, a safe village. *Kaul Tikkur*, unsafe village.

Nizam Oddeen Ouleea—A saint of the Sonnee sect of Mahommuduns, said to have been a Thug of great note at some period of his life, and his tomb near Delhie is to this day visited as a place of pilgrimage by Thugs, who make votive offerings to it. He is said to have been of the Bursote class, born in the month of Suffer Hidgeree,—March A. D. 1236, died Rubee Olowul 725, October A. D. 1325. His tomb is visited by Mahommudun pilgrims from all parts as a place of great sanctity from containing the remains of so holy a man; but the Thugs, both Hindoo and Mahommudun, visit it as containing the remains of the most celebrated Thug of his day. He was of the Sonnee sect, and those of the Sheeah sect find no difficulty in believing that he was a Thug; but those of his own sect will never credit it. There are perhaps no sufficient grounds to pronounce him one of the fraternity; but there are perhaps some to suspect that he was so at some period of his life. The Thugs say he gave it up early in life, but kept others employed in it till late, and derived an income from it; and the "*Dustul Ghyb*," or supernatural purse, with which he was supposed to be endowed, gives a colour to this. His lavish expenditure so much beyond his ostensible means, gave rise to the belief that he was supplied from above with money.

Ogalna—To set out. A term peculiar to Duckun Thugs.

Oogur Jana—To escape, fly from danger. Same as *Jhurjana*.

Oogaul—Old clothes, term peculiar to Duckun Thugs.

Ogaera—A servant of a Thug or other man of rank. Term confined to the Duckun Thugs.

Oondana—To eat. Term peculiar to Duckun Thugs.

Oorut putoree—The chattering of the small owl when flying. See *Putoree.*

Oorutkawreé—The "crepitus ventris" heard from a Thug when on the road. They either change the road or avert the omen by a sacrifice. They collect and burn a pile of cow-dung, and each member of the gang throws one of the burning embers at the offending party who runs the gauntlet among them. If any Thug is heard to break wind while they are at their *phur*, or resting place, dividing the booty, it is called "*Phur ka Dhuneea*," and considered a very bad omen. They remove the offender from among them, and kindle a fire upon the place where he sat, and quench it with water, saying. "As the signs of the water disappear, so may the threatened evil pass away." Five blows of a shoe inflicted upon the head of the offending person mitigates the evil to be apprehended, but cannot avert it altogether. If any one break wind between the point they set out from, and the first resting place, it is considered an extremely bad omen.

Ooharna—To strangle.

Oorwala—A stone: also a *Shumseea*, or holder of hands. Term peculiar to Duckun Thugs.

Paoo—An acquaintance and accomplice of Thugs.

Puchbheya—One of the sects of Thugs; it is derived from the Bursote clan.

Pucka kurna—To bury in a deep and secure grave.

Puck,heyla—Paper in general—written upon or not.

Peeada byth lana—Same as *poolakurna.*

Pykee—Treasure in money.

Pehloo or *Pulloo*—The handkerchief with which they strangle people—the *roomal.*

Phoolkee—The time from sunrise till sunset. From sunrise till midday, *Churtee Phoolkee.* From midday

till sunset is the *Oturtee Phoolkee*; a bad omen during the first is much worse than the same during the *Churtee Phoolkee.*

Palwee—A ring for the finger, nose, or ear. Term confined to the Duckun Thugs.

Phool—Parole or engagement to meet again at a certain place when suddenly dispersed.

Phooldena—To appoint the place of meeting—"*Agra kee Phool deea.* He appointed Agra as the place of rendezvous."

Phoola—The person who takes home money for the subsistence of the families of Thugs.

Pilhaoo—The appearance or voice of the animals from which omens are taken, on the left. The reverse of the *Thibaoo.* If the *Pilhao* promises good according to their rules of *augury,* it is always the better from being followed by the *Thibaoo* soon after. If it threatens evil, that evil is mitigated by the *Thibaoo.*

Different casts and clans of Thugs have in some few instances different rules for interpreting these sounds and appearances, and what is considered to threaten evil by some, is thought to promise good by others; but on such occasions they all follow the rules of the leader who opens the expedition, or leads the greatest number of Thugs associated together in any expedition.

The *Pilhaoo,* or omen on the left, must be observed first on opening an expedition, and it must be followed by the *Thibaoo* immediately after, or the expedition cannot be entered upon. It signifies that the Deity has taken the gang by the left arm, to lead them on; but she must give them the *Thibaoo,* to signify that she has taken them by the right arm also, or the party appointed to take the auspices returns home, and the gang waits till the omens are unexceptionable.

The *Pilhaoo* perceived on leaving any stage during the expedition, or preparing to leave it, promises good. The *Thibaoo* threatens evil, and the gang halts. On reaching any stage, the *Pilhaoo* threatens evil, and they must move on without resting. The *Thibaoo* promises good, and they rest securely.

There are some few exceptions to the general rule that, for the *Pilhaoo*, the omen must be on the left. Some animals must be heard or seen on the right to constitute the *Pilhaoo*, and vice versa, but these are very few indeed.

Pola—The sign made at a cross road to guide the members of the gang who are behind in the direction the others have taken. They draw their feet along the dust in the direction they have taken; and if their friends are to follow quickly, they leave the dust piled up at the end of the line where the foot stops, or make a hole in it with the heel. If the road affords no dust, they leave two stones piled one on the other in the line they have taken, and strew a few leaves of trees along the road. If their friends are to make haste, they leave a long line of leaves. They have other signs for the same purposes.

Polakurna—To make the signs.

Puloee—A ring.

Pulloo or *Pehloo dena*—To instal as a strangler, or invest with the *romal*.

Panderphulee—Pearls. Term peculiar to Duckun Thugs.

Phankdena—To throw away any victim or other thing as worthless or unsuitable, as one or more of a party to be murdered, when they have more than they can manage, or he, she, or they are not suited for their purpose.

Phangola—Pearls. Among Duckun Thugs a cock.

Phangolee—Small gold coins. Among Duckun Thugs a hen.

Phankura—The call of the hare by night or day when the Thugs have travellers with them. It is a bad omen and the travellers must not be killed.

Phank—Any useless thing not worth the keeping, but particularly a traveller without property.

Pungoo—A river Thug of Bengal, who carries on his murders on board his boat, which he calls a *Kuntee*.

Puneeara—Pearl.

Parnakhna—To strangle. Term peculiar, it is said, to the Thugs of Ojeyn and the West.

Phoorkana—A horse.

Phoorkanee—A mare.

Phur—Any place where they murder their victims or divide their booty.

Phurka Dhuneea—A "crepitus ventris," heard from any one one while they are sitting down and dividing their booty: a very bad omen. See *Oorut Kawree*.

Phur jharna—To clean the place of murder. After a murder has taken place at night, some members of the gang are left behind to remove any signs that may be seen when day appears.

Phurjhurowa—The man who is left behind for that purpose.

Phuruck dena—To wave any cloth to warn associates of danger.

Purta purna—To be recognized, viz. any article taken from a murdered person.

Phosurna—To fly or escape. Term peculiar to Duckun Thugs.

Pusur—The direction or scene appointed for an expedition. *Khous*, the time of return.

Phutakee—A gun.

Phutkee—A shield.

Potura—A horse. *Poturee*—A mare.

Pooturaet—A man on horse back.

Pooturaet-Bhurtote—The man who strangles him.

Pootaraetee—The strangling a man so pulled off his horse.

Potnee (Dhotee)—A waist band. Term peculiar to Koeleea Thugs, or Thugs of and from the district of Koel.

Putlee ho jana—To disperse or divide into small parties when it is dangerous to remain assembled.

Putunee—A sneeze.

Puthoree or *Kosut*—The loud and continued chirping or calling of the small owl. If made by the bird while sitting, it promises good. If while flying, it threatens evil. The chatter or call when sitting is interpreted according to the rules of the *Thibaoo* or *Pilaoo*.

Puteear—The call of the partridge. If heard while the Thugs are travelling, the call on the left promises good, and on the right threatens slight evil. If they are halting at the time, the call on the right is good, that on the left bad.

Putoree—The small owl.

Qulundera—One of the sects of Moltanee Thugs, who travel with bears and monkeys.

Rooh—An affix to the number of persons killed in any affair; a single person killed in an *Eeloo*, when two persons are killed, the affair is a *Bhitree*, three *Singhore*, four *Behra*, five *Puchrooh*, six *Chehrooh*, and so on.

Raba—Any trick of Thugs.

Richee—Behind. Peculiar to a few classes, and obsolete.

Rugon—An omen good or bad.

Rugnoutee—Taking the auspices.

Even the most sensible approvers who have been with me for many years, as well Musulmans as Hindoos, believe that their good or ill success always depended upon the skill with which the omens were discovered and interpreted, and the strictness with which they were observed and obeyed. One of the old Sindouse stock told me yesterday (*May 30th, 1835*) in presence of twelve others from *Hydrabad, Behar, the Dooab, Oude, Rajpootana*, and *Bundelcund*, assembled for the purpose of revising this vocabulary, that had they not attended to these omens they could never had thrived as they did, and that in ordinary cases of murder a man seldom escaped after one of them, while they and their families had for ten generations thrived, though they had murdered hundreds of people. "This," said he, "could never have been the case, had we not attended to omens, and had not omens been intended for us. There were always signs around us to guide us to rich booty and warn us of danger, had we been always wise enough to discern them and religious enough to attend to them." Every Thug present concurred with him from his soul.

Raja—Term among Duckun Thugs for *Mahee* or *Thakur*—the loud full call of the large owl. *Jungjore Raja*—Two large owls responding to each other; at all times and in all situations a bad omen.

Raookar—Sahookar, a banker.

Roukee—A police choukedar or guard—*Roukeea*, a police man.

Rukut Beej Dana*—The Thugs have a tradition that a demon by name *Rukut Beej Dana* infested the world

* *Rukut*, blood, and *Beej*, seed. All Hindoos believe in this demon having been destroyed by the consort of *Mahadeo* in the form of *Kalee*, but those who are not Thugs suppose that when she found every

and devoured mankind as often as they were born or created ; and to enable the world to be peopled *Kalee Davey* determined to put him to death. This demon they say was so tall that the deepest ocean never reached above his waist ; and he could, consequently walk over the world at his ease. *Kalee Davey* attacked him, and cut him down ; but from every drop of his blood another demon arose, and as she cut them down, from every drop of their blood another demon sprung up, and the numbers increased at this geometrical rate, while she became fatigued with the labour. On this she formed two men from the sweat brushed off from one of her arms ; and giving them each a handkerchief, told them to put all these demons to death, without allowing one drop of their blood to fall upon the ground.

After their labour was over, they offered to return to the Goddess the handkerchiefs with which they had done their work, but she desired them to keep them as the instruments of a trade by which their posterity were to earn their subsistence and to strangle men with these *roomals*, as they had strangled the demons, and live by the plunder they acquired ; and having been the means of enabling the world to get provided with men by the destruction of the demons, their posterity would be entitled to take a few for their own use. The *roomal* they call the " *Goputban*," and the Goddess told them that they should leave the bodies of their victims on the ground and she would take care that they should be removed, provided they would never look behind them to see in what manner, and that if they observed this and all the

drop of blood, as it reached the ground producing another demon to wage war with her, she licked them all off with her enormous tongue as she cut off their heads.

other rules she prescribed for them, no power on earth should punish them for what they did.

These creations from the sweat of *Bhowanee's* arm are not supposed to have themselves used the *roomals*, but to have bequeathed them with all their privileges to their children, who did not avail themselves of them for several generations.

Raul—Duckun term for *Rareyn*, the clamourous call of many jackals. Among the Duckun Thugs this is always a good omen, whether by day or night, right or left.

Rumasee—The peculiar dialect of the Thugs.

Rumujna—To recognize or detect.

Rungwa—A Seepahee, so called from his red coat.

Rungeela—Coral.

Ruhna—A temporary grave.

Rahna kur dena—To bury bodies in a temporary grave.

Rooaran—Any call of the jackal. Term peculiar to *Jumaldehee*, *Lodaha* and *Moteea* Thugs of Oude, Behar, &c.

Roopareyl—The *Sawa Mamoola*, or water wag-tail. Its omen is interpreted according to the ordinary rules of the *Thibaoo* and *Pilhaoo*.

Roopauneea—The call of the hare at night on the left hand—a good omen.

Rareyn—The general clamour of a pack of jackals. Heard at night it is good on the left, and of little or no importance on the right, except on the day of opening the expedition. Heard then on the right, it threatens evil, and the expedition cannot be opened. Heard at any time in the day, from half an hour after sunrise to half an hour before sunset, it is a very bad omen.

Rewaroo—Fine earth or sand from a grave, same as *Bhusma*.

Ratee bolee Teetura, Din ko bolee seear, Tuj chulee wa deysra, nuheen puree achanuk Dhar—If the partridge call at night, or the jackal during the day, quit that country, or you will be seized.

Seea—Gold.

Shah Mahommud—Same as *Lucheeram.* Term used to signify that danger is near.

Sodh—Money or any property concealed, or search made for it.

Sodhna or Sodhlena—To endeavour to ascertain the extent of a traveller's property.

Sofedee—Silver.

Sheikh Jee—Same as Shah Mahommud.

*Sikka**—The roomal, or handkerchief with which they strangle.

Sewalee—A fox. Term peculiar to Duckun Thugs.

Sambhur—Treasure.

Shumseea—The person who holds the hands and feet of the person while the *Bhurtote* strangles him.

Shumseeae—The office of the *Shumseeas.*

Santh—A sword.

Sancha—The grave.

Singore or Sankhole—A party of three travellers.

Sireepotee—A sect of Thugs derived from the *Bhys* clan.

Siskar—A washerman. Term peculiar to *Jumaldehee, Lodaha,* and *Moteea* Thugs.

Soon—A Thug by birth who has not yet attained the rank of a strangler.

Sainee—Term used by Duckun Thugs for *Jhirnee,* the signal for murder.

* Siva and his consort Parbuttee or Kalee are often represented with the *Pasha* in one hand, which is a rope or roomal carried for the purpose of binding and strangling offenders.

Sonoka—The first murder committed after opening the expedition. The person murdered must not be of the female sex, or a Brahman, a *Kaet*, religious mendicant, oilman, potter, carpenter, blacksmith, goldsmith, elephant-driver, any person having a domestic animal with him, no one having gold conspicuous upon his person, no man carrying the bones of his parents to the holy river, nor musician, nor dancing master.

Soonaree—A kite. Term peculiar to Duckun Thugs.

Seyp—Any sleight or trick of a Thug made to deceive travellers, same as *Gunooa*; also the exterior or appearance, when respectable, of a Thug or traveller.

Soopureea—A class of Thugs that reside about *Sooper* in Scindhea's territories. They adopted the trade, after some of the original emigrants from Delhie through Agra had married into their families. They are called also *Bungureeas* and *Kokureeas*.

Sirwa—A shopkeeper. Term peculiar to a few classes of Thugs in Behar and Bengal.

Siharna—To count.

Sirma—The head.

Saur—Any man that escapes from the hands of the Thugs, when they attempt to strangle him.

Surbalund Khan—The name pronounced by the leader to direct the stranglers to be ready at their post to fall upon the victims, when the final signal or *Jhirnee* is given. It is also used to signify that some one approaches, or overhears, and that the Thugs must be on their guard. *Dulur, Dulur Khan* and *Surmust Khan* are used for the same purpose.

Surdhuneea—A *Dhotee* or waist-band.

Sosalladhna—To strangle a *Sosal*.

Sosal Kurna—To wash or bathe; also to bind up the booty when *Bisul* or scattered for the purpose of divid-

ing it; also to prepare a victim for being strangled, by persuading him to uncover his head or neck.

Soosul—A person whose neck and head are uncovered and therefore convenient for being strangled; one who is strangled without any untoward circumstance of screams, blows, struggles, &c. &c.; also a Thug after he has cleansed himself from stains of blood, or any signs of murder. In all these senses, and in every other in which the term is technically used, it is supposed to *Bisul.*

Sooseeas—A class of Thugs of the Dhanuk, or lowest Hindoo caste, who call themselves *Naeks*, and *Thories*, and reside about Jypore, Kishengur, Onheeara, Boondee Joudpore, Khasnode, Shahpore, Rutlam, Jhubooa, Mundisore, Tonk, and other parts of Malwa, and Rajpootana. They have been increasing in numbers for many generations, though they are not considered very ancient; and from their low caste are looked down upon by all the other classes of Thugs, who never eat with them, though often associated with them in their expeditions. They often dress themselves as merchants, and pretend to travel through the country on business in parties, in which their leaders figure as merchants of rank, and the rest as his followers and friends of different grades. The head man is often in a hackery or a palanquin, and the rest appear very assiduous and respectful in their attentions to him. Sometimes they are found as sipahees in search of service; at others as treasure-bearers, or in whatever disguise seems best for the occasion and country in which they operate, most commonly Guzerat and Rajpootana or Kandesh. They strangle and bury like the other Thugs, and with but few exceptions use the same dialect.

Sath-zut—The seven original clans of Thugs who were all Mahomedans, and from them all others are supposed to be derived. They are *Bhyns, Bursoth, Kachunee, Huttar,*

Ganoo, Tundil, Buhleem. The Thugs say that the *Sathzut,* or seven clans, were all that were at Delhie as Thugs; and that they derived their descent from seven brothers. This however is not probable. Musalman Thugs all over India are very proud to trace their descent from one or other of these great stocks, and he who can do so is generally treated as a man of superior birth.

Satha—The first seven days of an expedition, during which the families of those engaged in one expedition admit no visits from the families of Thugs who are absent on another expedition, lest the travellers destined for the one should go over to the other gang; neither must they eat any thing that has belonged to the families of such other Thugs. The Thugs engaged in the expedition do not till the seventh day dress any food in ghee, nor eat any animal food but fish; nor shave, nor allow their clothes to be washed by a dhoby, nor indulge in any sexual intercourse, nor give in charity, not even part of their food to a dog, cat or jackal. They must not bathe nor eat any sugar, except what the leader brought with him on setting out. Formerly they never eat any salt or turmerick, but now they do. On the seventh day they have a good meal of which greens of some kind or other must be a component part. During the whole time the expedition lasts, if within one year, they take no milk, nor do they clean their teeth with a brush *(miswak.)*

If the *Sonrka,* or first murder, takes place within the seven days, or *Satha,* they consider themselves relieved by it from all these restraints. Formerly they never used to murder as the *Sonrka* (or first victim) any Brahman, or Syad, or any very poor man, nor any man with gold upon him, nor any man who had a quadruped with him, nor a dhobee, nor a sweeper, nor a teylee (oil vender), nor a

bhaut (bard), nor a kaet (a writer), nor a blind man, nor maimed persons, nor a leper, nor a dancing woman, nor a pilgrim or devotee. Some classes and individuals neglect these rules and the misfortunes which have fallen upon Thugs lately are attributed principally to this cause.

Setna—To snore when sleeping, or when being strangled.

Seet,h—The slight chirp of the small owl three or four times only repeated. This is a very bad omen while the bird is sitting, and still worse when flying.

Santa—A bracelet—confined to the Duckun Thugs.

Siharna—To count.

Sitkala—Gold coins. Term peculiar to Duckun Thugs.

Situk—Gold. Term peculiar to Duckun Thugs.

Sotha—The person employed to inveigle travellers: always the most eloquent and persuasive man they can find.

Sothae—The office of inveigler.

Sootlee—Twenty rupees,

Suthote—Same as *Bhurtote*—a strangler.

Suthna—A Musalman.

Sutheea dalna—To kill with a sword.

Sutheeana—The same.

Syt—Term used by the Berar Thugs, for *phool* or parole of rendezvous. Other Thugs of the south call it *maulee*.

Taw—A gang or party of either travellers or Thugs.

Taw must Chowkaw—Keep out of sight, conceal the gang from view.

Tubae dalna—To kill. *Tobae jana*, to be killed.

Thibana or Thibae dena—To cause travellers to sit down on some pretence or other, that stranglers may conveniently do their work of murder.

Thibaoo—The auspice or omen on the right hand. In opening an expedition the omen must be seen or heard first on the left, *Pilhaoo*; and be soon followed by one on the right. They will not open their expedition if the omen is first observed on the right, nor when observed on the left unless followed on the right.

Thibna—To *sit* down or *rest*, as a traveller.

Tubae dalna—To strangle. A term peculiar to some classes of Thugs.

Tubae Nakhna—The same.

Tighunee—The eye.

Tighunee kurna—To search.

Togree—The turban. Term confined chiefly to Berar and some other Duckun Thugs.

Taujna—To eat.

Thakur—The loud full call of the large owl, said to be like the word, "*ghoo ghoo.*" This they interpret according to the ordinary rules of the *Thibaoo* and *Pilaoo*. See also *Gorgoreea* and *Kurra*. Duckun Thugs call it *Mahee* or *Raja Teekula*.

Teekula—Any suspicious thing taken from a murdered person, which it is dangerous for a Thug to carry.

Teekula purna—To be recognized, as any thing taken from a murdered person and found upon a Thug. Peculiar to Duckun Thugs; same as *Purta purna* among other Thugs.

Thokee kurna—To spit. When the leader of the gang for the time being wishes every man to be at his post ready to perform the office assigned to him, he gives the *Khokhee*, which is hawking aloud or casting up the phlegm preparatory to spitting. When they are all ready, he gives the *Jhirnee*, or signal to set to, if all is clear. If he sees cause to suspend operations, he gives the *Thokee*, that is, spits out the phlegm; when all retire

again. Commonly it is the signal for the stranglers to take post near their respective victims, but sometimes it is used on other occasions.

Tikhur—Dangerous to Thugs, either a place or person.

Tookna—To die.

Took jana—To die.

Tukrar—Search made by villagers or others after Thugs or their proceedings.

Tāil—A company or individual who has escaped by being left behind out of a party of travellers murdered. Same as *Adhoreea.*

Teel.—A person found watching or dodging the Thugs.

Thola—A Thana or police guard. Term peculiar to the Koeleea and Dooab Thugs.

Tilha—A spy or scout.

Tilhae—The office of scout.

Tooluk ruhna—To sleep, or *Toulukna.*

Thumonee—Bribery. *Thumonee dena*—To bribe.

Tombako kha lo, or *pee lo*—Eat or smoke your tobacco, technically "strangle"; one of the signals for murder.

Tome—Any thing particularly good or valuable in the spoil; a thing which the gang thinks worthy of being preserved for the head man of their village, or any great patron as a present.

Townaree—Pretence, or trick to beguile travellers.

Tankee dena—To rouse travellers from their sleep.

Thenga—A sword. Term peculiar to the Telingana or Duckun Thugs.

Tinnooa—A boy.

Tinna—The same.

Tonga—An *Anghurka* or vest. A term peculiar to the Thugs of the Dooab.

Tonkal—A party of travellers larger than the Thugs can manage to destroy.

Tona—A Thug's trick, pretext or deceit.

Tongur—Any Marhatta man. Term peculiar to the Duckun Thugs.

Tundul—One of the seven original clans of Thugs. They and the Bahleems went direct from Delhie, after their expulsion, to Multan and the Duckun, and did not rest at Agra. None of these clans are to be found in the Dooab or Bundelcund.

Tupounee—A sacrifice of goor to *Bhowanee*. This sacrifice is offered at the first convenient place after every murder. One rupee and four annas worth of goor, or coarse sugar, is purchased, and put upon a blanket or sheet spread upon the cleanest place they can select. Near the pile of sugar and on the blanket they place the consecrated pick-axe, and a piece of silver, as a "*Roop Dursun*," or silver offering. The most esteemed leader of the gang who is supposed to be most in favor with the Goddess, and best acquainted with the modes of propitiating her, is placed on the blanket, with his face to the west. As many noted stranglers as it can conveniently contain, sit on each side of this leader, with their faces in the same direction. They must be, including the leader, an even number. The rest of the gang sit outside the blanket. The leader now makes a hole in the ground, and having put into it a little of the goor, he lifts his clasped hands and eyes towards heaven, and with his mind fixed upon the Goddess, he says, "Great Goddess! as "you vouchsafed one lack and sixty-two thousand rupees "to Joora Naig, and Koduk Bunwaree in their need, so "we pray thee, fulfill our desires." In this prayer all the Thugs fervently join, repeating the words after the leader. He then sprinkles some water over the pit and pick-axe; and places a little goor upon the extended hands of every Thug seated upon the blanket with him.

One of the gang now gives the *Jhirnee*, or signal for strangling, in the same manner as if they were going to commit murder, and the Thugs upon the carpet eat their goor in solemn silence. Not a word is spoken till they have eaten the whole, and drunk some water. The pile of goor is now distributed, as consecrated food to the whole of the gang entitled from their rank to partake of it. They eat it all with silent reverence, so that no part may fall to the ground, and if any fall, it is put into the pit that it may not be soiled by the foot of any one. The silver is then given back to the person who lent it for the purpose.

No one but a man who has strangled with his own hands, and is at the same time a free man, is suffered to partake of the goor thus consecrated. For those who have not yet strangled a victim, or are not free men, sugar is set apart from the pile before consecration, and they eat it at the same time as the others on the signal given. If any thing improper, or indecorous in language, manner, or conduct, takes place during this ceremony, they consider it an evident sign of the displeasure of the deity, and despair of further success during the expedition.

If any particle of the consecrated goor should be left on the ground, and eaten by a dog or any other animal, they would, they believe, suffer under the displeasure of the deity for years. If any other human being should taste the goor, they are persuaded that he would immediately take to the trade of Thuggee, and never be able to leave it off whatever may have been his rank or condition in life. If they have any young disciple about whose advancement they are very solicitous, they try to get for him a little of the consecrated goor, assured that he would advance rapidly in his profession after eating it. See Joora Naig, and Koduk Bunwaree.

Tippana—To watch, observe.

Tuparna—To search or scrutinize, or arrest.

Thapteea—A potter. Peculiar to Duckun Thugs.

Taup—Bread. Term peculiar to Duckun Thugs.

Teep—A fire kindled among Thugs for evil purposes—*teep kurnd* to murder, divide booty, bury, or cover up the grave. They use this term whenever they require to mention fire before those who are likely to hear, but ought not to understand them commonly.

Thap—The place of encampment where the Thugs spend the night, commonly outside a village.

Thapa—The same.

Thapa—A river among the Behar and Bengal Thugs, from its banks being their general resting place.

Topka—Cloth of any kind.

Tupponee kurna—Performing the ceremony of *Tupanee.*

Tup jana—To quit the road on which they are moving and take another direction.

Tuppul, or *Tuppowal*, or *Tupole*—The bye-path or *Pugdundee*, into which Thugs lead the travellers from the high road in order to murder them without danger.

Tareea—A gold mohur.

Tawree—Bread.

Tirkeea—A goldsmith. Peculiar to Duckun Thugs.

Tharee—The Sooseea Thugs are called *Thories* by other classes of Thugs.

Tirheea—A bag or knapsack.

Tarndee—A gold mohur.

Tormee—Thug, thief, or robber of any kind.

Tortunkur—A searching after, seizing, or molesting Thugs.

Tas—The *neel kunt*, or blue jay. If they see it to the right, or crossing from the left to right, it promises good. If to the left, or crossing from the right to left, it promises

no good, but threatens no evil. Its cry they consider as nothing. *Tas*, as the name of the jay is not peculiar to Thugs.

Wahurna—To strangle.

Walgee—Duckun term for *Burauk*, the crossing of a wolf or wolves on the road before the gang. Whether they cross from right to left, or left to right, it is considered a very bad omen among Duckun Thugs, and they dare not advance.

W. H. SLEEMAN,

General Superintendant.

Substance of Conversations held by Captain Sleeman, with different Thug Approvers, while preparing the Vocabulary.

Q.—Do you ever recollect any misfortune arising from going on when a hare crossed the road before you?

Nasir, of Singnapore.—Yes; when General Doveton commanded the troops at Jhalna we were advancing towards his Camp; a hare crossed the road; we disregarded the omen, though the hare actually screamed in crossing, and went on. The very next day I, with seventeen of our gang, were seized; and it was with great difficulty and delay that we got our release. We had killed some people belonging to the troops, but fortunately none of their property was found upon us.

Q.—And you think these signs are all mandates from the deity, and if properly attended to, no harm can befall you?

Nasir.—Certainly; no one doubts it; ask any body. How could Thugs have otherwise prospered? Have they not every where been protected as long as they have attended religiously to their rules?

Q.—But if there was such a deity as *Bhowanee*, and and she were your patroness, how could she allow me and others to seize and punish so many Thugs?

Nasir.—I have a hundred times heard my father and other old and wise men say, when we had killed a sweeper and otherwise infringed their rules, that we should be some

day punished for it; that the European rulers would be made the instruments to chastise us for our disregard of omens, and neglect of the rules laid down for our guidance.

Q.—And you really believe that *Bhowanee* sends these signs to warn you of danger, and guide you to your booty?

Nasir.—Can we—can any body doubt it? Did she not in former days when our ancestors attended to rules, bury the bodies for us, and save us the trouble; and remove every sign by which we could be traced?

Q.—You have heard this from your fathers, who heard it from their fathers; but none of you have ever seen it, nor is it true?

Nasir.—It is true, quite true; and though we have not seen this, we have all of us seen the sacred pickaxe spring in the morning from the well into which it had been thrown over night, and come to the hands of the man who carried it at his call: nay we have seen the pickaxes of different gangs all come up of themselves from the same well at the same time, and go to their several bearers.

Q.—Yes; and you have all seen the common jugglers, by sleights of hand, appear to turn pigeons into serpents, and serpents into rabbits, but all know that they do it by their skill, and not by the aid of any goddess. The man who carries your pickaxe is selected for his skill, and gains extra emoluments and distinction; and no doubt can, in the same manner, make it appear that the axe comes out of itself when he draws it out by his sleight of hand.

Nasir.—With great energy—"What! shall not a hundred generations of Thugs be able to distinguish the tricks of man from the miracles of God? Is there not the difference of heaven and earth between them? Is not one a mere trick, and the other a miracle, witnessed by hundreds assembled at the same time?"

Q.—Sahib Khan, you are more sober than Nasir, have you ever seen it?

Sahib Khan.— On one expedition only.

Q.—Who were the pickaxe bearers?

Sahib.—They were Imam Khan and his brother.

Q.—From what country?

Sahib.—From Arcot. I was obliged to fly from Telingana when Major Parker and Captain Sheriff made their inroad upon us (Gurdee) and I went and joined the Arcot gangs. During a whole expedition that I made with them, Imam Khan and his brother carried the pickaxe, and I heard them repeatedly in the morning call them from the well into which they had thrown them over night, and saw the pickaxes come of themselves from the well, and fall into their aprons, which they held open *thus*:— Here he described the mode.

Q.—And you never saw any of your own gangs do this?

Sahib.—Never; I have Thugged for twenty years and never saw it.

Q.—How do you account for this?

Sahib.—Merely by supposing that they attend more to omens and regulations than we do. Among us it is a rule never to kill women; but if a rich old woman is found, the gang sometimes gets a man to strangle her by giving him an extra share of the booty, and inducing him to take the responsibility upon himself. We have sometimes killed other prohibited people, particularly those of low cast, whom we ought not even to have touched.

Q.—You are from the Delhi clans?

Sahib.—Yes, I am of the Bursote clan, and my family went to the Dunkun, three generations ago.

Q.—Do you think the Arcot and Carnatic gangs are also from the Delhi clans?

Sahib.—We suppose that all Thugs originated by descent or initiation from the Delhi clans: but I think we are wrong. I became intimate with the Arcot gangs; and some of them, about seven years ago, after my return, came and settled in Telingana, between Hydrabad and Masulipatam, where they still carry on their trade of Thuggee; but they will never intermarry with our families—saying that we once *drove bullocks and were itinerant tradesmen*, and consequently of lower cast. They trace back the trade of Thuggee in their families to more generations than we can, and they are more skilful and observant of rules and omens than we are; and I, therefore, think that they are neither descended from the Delhi stock, nor were ever disciples of theirs.

Q.—Do you think there is any truth in their assertion that your ancestors drove bullocks?

Sahib.—I think there is. We have some usages and traditions that seem to imply that our ancestors kept bullocks, and traded; but how I know not.

Here a Brahman Thug, of one of the most ancient Thug families, interposed, and declared that he had seen the funeral rites of Musulman Thugs, and that the women who brought the water there chanted all the occupations of the ancestors of the deceased, which demonstrated that they were originally descended from gangs of wandering *Khunjurs*, or vagrant Musulmans, who followed armies and lived in the suburbs of cities, and in the wild wastes, and that their pretensions to higher descent was all nonsense. Several Musulman Thugs protested sturdily against this, but the arguments were too strong against them, and after a time the dialogue was resumed.

Q.—What do you think, *Sahib Khan*, am I right in thinking that we shall suppress Thuggee, or is *Nasir* right in thinking we shall not?

Sahib.—There have been several gurdies (inroads,) upon Thuggee, but they have ended in nothing but the punishment of a few; and, as *Nasir* says, we have heard our fathers and sages predict these things as punishments for our transgression of prescribed rules; but none of them ever said that Thuggee would be done away with. This seems a greater and more general gurdie than any, and I know not what to think.

Q.—But tell me freely; do you think we shall annihilate it?

Sahib.—How can the hand of man do away with the works of God.

Q.—You are a Musulman?

Sahib.—Yes, and the greater part of the Thugs of the south are Musulmans.

Q.—And you still marry; inherit; pray; eat and drink according to the Koran; and your paradise is to be the paradise promised by Mahommud?

Sahib.—Yes, all, all.

Q.—Has *Bhowanee* been any where named in the Koran?

Sahib.—No where.

Here a Musulman Thug from Hindustan interposed, and said, he thought *Bhowanee* and *Fatima*, the daughter of Mahommud, and wife of *Alee*, were one and the same person; and that it was *Fatima* who invented the use of the *roomal* to strangle the great demon *Rukut-beej-dana*; which led to a discussion between him and some of my Musulman native officers, who did not like to find the amiable *Fatima* made a goddess of Thuggee—An "Iphigenia in Tauris." The Thug was a sturdy *wrangler*, and in the estimation of his associate Thugs had, I think, the best of the argument.

Q.—Then has *Bhowanee* any thing to do with your paradise?

Sahib.—Nothing.

Q.—She has no influence upon your future state?

Sahib.—None.

Q.—Does Mahommud, your prophet, any where sanction crimes like yours; the murder in cold blood of your fellow creatures for the sake of their money?

Sahib.—No.

Q.—Does he not say that such crimes will be punished by God in the next world?

Sahib.—Yes.

Q.—Then do you never feel any dread of punishment hereafter?

Sahib.—Never; we never murder unless the omens are favorable; and we consider favorable omens as the mandates of the deity.

Q.—What deity?

Sahib.—*Bhowanee.*

Q.—But *Bhowanee*, you say, has no influence upon the welfare, or otherwise, of your soul hereafter?

Sahib.—None, we believe; but she influences our fates in this world, and what she orders in this world, we believe, that God will not punish in the next.

Q.—And you believe that if you were to murder without the observance of the omens and regulations, you would be punished both in this world and the next like other men?

Sahib.—Certainly; no man's family ever survives a murder: it becomes extinct. A Thug who murders in this way loses the children he has, and is never blessed with more.

Q.—In the same manner as if a Thug had murdered a Thug?

Sahib.—Precisely; he cannot escape punishment.

Q.—And when you observe the omens and rules, you neither feel a dread of punishment here nor hereafter?

Sahib.—Never.

Q.—And do you never feel sympathy for the persons murdered—never pity or compunction?

Sahib.—Never.

Q.—How can you murder old men and young children without some emotions of pity—calmly and deliberately as they sit with you and converse with you,—and tell you of their private affairs,—of their hopes and fears,—and of the wives and children, they are going to meet after years of absence, toil and suffering?

A.—From the time that the omens have been favorable, we consider them as victims thrown into our hands by the deity to be killed; and that we are the mere instrument in her hands to destroy them: that if we do not kill them, she will never be again propitious to us, and we and our families will be involved in misery and want.

Q.—And you can sleep as soundly by the bodies or over the graves of those you have murdered, and eat your meals with as much appetite as ever?

Sahib.—Just the same; we sleep and eat just the same unless we are afraid of being discovered.

Q.—And when you see or hear a bad omen, you think it is the order of the deity not to kill the travellers you have with you or are in pursuit of?

Sahib.—Yes; it is the order not to kill them, and we dare not disobey.

Q.—Do your wives never reproach you with your deeds?

Sahib.—In the South we never tell our wives what we do lest they should disclose our secrets.

Q.—And if you told them would they not reproach you?

Sahib.—Some would, and some, like those of other Thugs who do tell them, would quietly acquiesce.

Q.—And be as affectionate and dutiful as the wives of other men?

Sahib.—The fidelity of the wives of Thugs is proverbial throughout India.

Q.—That is among Thugs?

Sahib.—Yes.

Q.—And the fear of the *roomal* (*Pehloo*) operates a little to produce this?

Sahib.—Perhaps a little, but there have been very few instances of women killed for infidelity among us.

Q.—And your children too reverence their Thug fathers like other sons, even after they have become acquainted with their trade?

Sahib.—The same: we love them and they love us the same.

Q.—At what age do you initiate them?

Sahib.—I was initiated by my father when I was only thirteen years of age.

Q.—Have you any rule as to the age?

Sahib.—None; a father is sometimes avaricious, and takes his son out very young, merely to get his share of the booty; for the youngest boy gets as much in his share as the oldest man: but generally a father is anxious to have his son in the rank of the *Burkas* as soon as possible; he does not like to have him considered a *Kuboola* after he has attained the age of puberty.

Q.—How soon do you let them see your operations?

Sahib.—The first expedition they neither see nor hear any thing of murder. They know not our trade, they get presents, purchased out of their share, and become fond of the wandering life, as they are always mounted upon ponies. Before the end of the journey they know that we rob. The next expedition they suspect that we commit murder, and some of them even know it; and in the third expedition they see all.

Q.—Do they not become frightened?

Sahib.—Not after the second or third expedition.

Feringeea.—About twelve years ago my cousin Aman Subahdar took out with us my cousin Kurhora, brother of Omrow approver, a lad of fourteen, for the first time. He was mounted upon a pretty pony, and Hursooka, an adopted son of Aman's was appointed to take charge of the boy.

We fell in with five Sikhs, and when we set out before daylight in the morning, Hursooka, who had been already on three expeditions, was ordered to take the bridle and keep the boy in the rear out of sight and hearing. The boy became alarmed, and impatient, got away from Hursooka, and galloped up at the instant the *J,hirnee,* or signal for murder was given. He heard the screams of the men, and saw them all strangled. He was seized with a trembling, and fell from his pony; he became immediately delirious, was dreadfully alarmed at the sight of the turbans of the murdered men, and when any one touched or spoke to him, talked about the murders and screamed exactly like a boy talks in his sleep, and trembled violently if any one spoke to him or touched him. We could not get him on, and after burying the bodies, Aman and I, and a few others, sat by him while the gang went on: we were very fond of him, and tried all we could to tranquilize him, but he never recovered his senses, and before evening he died. I have seen many instances of feelings greatly shocked at the sight of the first murder, but never one so strong as this. Kurhora was a very fine boy, and Hursooka took his death much to heart, and turned Byragee; he is now at some temple on the bank of the Nurbudda river.

Q.—Was not Jhurhoo, who was taken with your gang after the Bhilsa murders, and hung at Jubulpore, a brother of his?

Feringeea.—Yes, poor Jhurhoo! you ought not to have hung him; he never strangled or assisted in strangling any man!! Here the tears ran down over Feringeea's face. Strange as it may seem, I have never heard him speak of his young cousin Jhurhoo's fate without weeping, and yet all the males of his family have been Thugs for ten generations. Another brother of this Jhurhoo, is a very noted Thug leader, still at large—Phoolsa.

Q.—Do you in the Duckun send any offerings to the Brahmans of the temple of *Davey?*

Feringeea.—Never; we neither make offerings to her temples, nor do we ever consult any of her priests or those of any other temples. Our sages alone are consulted, and they consult omens alone as their guides.

Q.—Have they any written treatises on augury?

Feringeea.—None; they never consult books; they learn all from tradition and experience.

Q.—But you worship at *Davey's* temples?

Feringeea.—Yes, of course, all men worship at her temple.

Q.—No.—We *Sahib loge* never do.

Feringeea.—I mean all Hindoos and Musulmans. Here my Mahommudun officers again interposed, and declared that they never did; that it was only the very lowest order of Musulmans that did. But, unfortunately, these keen observers of passing events had seen the wives of some very respectable Musulmans at Jubulpore, during the time that the small pox was raging, take their children to her temples and prostrate them before the images of the Goddess of Destruction. The officers admitted this to be sometimes the case, but pretended that it was unknown to their husbands.

Sahib Khan and *Nasir.*—In the Duckun the greatest Nawabs and Officers of State worship at the temples,

and prostrate themselves and their children before the image of the Goddess, when the small pox or the cholera morbus rages. We have ourselves seen them do it often.

Q.—And do they believe you Thugs to be under her special protection?

Sahib and *Nasir.*—Some of them do, and though they often try to dissuade us from our trade, they are afraid to punish us. Bura Sahib Jemadar, of Madura, had several hundred followers, and used to make valuable presents to Nawab Dollee Khan who knew how he got them, and offered him a high post with rent-free lands if he would leave off the trade. He would not.

Q.—What became of him at last?

Sahib and *Nasir.*—There was a great Decoit leader of the same name who had been committing great ravages, and orders were sent by the Nawab to the local officers to blow him away from a gun as soon as they could seize him. They seized Sahib Khan Thug, and blew him away by mistake, before the Nowab got information of the arrest. In a few hours after his death a message came from the Nawab to say that he feared there might be a mistake, and when he heard that Sahib Khan Thug had been blown away, he was much grieved, but said that God must have ordained it, and the fault was not his.

Q.—Has he any sons?

Sahib and *Nasir.*—Yes. He has two Ameen Sahib, 45 years of age, who has a gang of thirty Thugs; and Rajee Khan, 40 years of age, who has a gang of ten Thugs, all from among their relations and connexions; and they act together and live in Omurda, Taalluk Afzulpore, in the Hyderabad territories.

Q.—What made your friends desert their old abodes in Arcot?

Sahib and *Nasir*.—Some Magistrate got hold of some Thugs who turned informers, and gave them a good deal of annoyance.

Q.—Have they returned?

Sahib and *Nasir*.—Some of them have gone back, and a great many who had not been molested remained there till the annoyance was over.

Q.—What leaders came away?

Sahib and *Nasir*.—Sheikh Amed who is considered the most able leader of his day. He has sixty fully initiated Thugs *(Borkas)* who pretend to be recruits for Regiments. He is thoroughly acquainted with the Drill of the Company's Regiments and their Military terms, and can speak English.

Q.—How do you know? You do not understand English.

Sahib and *Nasir*.—He can make the Gentlemen and those who speak English understand when he speaks a language we do not understand, and he tells us this is English. Other Thug leaders generally display their wealth in an ostentatious appearance that betrays them. Sheikh Amed is 60 years of age, and will go about for months cooking his own food, walking and living like the poorest man, while he can command the services of a hundred men.

Q.—Who are the others?

Sahib and *Nasir*.—Osman Khan, who has about 30 *Borkas*, or fully initiated and able Thugs. He is 50 years of age.

Husun Khan, who has 25 *Borkas*, and is 55 years of age.

Sahib Khan of Lodeekar, who has 30 *Borkas*, and is 45 years of age.

Tipoo Jemadar, brother of Sahib Khan, who has 10 *Borkas*, and is about 40 years of age.

Hoseyn Khan, the nephew of Husun Khan, who has about 6 *Borkas*, and is 35 years of age.

Noor Khan, who has 10, and is about 40; all these leaders came to Telingana from the Carnatic about the same time and settled near Nulganda, about fifty cose from Hyderabad, on the road to Masulapatam, and they operate on the roads leading to the seaports.

Q.—*You consider that a Borka is capable of forming a gang in any part of India to which he may be obliged to fly?*

Sahib and *Nasir.*—Certainly, in any part that we have seen of it.

Q.—Do you know any instance of it?

Sahib and *Nasir.*—A great number; Mudee Khan was from the old Sindouse stock, and was obliged to emigrate after the attack upon that place. Many years afterwards we met him in the Duckun, and he had then a gang of fifty Thugs of all casts and descriptions. I asked him who they were; he told me that they were weavers, braziers, bracelet-makers, and all kinds of ragamuffins, whom he had scraped together about his new abode on the banks of the Herun and Nurbudda rivers, in the districts of Jebulpore and Nursingpore. He was a Musulman, and so were Lal Khan, Kalee Khan, who formed gangs after the Sindouse dispersion along the same rivers.

Q.—Did they find the same patrons among the land holders and other heads of villages?

Sahib and *Nasir.*—They every where made friends by the same means; and without patrons they could not have thrived. They were obliged of course to give them a liberal share of the booty.

Q.—But these men have all been punished, which does not indicate the protection of *Davey?*

Sahib and *Nasir*.—It indicates the danger of scraping together such a set of fellows for Thuggee. They killed all people indiscriminately, women and men, of all casts and professions, and knew so little about omens that they entered upon their expeditions and killed people, in spite of such as the most ignorant ought to have known were prohibitive. They were punished in consequence, as we all knew that they would be; and we always used to think it dangerous to be associated with them for even a few days. Ask many of them who are now here,—Kureem Khan, Sheikh Kureem, Rumzanee and others, whether this is not true, and whether they ever let go even a sweeper if he appeared to have a rupee about him!

Q.—And you think that if they had been well instructed in the signs and rules, and attended to them they would have thrived?

Sahib and *Nasir*.—Undoubtedly; so should we all.

Q.—You think that a *Kuboola* or tyro could not any where form a gang of Thugs of himself?

Sahib and *Nasir*.—Never; he could know nothing of our rules of augury, or proceedings; and how could he possibly succeed? Does not all our success depend upon knowing and observing omens and rules?

Q.—It would therefore never be very dangerous to release such a man as a *Kuboola*?

Sahib and *Nasir*.—Never; unless he could join men better instructed than himself. Every one must be convinced that it is by knowing and attending to omens and rules that Thuggee has thrived.

Q.—I am not convinced, nor are any of the *native officers* present; on the contrary, we do all we can to put down what you call an institution of the deity, and without dreading at all the effects of her resentment?

Sahib and *Nasir*.—They may say so, but they all know that no man's family can survive a murder committed in any other way; and yet Thugs have thrived through a long series of generations. We have all children like other men, and we are never visited with any extraordinary affliction.

Q.—Tell me frankly which oath, now while you are in custody, you who are Musulmans deem the strongest,—that upon the Koran or that upon the pickaxe?

Sahib and *Nasir*.—If we could be allowed to consecrate the pickaxe in the prescribed form, neither the Koran nor any thing else on earth could be so binding; but without consecration it would be of no avail.

Q.—Do you not sometimes make up a piece of cloth in the jail in the form of the pickaxe, and swear upon it?

Sahib and *Nasir*.—We have heard that the Hindustan Thugs do, but we have never seen it.

Q.—Do you think it answers?

Sahib and *Nasir*.—It may with proper consecration ceremonies, but we have never tried it. Even *mud* made into the same form and consecrated would do. If any man swears to a falsehood upon a pickaxe, properly consecrated, we will consent to be hung if he survives the time appointed; appoint one, two or three days when he swears, and we pledge ourselves that he does not live a moment beyond the time; he will die a horrid death; his head will turn round, his face towards the back, and he will writhe in tortures till he dies.

Q.—And all this you have seen?

Sahib and *Nasir*.—Yes, we have all seen it.

Q.—Above the Nurbudda, chiefs have never had the same dread of punishing Thugs as below it; have they?

Feringeea.—They had formerly, and have still in many parts.

Q.—Why should they fear; have there been any instances of suffering from it?

Feringeea.—A great many. Was not Nanha, the Raja of Jhalone, made leprous by *Davey* for putting to death Bodhoo and his brother Khumolee, two of the most noted Thugs of their day. He had them trampled under the feet of elephants, but the leprosy broke out upon his body the very next day.

Q.—Did he believe that this punishment was inflicted by *Davey* for putting them to death?

Dorgha Musulman.—He was quite sensible of it.

Q.—Did he do any thing to appease her?

Dorgha.—Every thing. Bodhoo had began a well in Jhalone; the Raja built it up in a magnificent style; he had a chubootra (tomb) raised to their name, fed Brahmuns, and consecrated it, had worship instituted upon it, but all in vain; the disease was incurable, and the Raja died in a few months a miserable death. The tomb and well are both kept up and visited by hundreds to this day, and no one doubts that the Raja was punished for putting these two Thugs to death.

Q.—But Bodhoo had his nose and hands cut off before, and could have been no favorite of *Davey's*?

Feringeea.—But he was a Thug of great repute; for sagacity we have never seen his equal; people who had been robbed used to go to him as an oracle.

Q.—But he had turned informer, and was sent to Jhalone by Mr. Stockwell to arrest his associates.

Dorgha.—He went to Mr. Stockwell in a passion; his heart was not fully turned away from us then?

Q.—Have you any other instances?

Inaent.—Hundreds! When Madhajee Scindheea caused seventy Thugs to be executed at Muthura, was he not warned in a dream by *Davey* that he should release

them? and did he not the very day after their execution begin to spit blood? and did he not die within three months?

Feringeea.—When Dureear the Rathore, and Komere and Patore, the Kuchwaha Rajpoots, Zumeendars, arrested eighty of the Thugs who had settled at Nodha after the murder of *Lieut. Monsell*, they had many warnings to let them go; but they persisted and kept them till some thirty died. They collected fourteen thousand rupees at the rate of one hundred and twenty-five rupees from every Thug. What became of their families. Have they not all perished? They have not a child left. Rae Sing Havildar, the Gwalior Subah of Nodha, took the money, but that very day his only son and the best horse in his stable died, and he was himself taken ill and died soon after a miserable death.

Nasir.—Ah *Davey* took care of you then, and why? Was it not because you were more attentive to her orders?

Zolfukar.—Yes; we had then some regard for *religion.* We have lost it since. All kinds of men have been made Thugs, and all classes of people murdered, without distinction, and little attention has been paid to omens. How after this could we expect to escape?

Nasir.—Be assured that *Davey* never forsook us till we neglected her.

Q.—Do you know of any instance of her punishing a man for annoying Thugs in the Duckun?

Sahib Khan.—A great many. The Raja of Kundul, some ninety cose east from Hydrabad, arrested all the Thugs in his Raj for some murders they had committed. For three successive nights the voice of *Davey* was heard from the top of every temple in the capital, warning the Raja to release them. The whole town heard her, and urged the Raja to comply. He was obstinate, and the

third night the bed on which he and his Ranee were sleeping was taken up by *Davey* and dashed violently against the ground.

Q.—Were they killed ?

Nasir.—They were not killed, but they were dreadfully bruised; and had they not released the Thugs, they would certainly have been killed the next night.

Q.—Were any of you present ?

Sahib Khan.—Our fathers were, and we heard it from them. It occurred sixty years ago.

Q.—And do you think that the Chiefs have still the same dread of punishing Thugs in all parts of India ?

Sahib.—Certainly not in all parts; because in many they have been suffered to punish them with impunity on account of their neglect of rules and omens.

Morlee.—There is no fear now. They are every where seized and punished with impunity ; there is no resisting your *Ikbal* (good fortune).

Dorgha.—The Company's *Ikbal* is such that before the sound of your drums, sorcerers, witches and demons take flight, and how can Thuggee stand.

Davey Deen —Thuggee ! why it is gone ; there are not fifty Aseel Thugs, (*Thugs of good birth*) *left* between the Ganges and Jumna.

Chotee Brahman.—And not more than that number of all our old clans of Gwalior and Bundelcund ; but the Sooseeas of Rajpootana have been untouched, and much is to be done about Delhie and Puteeala.

Q.—But Nasir and Sahib Khan think that it can never be suppressed in the Duckun ?

Nasir.—I think it never can.

Sahib Khan.—I do not say it never can. I say only that the country is very large; that in every one of the five districts there are hundreds of Aseel Thugs, who are

staunch to their oath, and attentive to their usages; that the country is every where intersected by the jurisdiction of Native Chiefs who cannot be easily persuaded to assist.

Nasir.—Assist! why when we go into their districts after a Thug we are every instant in danger of our lives. I got nearly killed with all the guard lately when close upon the heels of a gang, and when I complained to Captain Reynolds, he told me that we must consent to bear these drubbings on account of the Company, or I could be of no use to him in such a country as that!

Q.—And you think that all these obstacles are not to be overcome?

Nasir.—I think not.

Q.—That is, you think an institution formed by *Davey*, the Goddess, cannot be suppressed by the hand of man?

Nasir.—Certainly, I think so.

Q.—But you think that no man is killed by man's killing, "*admeeke marne se koee murta nuheen*;" that all who are strangled are strangled, in effect, by God.

Nasir.—Certainly.

Q.—Then by whose killing have all the Thugs who have been hung a Saugor and Jubulpore been killed?

Nasir.—God's of course.

Q.—You think that we could never have caught and executed them but by the aid of God.

Nasir.—Certainly not.

Q.—Then you think that so far we have been assisted by God in what we have done?

Nasir.—Yes.

Q.—And you are satisfied that we should not have ventured to do what we have done unless we were assured that our God was working with us, or rather that we were the mere instruments in his hands?

Nasir.—Yes, I am.

Q.—Then do you not think that we may go on with the same assurance till the work we have in hand is done; till in short, the system of Thuggee is suppressed?

Nasir.—God is almighty.

Q.—And there is but one God?

Nasir.—One God above all Gods.

Q.—And if that God above all Gods supports us, we shall succeed?

Nasir.—Certainly.

Q.—Then we are all satisfied that he is assisting us, and therefore hope to succeed even in the Duckun?

Nasir.—God only knows?

Sahib Khan.—If God assists, you will succeed; but the country is large and favorable, and the gangs are numerous and well organized.

Q.—So was the country we have already gone over. How many Thug leaders from Sindouse after Mr. Halhed and Mr. Stockwell's attacks came and settled in the Saugor and Nurbudda districts?

Sheikh Inayat.—My father Hinga Jemadar and his three sons, two of whom were hung at Saugor the year before last, came to Lowa, a village between Dhamonee and Khimlassa in Saugor; my younger brother Dhurum Khan was born after my father's death; his mother could not, and my wife nursed him. We were joined by Monowur Musulman, Niddee and Mungoa Brahmans, Lulloo and his sons. Here follow the names of sixty-one Thugs of note that came from the great Sindouse stock and settled in different parts of these territories, and formed new gangs.*

Q.—And how many of these noted Thugs and the gangs they formed are still at large?

* See Appendix B.

Sheikh Inayat.—Since I was taken in 1829, these have all been seized, and have been hung or transported or are now in jail. Two of my brothers have been hung. My youngest is now here. The men whom they made Thugs have also all been taken, and there are only five or six that we know of. There are Bahadur Chabukaswur, Kuseea Kirar, *Bodhooa, son of another* Bahadur: these are new Thugs; *but they proved themselves good ones.* There are Kadir and Poosoo, adopted sons of Imamee, the son of Mirja Musulman. These Thugs are at large in the district of Seonee or Nursingpore. We know of no others.

Q.—Do you not think that if we persevere, we shall be able to do in the Duckun what we have done here, and in the Dooab?

Inaent.—No doubt.

Sahib Khan.—It will be a work of greater difficulty. Half or three quarters of these gangs were Kuboolas. In the Duckun they are almost all composed entirely of *Burkas*—men well born, staunch and able; above all the men of Arcot.

Feringeea.—And the Hindoo Thugs of Talghat upon the Krishna river?

Sahib Khan.—Yes; they are extraordinary men.

Feringeea.—They have three painted lines on their foreheads extending up from a central point at the nose. I served with them once for two months.

Sahib Khan.—Yes; they have these lines.

Q.—But do not all Hindoos in that quarter wear the same marks?

Sahib Khan.—All Hindoos put them on occasionally, but they always wear them. They and the Arcot Thugs associate and act together; but they will never mix with us of Telingana.

Q.—What are they called?

Sahib Khan.—We call them the Talghat men. What they call themselves I know not.

Q.—Sahib Khan tells me that the Arcot men will not intermarry with the descendants from the old Delhi clans, because they think they were originally of lower cast?

Sahib Khan.—But we refuse our daughters to them as they refuse theirs to us; and they are in error when they suppose us of low origin.

Q.—Have you Hindoostan men any funeral ceremonies by which your origin can be learnt?

Inaent.—No funeral ceremonies; but at marriages an old matron will sometimes repeat, as she throws down the *Toolsee*, "Here's to the spirits of those who once led bears, and monkeys; to those who drove bullocks, and marked with the godnee; and those who made baskets for the head."

Q.—And does not this indicate that your ancestors were Khunjurs, itinerant tradesmen, wandering with their herds and families about the country.

Sahib Khan.—By no means. It only indicates that our ancestors after their captivity at *Delhi*, were obliged to adopt these disguises to effect their escape. Some pretended to have dancing bears and monkeys; some to have herds of cattle, and to be wandering Khunjurs, (Gypsies); but they were not really so; they were high cast Musulmans.

Dorgha.—Certainly. I have heard this often from our wise men.

Feringeea.—You may hear and say what you please, but your funeral and marriage ceremonies indicate that your ancestors were nothing more than Khunjurs and vagrants about the great city?

Inaent.—It is impossible to say whether they were really what is described in these ceremonies, or pretended to be so; that they performed these offices for a time is unquestionable, but I think they must have been assumed as disguises.

Feringeea.—But those who emigrated direct from Delhi into remote parts of India, and did not rest at Agra, retain those professions up to the present day; as the Moltanies?

Sahib Khan.—True; but it is still as disguises to conceal their real profession of Thuggee.

Feringeea.—True, and under the same guise they practised their trade of Thuggee round Delhi before the captivity, and could never have had any other

Sahib.—I pretend not to know when they put on the disguise, but I am sure it was a disguise; and that they were never really leaders of bears and monkeys.

Q.—Have the Talghat men the same language and usages as you have?

Sahib.—They have the same omens and language, and observe the same rules; but we hear that they use the round instead of the oblong grave to bury their victims, the same as the Behar men. They call it the *Chukree*; the Behar men and others call it the *Gobba.*

Q.—You call yourself Telingana Thugs—What do you understand by the term?

Sahib.—The country extending from Nandair to Nulgonda, which is four stages from Hydrabad on the road to Musalapatam.

Q.—How many divisions do the Thugs count in the Duckun—that is, the country south of the Nurbudda?

Sahib.—There are five districts—1, Telingana—2, Berar, extending from Nagpore to Nandair—3, The Duckun, extending from Mominabad, which is fifty cose

from Hyderabad on the road to Poona, to the city of Poona—4, The Kurnatic, extending from Satara to Kurpakundole—5, Arcot, extending from Kurpakundole to Seetabuldee Ramesur.

Q.—And the Thugs of these several divisions consider themselves as distinct?

Sahib.—All distinct, and called after their divisions as Telinganies, Arcoties, Kurnatekies, Duckunees, and Beraries.

Q.—Can you name the principal leaders now at large in these divisions?

Sahib.—Yes, all except those who reside in Arcot. The only leaders of that district that I know are the men already named, who occasionally go back, and always keep up their connexions with their old associates. Here follow the names of all the principal leaders in each of the five districts.*

Q.—How is it that you Hindostan Thugs kill women with less scruple than the Duckun Thugs?

Feringeea.—To that we owe much of our misfortunes. It began with the murder of the Kalee Bebee.

Q.—Who was the Kalee Bebee?

Dorgha.—I was not present, but have heard that she was on her way from Elichpore to Hyderabad with a gold chadur or sheet for the tomb of Dolla Khan Nowab, the brother of Salabut Khan of Hyderabad, who had died just before. Shumshere Khan and Golab Khan strangled her I believe.

Q.—When was this?

Dorgha.—It was I believe about four years before the Surtrook affair in which we murdered the

* See Appendix

sixty persons at Chitterkote, among whom were some women.*

Q.—In what year did that take place?

Dorgha.—I do not know; but it was either the year before, or two years before the Surgooja expedition in which the Chuleesrooh affair took place (forty persons at one time) where women were again murdered.

Q.—Do you recollect the year?

Kuleean Sing.—The Surgooja expedition took place the year that Mr. Jenkins went first from Banares to Nagpore as Resident, and the Chuleesrooh was one of the affairs. He had just arrived and was encamped near the Seetabuldee hill when our gang reached Nagpore.

Q.—Did any calamity befal you after the murder of the Kalee Bebee?

Dorgha.—I think not.

Q.—And therefore you continued to kill them?

Feringeea.—For five years no misfortune followed, and they continued to kill women; but then the misfortunes of my family began.

Q.—What relation had you there?

Feringeea.—My father Purusram was one of the principal leaders, and the chadur they got was worth about three thousand rupees. It was cut up and divided, and my father brought home one fine slip. But the fifth year after this his misfortunes began; our family was never happy; not a year passed without his losing something, or being seized; he was seized every year some where or other.

Ghasee Subahdar was another leader, and he suffered similar misfortunes, and his family became miserable.

*This gang of Thugs must have travelled above one hundred and sixty miles with these people before they put them to death, and been in company with them about twelve days, on the most friendly terms.

Look at our families; see how they are annihilated; all that survive are in prison except Phoolsa and Rambuksh.

Q.—And still you went on killing women in spite of your conviction that your misfortunes arose from it?

Dorgha.—Yes, it was our fate to do so.

Q.—And you are worse than the Duckun Thugs, for you murder handsome young women as well as the old and ugly?

Feringeea.—Not always. I and my cousin Aman Subahdar were with a gang of one hundred and fifty Thugs on an expedition through Rajpootana about thirteen years ago when we met a handmaid of the Peshwa, Bajee Row's, on her way from Poona to Cawnpore. We intended to kill her and her followers, but we found her very beautiful, and after having her and her party three days within our grasp, and knowing that they had a lakh and a half of rupees worth of property in jewels and other things with them, we let her and all her party go: we had talked to her and felt love towards her, for she was very beautiful.

Q.—And how came you to kill the Moghulanee. She also is said to have been very handsome?

Feringeea.—We none of us ventured near her palankeen. The Musulmans were the only men that approached her before the murder. Madar Buksh approver strangled her.

And you think killing women has been one of the chief causes of your misfortunes?

Feringeea.—Yes.

Q.—And of our success against you?

Kuleean Sing.—Yes; I and my gang were arrested after the murder of Newul Sing and his daughters at Biseynee in 1820.

Q.—But Newul Sing had lost an arm, and you before told me that you suffered because you there infringed a good old rule and murdered a maimed person?

Kuleean.—Yes; it was partly that; but was not the great gang seized by Mr. Molony after the murder of Monshee Bunda Alee and his wife and daughter at Lucknadown, three years after?

Q.—Who was that Bunda Alee. I have never been able to discover?

Kuleean.—He was the Monshee of General Doveton, who commanded at Jhalna, and he was going to his home in Hindustan to celebrate the marriage of that daughter. His wife and an infant daughter and six servants, besides the eldest daughter, were all strangled.

Q.—Was not this about the time that you and your party were arrested, Nasir, for not attending to the omen of the hare?

Nasir.—When we were taken before General Doveton he was in Durbar, and there was a Moonshee called Bunda Alee present. He did not write down our statements, but he asked questions, and explained them to the General. Rangrow Brahman, his Kamdar, wrote them down. He took down all the stages we had made, the names of our villages, and could not find any discrepancies.

Q.—Who denounced you to the General?

Nasir.—There were two brothers going to cantonments with bullocks, one had gone on in advance, and the other we murdered. The man in advance came back for his brother, and seeing us one hundred and fifty Thugs, and not finding his brother, he suspected us of the murder. A large party of horse and foot came after us. All however made off but eighteen of the staunchest and of most respectable appearance, who remained to

stop the pursuit. We pretended to have been going with our friends in search of service; and after a long examination, Moonshee Bunda Alee urged the improbability of so large a body of robbers coming so far to murder one poor bullock driver. This argument had weight; we were let go and the bullock man sent about his business.

Q.—Was this the same Bunda Alee who was afterwards murdered, think you?

Nasir.—I do not know; I never saw him or heard of him after that time.

Q.—How long ago was it?

Nasir.—About thirteen or fourteen years ago.

Q.—Had not the daughters of Newul Sing Jemadar prevented the gang from being imprisoned?

Kuleean.—Yes. Omrow Sing, Dufadar of Captain Nicolson's Corps, was then on duty at Seonee. The gang had brought on this family from Nagpore. They were Newul Sing, a Jemadar in the Nizam's service, who had lost one arm, his brother Hurbuns Sing, his two daughters, one thirteen and the other eleven years of age, the two young men who were to have been married to them on reaching home, Kuleean Sing and Aman, the brother of the two girls, a boy about seven years of age, and four servants. The house in which part of the gang lodged at Dhoma took fire, and the greater part of the gang was seized by the police, but released at the urgent request of Newul Sing and his daughters, who had become much attached to Khimolee, the principal leader of the gang, and some of the others. Omrow Sing Dufadar was a relation of Newul Sing, and he assisted in getting them released as he can now tell you. Had the gang been then imprisoned and searched we must have been discovered, as they had with them two bags of silk taken from three carriers on their way from Nagpore to

Jubulpore, whom we had murdered in the great temple at Kamtee, where the cantonments now stand.

On reaching Jubulpore part of the gang went on. Adhartal and the rest lodged in the town with Newul Sing and his family. The merchants at Nagpore finding that their men with the silk had not reached Jubulpore, and hearing of our gang having passed, sent to their correspondents at Jubulpore, who got the Cotwal to search those who were lodged with Newul Sing. Hearing of the approach of the police, Khimolee again availed himself of the attachment of Newul Sing and his daughters, and the girls were made to sit each upon one of the two bags of silk while the police searched the place. Nothing was found, and the next day they set out and passed us at Adhartal, and five days after this they were all strangled at Biseynee.*

Q.—How did you not preserve the infant daughter of Bunda Alee Moonshee for adoption?

Chutter.—Ghubboo Khan strangled the mother while her infant was in her arms, and he determined to keep and adopt the child; but after the bodies had all been put into the grave, Dhunnee Khan urged him to kill the child also, or we should be seized on crossing the Nurbudda valley. He threw the child living in upon the dead bodies, and the grave was filled up over it.

Q.—And the child was buried alive?

* This gang accompanied Newul Sing and his family from near Nagpore through Seonee and Jubulpore to Biseynee, a distance of more than two hundred miles, and were with them about twenty days on the most intimate terms, before they put them all to death. The circumstance of Newul Sing's having lost an arm made them hesitate, and one gang separated from the main body before they reached Seonee rather than be present at his murder; and there seemed no chance of their being able to separate him from the rest.

Chutter.—Yes. My brother Dulput and I were then mere children; we were seized in cossing the Nurbudda valley and never after released; he is now dead, and I am the only surviving son of Ghasee Subahdar.

Q.—How was that affair managed?

Chutter.—We fell in with the Moonshee and his family at Chupara, between Nagpore and Jubulpore; and they came on with us to Lucknadown, where we found that some Companies of a Native Regiment under European officers, were expected the next morning. It was determined to put them all to death that evening, as the Moonshee seemed likely to keep with the Companies. Our encampment was near the village, and the Moonshee's tent was pitched close to us. In the afternoon some of the Officers' tents came on in advance, and were pitched on the other side, leaving us between them and the village. The Khulasies were all busily occupied in pitching them, Noor Khan and his son Sadee Khan and a few others, went as soon as it became dark to the Moonshee's tent, and began to sing and play upon a Sitar, as they had been accustomed to do. During this time some of them took up the Moonshee's sword on pretence of wishing to look at it. His wife and children were inside listening to the music. The *Jhirnee*, or signal, was given, but at this moment the Moonshee saw his danger, called out murder, and attempted to rush through, but was seized and strangled. His wife hearing him, ran out with the infant in her arms, but was seized by Ghubboo Khan, who strangled her and took the infant. The other daughter was strangled in the tent. The Saeses (Grooms) were at the time cleaning their horses, and one of them seeing his danger, ran under the belly of his horse, and called out murder; but he was soon seized and strangled as well as all the rest.

Q.—How did not the Khalasies and others who were pitching the tent close by hear these calls for help?

Chutter.—As soon as the signal was given, those of the gang who were idle began to play and sing as loud as they could; and two vicious horses were let loose and many ran after them calling out as loud as they could; so that the calls of the Moonshee and his party were drowned.

Q.—Do you Behar Thugs ever murder women?

Moradun.—Never; we should not murder a woman if she had a lakh of rupees upon her.

Davey deen.—Nor would the Dooab Thugs if she had two lakhs upon her.

Gopaul.—We have never been guilty of so great a crime in the Dooab or any part east of the Ganges and Jumna where I have been employed?

Q.—But you Bundelcund men murdered abundance.

Zolfukar.—Yes, and was not the greater part of Feringeea's and my gang seized after we had murdered the two women and little girl at Manora in 1830 near Saugor? And were we not ourselves both seized soon after? How could we survive things like that: our ancestors never did such things.

Feringeea.—We had no sooner buried their bodies than I heard the *chireya,* and on leaving the ground we saw the *loharburheya:* these were signs that *Davey* was displeased, and we gave ourselves up for lost.

Q.—But some of the Dooab Thugs have murdered women in your expeditions on this side of the Jumna?

Davey deen.—That was while they were in company with the Bundelcund and Saugor men.

Gopaul.—On the other side of the Jumna and Ganges we never have done so.

Bhikka.—How could we do so? we do not even murder a person that has a cow with him.

Q.—Had not the fourteen persons murdered at Kotree a cow with them, and were there not women in the party, and all killed ?

Chotee.—We were almost all Gwalior and Bundelcund and Saugor men in that gang, but we persuaded the party to sell us the cow at Shahpore; and we gave it to a Brahman at that place, and two or three days after they were all strangled at Kotree in Huttah. I pointed out the grave to Captain Crawford, and he took up the bodies.

Q.—And you could not have strangled them if they had not parted with the cow?

Chotee.—Certainly not; nor could we have made them part with her had we not pretended that we had vowed to make such an offering at Shahpore, and were very much in want of her.

Zolfukar.—Durgha and Feringeea have been confounding cases; I have heard of the Kalee Bebee it is true, but I was not at her murder; and yet I was at the taking of the sheets intended for the Nowab's tomb. Peer Mahommud was there, so also was Kadir, then a boy; and I have heard that he has still in his family one of the slips that fell to the share of his adopted father, the great Dhurum Khan.

Feringeea.—But was not my father Purusram in that affair ?

Zolfukar.—He was, and so was Ghasee Subahdar, but no Kalee Bebee was killed in that affair. There were only three persons, and they were men. We got two sheets, one green and the other red.

Kadir.—I was a little boy and that was my first expedition, and I was mounted upon a pony. The piece of the chader we gave to a priest, and it was taken and lodged in the Saugor Malkhana, and afterwards put up to auction I believe.

Zolfukar.—The two chaders were sent by Nowab Salabut Khan, the Elichpore Nowab, for the tomb of his brother Buhlole Khan, who had died at Hyderabad. Lalmun Musulman, and Khandee and his brother Nundun Brahmans, must know all about the Kalee Bebee; they are very old men.

Khandee and *Nundun*, brothers and Brahmans, one 83 and the other 85 years of age, being sent for, deny having been present at the murder, but say they knew of it, and of the dire effects of it to the Thug fraternity.

Lalmun.—Being sent for, age 90. I remember the murder of the Kalee Bebee well; I was at the time on an expedition to Barodah, and not present, but Punna must have been there. A dispute arose between the Musulmans and the Hindoos before and after the murder. The Musulmans insisted upon killing her, as she had four thousand rupees worth of property with her: the Hindoos would not agree. She was killed, and the Hindoos refused to take any part of the booty: they came to blows, but at last the Hindoos gave in, and consented to share in all but the clothes and ornaments which the women wore. Feringeea's father, Purusram Brahman, was there; so was Ghasee Subahdar, a Rajpoot; so was Himmut Brahman. When they came home to Murnae, Rae Sing, Purusram's brother, refused to eat, drink or smoke with his brother till he had purged himself from this great sin; and he, Himmut, and Ghasee gave a feast that cost them a thousand rupees each. Four or five thousand Brahmans were assembled at that feast. Had it rested here, we should have thrived; but in the affair of the sixty, women were again murdered; in the affair of the forty, several women were murdered; the Musulmans were too strong for the Hindoos; and from that time we may trace our decline.

Q.—But you are a Musulman?

Lalmun.—True: but our family had been settled for two generations with that of Rae Sing and Purusram at Murnae: and had adopted their notions on all points of Thuggee. We had been first initiated by them, our family not being of the Delhi clans—(see Table 7). Busuntee must have been present at the Kalee Bebee's murder.

Busuntee.—*No*; but my brother Punna was.

Punna—Being sent for, states—I was present. She was coming from Hyderabad, and was carried in a dooly, and had twelve followers. She had four thousand rupees worth of property. The Musulmans insisted upon killing her; the Hindoos opposed. She was killed with all her followers, and the Hindoos, after a desperate quarrel, consented to share in all but her clothes and ornaments. Madaree, who died last year in the Saugor Jail, was the man who strangled her. On going home Purusram, Ghasee, and Himmut were obliged to give a feast, and deprecate the wrath of *Davey* by a great deal of Poojah. Five thousand Brahmans assembled at that feast, and all was well; but the Sutrooh followed, and after that the Chaleesrooh. In both these affairs the Hindoos consented to share, but they were *sadly punished*. *Himmut, after* the Surgooja affair, got worms *in his body*, and died barking like a dog. Kosul died a miserable death at Nodha. One of his sons has been transported from Saugor, and the other died in the jail. His family is extinct. Look at Purusram's family; all gone! (No. 1.) And Ghasee Subahdar's also!

Q.—Did not the Hindoos assist in strangling the women in the Sutrooh (60) and Chaleesrooh (40) affairs?

Punna.—God forbid. They sinned enough in consenting to share in the booty, but they never assisted in the murder.

Q.—How did Feringeea get his name?

Lalmun.—General Perron could not make his uncle Rae Sing pay eighteen thousand rupees arrears due on account of his farm of the customs, and sent a Regiment under Blake Sahib to seize him. The village was assaulted and burnt; and in her flight Purusram's wife gave birth to Feringeea, and he got his name from that event—Feringeea, from the attack of the Feringies.

Q.—And you think that much of your misfortunes have arisen from the murder of women?

Lalmun.—We all knew that they would come upon us some day for this and other great sins. We were often admonished but we did not take warning, and we deserve our fates.

Q.—What—for committing murder?

Lalmun.—No, but for murdering women, and those classes of people whom our ancestors never murdered.

Q.—They tell me that you were the best *Belha* (chooser of the place for murder) in your day. Was it so?

Lalmun.—I was thought a good one in my day, but I am now very old, and blind. I was a man when even Khandee and Nunden were children!

Dorgha.—I got a bay pony from the Kalee Bebee's affair. My brother Punga, who died lately in the Saugor jail, and my father Khyroo, were there.

Q.—Are you never afraid of the spirits of the persons you murder?

Nasir.—Never; they cannot trouble us.

Q.—Why? Do they not trouble other men when they commit murder?

Nasir.—Of course they do. The man who commits a murder is always haunted by spirits. He has sometimes fifty at a time upon him, and they drive him mad.

Q.—And how do they not trouble you?

Nasir.—Are not the people we kill killed by the orders of *Davey?*

Kuleean.—Yes, it is by the blessing of *Davey* that we escape that evil.

Dorgha.—Do not all whom we kill go to Paradise, and why should their spirits stay to trouble us?

Inaent.—A good deal of our security from spirits is to be attributed to the roomal with which we strangle.

Q.—I did not know that there was any virtue in the roomal.

Inaent.—Is it not our sikka, (ensign) as the pickaxe is our nishan (standard).

Feringeea.—More is attributable to the pickaxe. Do we not worship it every seventh day? Is it not our standard? Is its sound ever heard when digging the grave by any but a Thug? And can any man even swear to a falsehood upon it?

Q.—And no other instrument would answer, you think, for making the graves?

Nasir.—How could we dig graves with any other instruments. This is the one appointed by *Davey,* and consecrated, and we should never have survived the attempt to use any other.

Feringeea.—No man but a Thug who has been a strangler, and is remarkable for his cleanliness and decorum is permitted to carry it.

Q.—And there is no instance of a Thug being troubled by a spirit?

All.—None. No Thug was ever so troubled.

Q.—What became of Khimmolee to whom Newul Sing and his daughters were so much attached?

Kuleean.—He died in the Jubulpore jail.

Q.—What became of Ghubboo Khan who strangled the Moonshee's wife?

Chutter.—He also died in the Jubulpore jail.

Q.—What became of Noor Khan and his son Sadee?

Chutter.—Noor Khan died in the Huttah jail, and his son Sadee was lately transported from Jubulpore.

Q.—Were you not once arrested with a large gang at Kotah?

Feringeea.—Yes; we had murdered four men with bundles of clothes at Kunwas, going from Ashta to Kotah; and four days after we killed the nephew of Jeswunt Raw Lar, and his four servants, whose bodies were taken up last year. Twenty-eight of the gang were arrested; but the next day they had their faces blackened, and were released. I had fled, leaving my clothes behind, and after the release of the gang they discovered in my clothes the hilt of the young chief's sword, with his name written under it, and some of the cloth. In trying to overtake us they fell in with Bhimmee and Hurnagur and their gangs, and arrested forty, who were confined for four years, and released the year that the Lucknadown gang was arrested by Mr. Molony,* (1823.)

Q.—Where did you go?

Feringeea.—Ashraf Khan, Subahdar Major of Colonel Ridge's Regiment of Cavalry (4th Cavalry), was at Kotah, on his way home sick, the day we were released, and we followed him up and killed him and all his party.

Q.—Had he not been wounded and become an improper person to be killed?

Feringeea.—I did not go near enough to him to see. He was sick and carried in his palankeen; and my party

* This is a mistake of *Feringeea's*—it was the year that the gang of Beg Khan was arrested by Major Wardlow—committed by Mr. Fraser, and tried by Mr. Wilder, 1826.—See Appendix K.

having been arrested and had their faces blackened, we could not take any part in the murder. We got a share of the booty however.

Q.—And why did they release Hurnagur and his party?

Feringeea.—They thought it too expensive to feed them every day.

Q.—What *is commonly the proportion* of Musulmans to *Hindoos*?

Feringeea.—In Oude nine-tenths are Musulmans. In the Dooab four-fifths were Hindoos. South of the Nurbudda three-fourths Musulmans. In Bundlecund and Saugor one-half were Musulmans. In Rajpootana one-fourth Musulmans. In Bengal, Behar, and Orissa about half and half. This is a rough guess, since we have no rule to prescribe or ascertain them.

Q.—Are the usages of the River Thugs the same as yours?

Moradun.—In worship the same. They strangle in boats and throw the bodies into the river. If they see blood, they must go back and open the expedition anew. They give the *Jhirnee* by first striking on the deck of the boat three times, when the man appointed to give it sees all clear.

Q.—Have the River *Thugs the same* Ramasee (dialect) as you?

Imam Buksh, of Rustur in Ghazeepoor.—No, totally different. They neither understand our Ramasee nor do we theirs. They call a strangler Charud, and a Beetoo, or traveller Khan, meaning their food; as we call him our Bunij, or merchandise. When they give their *Jhirnee* they say "*pawn law*," bring paun.

Q.—Where do the River Thugs reside chiefly?

Imam Buksh.—They formerly, as I have heard my father and other old men say, constituted the exclusive

population of some villages, till a Gurdee (inroad) was made upon them, and their villages were pulled down about their ears.

Q.—What was the cause of this ?

Imam Buksh.—They never kill women, and there was a party of five travellers, four men and one women, who wanted to pass across the river with them at Rajmahul. They contrived to leave the woman behind, and this led to the discovery of the murder of the men. From that time they have been scattered over the district of Burdwan, and now they live in villages occupied by other people—four or five families of them in a village.

They go in considerable parties, and have generally several boats at the ghat at the same time. The ghats most frequented by them are those of Kohelgaum, Rajmahul, Moremukaea, an invalid station, and Monghyr ; but they go on so far as Cawnpore, and even Furruckabad. Their murders are always perpetrated in the day time. Those who do the work of the boatmen are dressed like other boat men ; but those who are to take a part in the operations, are dressed like travellers of great respectability ; and there are no boats on the river kept so clean, and inviting for travellers. When going up the river they always pretend to be men of some consideration going on pilgrimage to some sacred place, as Banares, Allahabad, &c. When going down they pretend to be returning home from such places. They send out their Sothas, or inveiglers, well dressed upon the high roads, who pretend to be going by water to the same places as the travellers they fall in with. On coming to the ghat they see these nice looking boats with the respectably dressed Thugs amusing themselves. They ask the Manjee (captain) of the boat to take them and the travellers on board, as he can afford to do so cheaper than others, having apparently

his boat already engaged by others. He pretends to be pushed for room, and the Thugs pretend to be unwilling to have any more passengers on board. At last he yields to the earnest requests of their inveiglers, and the travellers are taken up. They go off into the middle of the river, those above singing and playing and making a great noise, while the travellers are murdered inside at the signal given by three taps, that all is clear, and their bodies are thrown into the river. The boat then goes on to some other ghat, having landed their inveiglers again upon the roads.

Q.—How many of these river Thugs do you suppose there are?

Imam Buksh.—I have never served with them but once, and cannot say; perhaps from two hundred to two hundred and fifty.

Q.—Have you ever served with the Motheeas?

Imam Buksh.—I have. They are from a class of weavers or Tantooas; their Ramasee or dialect is the same as ours; they are called Motheeas by their associate Thugs, but by other people they are known only as Tantooas. I have however seen very little of them; others here know more than I do about them; ask *Bukhtawur*.

Q.—Have you seen the *Lodahas*?

Imam Buksh.—Yes; they are descended from the same common stock as ourselves, and are Jumaldehees, and Musulmans. Their dialect and usages are all the same as ours, but they rarely make Thugs of any men but the members of their own families. They marry into other families who do not know them to be Thugs, but their wives never know their secrets, and can therefore never divulge them. No prospect of booty could ever induce them, or any of the Bengal or Behar Thugs to kill a woman.

Q.—Where do they chiefly reside?

Imam Buksh.—They occupy some villages north east of Durbunga on the Nepaul frontier. They emigrated from Oude when annoyed on some occasion some generations ago; part of the emigrants remained in the Goruckpore district, and have spread to that of Chupra. They have every where followed the same trade of Thuggee; and, as in other parts, all under the auspices of *Davey*. It was about five generations ago that this emigration from Oude took place. The Lodahas extend their expeditions from the city of Patna along all the roads leading through Dinajpore, Rungpore, Titaleea, Durbhunga, Poruneea, Dibeea, Nathpore, and up to the banks of the Burhampootre, but I never served with them during more than one expedition. Bukhtawur knows more about them than I do. They cannot speak the language of the western provinces, and in consequence never go west of the city of Patna.

Q.—What castes are you forbidden to kill?

Imam Buksh.—We never kill any of the following classes:

Dhobies or Washermen.

Bharts or Bards.

Siks are never killed in Bengal.

Nanuksahees.

Mudaree Fukeers.

Dancing men or boys.

Musicians by profession.

Bhungies or sweepers.

Teylies, oil venders.

Lohars and *Burheys*, Blacksmiths and carpenters, when found together.

Maimed and leprous persons.

A man with a cow.

Burhumcharies.

Kawrutties, or Ganges water carriers, while they have the Ganges water actually with them. If their pots be empty, they are not exempted.

Buktawur being sent for—

Q.—You are said to have occasionally gone with the River Thugs; what do you call them?

Bukhtawur.—We call them *Pungoos.* On one occasion only have I ever served with them.

Q.—What was the said occasion?

Bukhtawur.—About fourteen years ago I had been on an expedition from Chupra to Moorshedabad. We were twenty two Thugs, under Sewbuns Jemadar, who was a Rajpoot. Two of our gang, Khoda Buksh and Alee Yar, had often served with the river Thugs, and used to interest us by talking about their modes of proceeding. On the other side of Rajmahul we fell in with two of these Thugs. They had two bundles of clothes, and pretended to be going on a pilgrimage and had with them five travellers, whom they had picked up on the road. Sewbuns recognized them immediately, and Alee Yar and Khoda Buksh found in them old acquaintances. They got into conversation with them, and it was agreed that Sewbux, I, and Dhorda Kormee should go with them, and see how they did their work, while the rest of the gang went on along the bank of the river. We embarked at Rajmahul. The travellers sat on one side of the boat and the Thugs on the other, while we were all three placed in the stern, the Thugs on our left and the travellers on our right. Some of the Thugs dressed as boatmen were above deck, and others walking along the bank of the river, and pulling the boat by the goon, or rope; and all at the same time on the look out. We came up with a gentleman's pinnace and two baggage

boats, and were obliged to stop and let them get on. The travellers seemed anxious, and were quieted by being told that the men at the rope were tired, and must take some refreshment. They pulled out something and began to eat; and when the pinnace had got on a good way they resumed their work, and our boat proceeded. It was now afternoon, and when a signal was given above that all was clear, the five Thugs who sat opposite the travellers, sprung in upon them and with the aid of others strangled them. They put the roomal round the neck from the front, while all other Thugs put it round from behind; they thus push them back, while we push them forward. Having strangled the five men, they broke their spinal bones, and pounded their private parts; and then threw them out of a hole made at the side into the river; and kept on their course, the boat being all this time pulled along by the men on the bank.

The booty amounted to about two hundred rupees. We claimed and got a share for all our party; and Sewbuns declared that we were twenty-nine, while we were really only twenty-three, and got a share for that number; he cheated them out of the share of six men.

We landed that night and rejoined our gang, and operated upon the roads leading along the river Ganges till we got to the Mormukaeea ghat where there is an invalid station—about four cose the other side of Bar. Here we fell in with the same party of *Pungoos*, or river Thugs, who had three travellers with them. I did not join them this time, but Sewbuns with two other members of our gang went on board, and saw them strangled. What share he got I do not know.

Q.—Where do they reside?

Bukhtawur.—They reside about Beerbhoom, Bancoora, Kulna-Kutooa, Sewree and other places in the district of

Burdwan, which is a very large district. Kulna and Kutooa are two distinct towns on the Bhageeruttee river, half way from Calcutta to Moorshedabad, though we always join their names together in speaking of the place. Thugs do not live in these or any other towns, as they are there always liable to be a good deal annoyed by police questions, but in small villages around about them.

Q.—*What do you call police questions?*

Bukhtawur.—Questions about who's come—who's gone—who's born—who's died—what's your occupation—whence your income, and so forth. These questions annoy Thugs a good deal, and oblige them to share their incomes with the police men as well as with the Zumeen dars.

Q.—What's your age?

Bukhtawur.—Between sixty and seventy.

Q.—Was your father a Thug?

Bukhtawur.—No—I am the first of my family, but Imam Buksh is an hereditary Jumaldehee Thug. I was taught the trade by Manickrae Rajpoot, a Jemadar of Thugs. Both he and his son Kishun are now dead. Manickrae had lived with several families of Thugs in the village of Seesooa in Beteea, but a native collector came and gave them a good deal of annoyance, and they went to a small village near Julloo, ten cose this side of Junuckpore. I live in Pherirdaha—from Goruckpore sixteen cose east—from the great Gunduk river nine cose west, and from the little Gunduk one cose east.

Q.—Does not the Rajah of Beteea encourage the residence of Thugs?

Bukhtawur.—Not now: he is afraid, and tries all he can to find them out and expel them; but he has got the most expert thieves in India; they will steal the bullocks from your plough without your perceiving them.

Q.—Have you ever served with the Lodahas?

Bukhtawur.—Yes—I have often served with Jhoulee Khan Jemadar. He lives thirty cose from Durbhunga on the frontier, and has thirty good Thugs. He is ostensibly a mere cultivator. He is called Jhoulee Khan the fair. There is also the black Jhoulee Khan, who has fifteen good Thugs, and holds a village in farm as a Zumeendar, though he is not so great a man as the other. Their followers are all hereditary and well trained Thugs. Jhubbun Khan, another leader of great note, lives near them. They reside in five or six villages within a few cose of each other, and are about fifty families of Thugs, most of them Musulmans, but there are some Rajpoots and some Tantooas, or weavers. These fifty families have perhaps from two hundred to two hundred and fifty Thugs.

Q.—Are your gangs never arrested in that quarter?

Bukhtawur.—Sometimes; about ten years ago a gang of seventeen were arrested near Durbhunga; four were hung, and twelve transported.

Q.—How was that managed?

Bukhtawur.—Gobind Rawut, son of Peearee Rawut, and Gheena Khan Jemadars, and a gang of fifteen Thugs had strangled and buried four travellers. Syfoo and Gheena Khan had married two sisters, and Syfoo gave himself airs, and demanded a coral necklace that was taken from one of the travellers. Gheena refused to give it; a quarrel ensued, and Syfoo, in a passion, went to the Thanadar at Durbhunga, brought him and his guard down upon them at night, and seized the whole gang. But Syfoo had not seen the grave, and he made the Thanadar tie up his cousin, Peerbuksh, a boy, throw him down, draw his sword, and pretend to be about to cut his throat. The boy got alarmed, confessed, and pointed out the grave. The bodies were taken up, the prisoners sent to

Mozuffurpore, and the four men who strangled them were hung; twelve, including the two leaders, were sent to the black water. Syfoo was released, but died on his way home. How we could never discover.

Q.—Did he die because he disclosed?

Bukhtawur.—No doubt.

Q.—That is, some of his old associates killed him?

Bukhtawur.—No; had he been killed by them we should have discovered it. In those days a man who peached was either killed by his old associates, or by *Davey*. They were only rare and solitary instances; now we do not fear, as we are many and become servants of Government. Syfoo must have perished for his treachery, but he was not killed by any of us.

Q.—Where were the four men murdered?

Bukhtawur.—About half a cose east of the Kolesuree river, a sacred stream, about two cose east from Durbunga.

Q.—What year was it in?

Bukhtawur.—I dont know; about ten years ago.

Moradun of Arah.—It must have been after the siege of Bhurtpore, for I saw Gheena Khan that year on an expedition. He resided near Jugtowlee in Chupra, not far from Bukhtawur's village of Phurindha.

Conversation resumed with the Duckun and Hindostanee Thugs.

Q.—If *Davey's* displeasure visits all who punish Thugs, how is it that you all escape so well?

Moradun.—*Davey's* anger visited us when we *were seized.* That was the effect of her resentment; she cast us off then and takes no notice of us now.

Q.—And if you were to return to Thuggee, she would still guide and protect you?

Moradun.—Yes, but what gang would now receive us?

Q.—And you are not afraid to assist in suppressing Thuggee?

Moradun.—No; we see God is assisting you, and that *Davey* has withdrawn her protection on account of our transgressions. We have sadly neglected her worship. God knows in what it will all end.

Q.—True, God only knows; but we hope it will end in the entire suppression of this wicked and foolish system; and in the conviction on your part that *Davey* has really had nothing to do with it.

Nasir.—That *Davey* instituted Thuggee, and supported it as long as we attended to her omens, and observed the rules framed by the wisdom of our ancestors, nothing in the world can ever make us doubt.

Q.—Do the five divisions you mention in the Duckun comprise, geographically, all the country south of the Nurbudda river?

Sahib Khan.—No, there is a sixth, Khandiesh; but we know of no Thugs in that country; and a seventh, the Concan along the Malabar coast; we know of no Thugs in that country either.

Q.—Are there no Thugs in these two Districts think you?

Sahib.—There may be some, but we do not know of any.

Feringeea.—Our gangs from Hindostan used often to go through Khandiesh in our expeditions, but we never heard of any Thugs who resided there: many may have emigrated into that quarter from others since this pursuit began?

Q.—You got some valuable prizes in Khandiesh latterly?

Chotee.—There was the Choupura case on the Taptee river, in which we got 25,000 rupees in 1826.

The Dholeea and Malagaum case in which we got twenty-two thousand rupees worth of gold in 1827. The Dhorecote case in which we got twelve thousand rupees in 1828, and the Dhoree case in 1829, in which they got seventy-two thousand rupees worth of pearls, and ten thousand rupees worth of gold, though they could not keep it all. These were our prizes in Khandiesh.

Q.—You were not in the Dhoree case?

Chotee.—No, but I was in all the others. I was in arrest with Dhun Raj Seth's Agent at Alumpore, trying to recover some of the Spanish dollars taken from him at Burwaha ghat, when that occurred; but I sent part of my gang that year with Feringeea's, and they fell in with the Dhoree case men as they were coming back with the pearls.

Feringeea.—Yes; some of Chotee's men were with me in the Ranjuna case, which took place in March, 1829; and we soon after fell in with some of our friends coming home with their pearls from the Dhoree case.

Q.—But the Dhoree case and Burwaha ghat case must have taken place within a few days of each other in February, 1829. the Dhoree case took place on the 6th, and the Burwaha ghat case, on the 1st of that month. We have the records of the dates from Indore?

Chotee.—Your records must be wrong. The Dhorecote case, in which I was present, occurred fifteen days after the Burwaha ghat case, for I was taken up on the suspicion of being present in the Burwaha ghat case, and it was the year after that the pearls were taken at Dhoree.

Feringeea.—Yes; Chotee was with Dhun Raj Seth's man Bearee Lal when we went on the Ranjuna expedition and met the pearls.

Moklal.—He was arrested soon after our party got the Spanish dollars at Burwaha ghat, which was fifteen days before his party took the gold at Dhorecote.

Q.—How many Spanish dollars did you get?

Moklal.—We got forty thousand rupees worth, but a great part had been beaten up.

Feringeea.—But none of us got so fine a prize as Bowanee the Sooseea and his gang of Rajpootana got in Kandeish. They carried off clear in one affair above two lakhs of rupees worth of property coming from Bombay to Indore.

Q.—How did you manage the Burwaha ghat affair?

Moklal.—It gave us a great deal of trouble, as the dollars were laden on Camels. They went fast, and, afraid to appear near to them in a body, we several times lost all trace of them. We first fell in with them at Borhanpore. Ours was only one of three great parties that went from Bundlecund, Gwalior and Saugor that year to Kandeish; and it consisted of about one hundred and sixty Thugs, concentrating upon the treasure party. At Burwaha ghat, on the Nurbudda river, we found them disputing with the Custom-house officers about the payment of duties; and stating the hardship of being obliged to expose the value of their charge in an unsettled country. We paid duties for ourselves and our six ponies; and, leaving a few scouts, passed over the river, and went on to the small deserted village of Naen, in the midst of a jungly waste. Here we waited till the treasure party came up, consisting of eight men, mounted on Camels and armed with matchlocks, and a merchant, by name Futteh Alee, who had joined them on the road in the hope of being more secure in their company than alone. It was about nine o'clock in the morning when they reached the place. The signal was given, we rushed in upon the Camels, seized them by their bridles, and made them sit down by beating them with sticks. The men were seized and killed; some strangled, some stabbed

with spears, and some cut down with swords. Futteh Alee was pulled off his pony and strangled. We transferred the treasure to our ponies; threw the bodies into a ravine, and went on for three days without halting any where, as we knew we should be immediately pursued. After we had got beyond danger we rested and divided the booty, setting aside the proper share for the temple of *Davey* at Bindachul, near Mirzapore.*

Dhun Raj Seth sent his agent, Bearee Lall, to the Resident at Indore, and the Agent of the Governor General in Bundelcund to recover his dollars. He got a good many of the principal Thug leaders arrested; they were sent by the Agent in Bundelcund to the Resident at Indore, who sent them back to the Agent, who made them over to the native chiefs, in whose jurisdiction they resided, with orders to make good the money. These chiefs told us to make good three-fourths of the money taken at Burwaha ghat by a general contribution. We agreed to do so and were let go; some paid out of the fruits of former expeditions, others borrowed in anticipation of future success; and those who had neither money nor credit pledged themselves to pay part of their future earnings. To this Bearee Lal agreed, and sent them on expeditions, retaining Chotee, Bukut and other Jemadars of great influence about his person. He got a good deal of money by procuring the release of all the noted Thugs then in confinement at different places. He got nine thousand rupees for the release of Dhurum Khan Jemadar from Gwalior, on the pretence that he was engaged in the affair when he had been in prison long before. He had got a great prize of jewels from some men killed near Kotah, and his family could afford

* Appendix D.

to pay. Such was Dhun Raj Seth's influence that he could get a gang released from prison in any part of India; and for some time his agent Bearee Lal had always half a dozen of the principal Thug leaders about his person, and used to attend all our marriages and festivals. What his master got, we know not, but he got a great deal of our money.

Q.—What became of him after our operations began?

Moklal.—He ran off to his master at Omrowtee: we returned to our homes, and got all arrested.

Q.—Are there any Thugs in Guzerat?

Moklal.—We think not. We have often gone through Guzerat in our expeditions of late years; particularly since your operations commenced, and have penetrated beyond Joonagur up to the shores of the ocean, but have never become acquainted with any Thug residing in Guzerat. There are numbers in Rapjootana. The Thugs of Deogur Mudara are to Oudeepore, what the Sindouse and Murnae men were to Etawa and Gwalior. In Joudhpore there are ten villages occupied by Thugs; and they are scattered all over Jypore, and are still very numerous about Ojeyn and Pertabgur in western Malwa.

Q.—But you think that a number of the members of your old gangs who have escaped us may go and settle in Guzerat and Kandeish?

Moklal.—Certainly, some of them will. Is not Rambuksh for whom you offered five hundred rupees reward gone to that quarter?

Q.—And they will raise new gangs there you think?

Moklal.—Certainly, if left undisturbed for a time.

Q.—Who were the leaders in the Burwaha ghat affair?

Moklal.—Roshun, who was hung at Saugor, 1832.

Dhurun Khan the stutterer, hung at Saugor, 1832.

Maharaj Partuk, who drowned himself at Saugor, 1832.

Persaud, hung at Saugor, 1832.

Lal Mahommud, approver.

Bukhtawur, who died at home.

Bukut, the son of old Khandee approver, who is still at large, and a Jemadar,

Q.—How did you manage the Dholeea and Malagow affair?

Feringeea.—Our gangs concentrated at the village of Jokur, between Dholeea and Malagow, in Kandeish, amounting to two hundred and fifty Thugs, under myself.

Makun, who was hung at Indore, 1829.

Gunga Deen, who was hung at Indore, 1829.

Chotee, approver.

Maharaj Partuk, drowned himself at Saugor.

Sheikh Nungoo, dead.

Persaud, hung at Saugor 1832, and others.

We left Jokeer for Malagow with two travellers, whom we had killed before daylight and were resting at a well two cose north of Malagow, when we heard after sunrise, the *Chim mama* on the right. I proposed, according to all the recognized rules of augury, to go back to Jokur immediately. To this proposal they would not consent, and we went on to Malagow, where I proposed that we should halt and avert the threatened evil by a sacrifice. This was overruled by a party who supposed that it might be as well averted by quitting the high road to Kopurgow, and diverging to the right upon that of Chandore. I went on with them four cose to a village, whose name I forget, but at night determined to obey the omen, and came back with my gang of twenty-five Thugs to Malagow, where I found a gang of one hundred Thugs under the following leaders :

Omrow, hung at Indore, 1829.

Bhimmee, approver.

Buduloo, hung at Saugor, 1832.

Bukut, approver,
Kunbey Aheer, killed in Joudpore, 1833.
Hinder Benguna, approver.

They had with them four treasure bearers from Poona on their way from Indore, whom they intended to kill on the way to Dholeea. I joined them and we went on to the village of Jokur, and were joined on the way by three other travellers, whom we could not shake off. Hinder Benguna's son Chiddee had quarrelled with his father, and gone off to join Chotee's party on the Chandore road with Gurhoo, who went to see two of his brothers who were with them ; and they having let out the secret of the treasure bearers, Chotee came off as fast as he could with Maharaj and a party of forty, and joined us during the night at Jokur.

Omrow's party was composed chiefly of Kuboolas, fellows of all casts, whom he had scraped together to make up a gang for this expedition, and we insisted upon his sending thirty of the rawest of them in advance from Jokur in the afternoon. There were at least two hundred men that night at Jokur on their way back from Hindostan to their Regiments ; but we watched the treasure bearers closely, and when they set out, we followed ; and at a bowlee, a mile or two on, we closed in upon them and put them to death. We had not been able to shake off the other three travellers, and were in consequence obliged to put them to death also, some of the bodies were thrown into the bowlee, and the others were slightly buried in a field close by.*

Chotee claimed a share for that part of their gangs which had gone on to Chandore, as well as for that which had come with him ; and Omrow claimed an equal share for

* See Appendix E.

all the thirty Kuboolas whom he had consented to send on in advance, that they might not by their blunders frustrate our designs upon the treasure bearers. After a good deal of dispute it was settled that those who were actually present, should all share alike without distinction of rank or office ; and that those who belonged to absent parties might share what they got with them or not as they pleased. According to this arrangement each man got of gold one hundred and twenty-five rupees worth. Omrow's seventy men afterwards shared with the thirty Kuboolas ; and Chotee's party went and shared what they got with the men at Chandore.

Q.—And you think the *Chimmama* was sent to you by *Davey* to induce you all to stay and share in this booty ?

Feringeea.—Undoubtedly; every one now admits it, but at the time they were all mad !

Q.—Why did they not diverge immediately from the Malagow road ?

Feringeea.—It is all a horrid jungle, and there is no road right or left till you get to Malagow. We had intended to go the straight road to Kopurgow through Malagow.

Q.—Who were the three travellers that joined you ?

Feringeea.—Two were weavers, and one a dawk hurcara.

Q.—How was the Dhoree affair managed ?

Feringeea.—We were a gang of about one hundred and fifty Thugs from Hindostan—in the month of January, 1829 near Chopra, on the bank of the Taptee river, under Khoseeala, alias Rymoo, executed afterwards at Dholeea in Kandeish, Bhujjoo, executed at Saugor 1832, and Persaud Musulman, executed at Indore 1829, when the seven treasure bearers came up on their way from Bombay to Indore. We followed them with a select party

from all the gangs on to Dhoree, and thence through the Dholeebaree pass, where they spoke with Dusrut Naek, the officer of the police guard, stationed at that pass. While they rested here, one of the seven, without our scouts perceiving it, went on in advance towards Godurghat, which is about four cose distant. When they had left the guard we continued to follow, and on passing the guard we were questioned by Dusrut Naek, and we told him that we were Government servants on our way home on furlough. About half way between this pass and Godurghat we came up with the treasure bearers, and strangled them; but to our surprise we found only six instead of seven. Heera and three others were instantly sent on after the other but they could not find him, and we hastily threw the bodies into a nalah and made off with the booty.

The man who had gone on in advance, finding that his companions did not come up so soon as he expected, returned to look after them, and met a traveller who told him that he had seen some dead bodies in a nalah by the side of the road; going to the place described he found that they were the bodies of his companions, and reported the circumstance to Dusrut Naek, who sent information to Captain Hodges, the acting Magistrate in Kandeish, and set out with all his men in pursuit of us. Captain Hodges with his mounted police, succeeded in seizing thirteen or fourteen of our party who had separated and lost their road in the jungles. They had with them the greater part of the booty, which we in consequence lost. Of these men four contrived to get released, and the rest were either hung at Dholeea or sent to the black water. Only three of the bags of pearls were brought off, one by Purumna, who honestly shared it on his return with the rest of the gang who escaped; and two by Bhujjoo, alias

Sooper Sing and Rae Sing, who were lately hung at Saugor, and who could never be prevailed upon to give up any share.*

Q.—When you have a poor traveller with you, or a party of travellers who appear to have little property about them, and you hear or see a very good omen, do you not let them go, in the hope that the virtue of the omen will guide you to better prey?

Dorgha, Musulman.—Let them go—never, never—*kubhee nuheen, kubhee nuheen.*

Nasir, Musulman, of Telingana.—How could we let them go? Is not the good omen the order from Heaven to kill them, and would it not be disobedience to let them go? If we did not kill them, should we ever get any more travellers?

Feringeea, Brahmun.—I have known the experiment tried with good effect—I have known travellers who promised little let go, and the virtue of the omen brought better.

Inaent, Musulman.—Yes, the virtue of the omen remains, and the traveller who has little should be let go, for you are sure to get a better.

Sahib Khan, of Telingana.—Never! never! This is one of your Hindostanee heresies. You could never let him go without losing all the fruits of your expedition. You might get property, but it could never do you any good. No success could result from your disobedience.

Morlee, Rajpoot.—Certainly not! the travellers who are in our hands when we have a good omen must never be let go, whether they promise little or much; the omen is unquestionably the order, as Nasir says.

* See Appendix F.

Nasir.—The idea of securing the good will of *Davey* by disobeying her order is quite monstrous. We Duckun Thugs do not understand how you got hold of it. Our ancestors were never guilty of such folly.

Feringeea.—You do not mean to say that we of Murnae and Sindouse were not as well instructed as you of Telingana?

Nasir and *Sahib Khan.*—We only mean to say that you have clearly mistaken the nature of a good omen in this case. It is the order of *Davey* to take what she has put in our way: at least so we, in the Duckun, understand it.

Q.—How did you manage the Shikarpore affair?

Inaent.—Our gang consisted of one hundred and twenty-five Thugs under—

Noor Khan, hung this year at Jubulpore.

Bhudae, lately arrested at Kotah.

Gholab Khan, hung at Saugor 1832.

Hyput, approver.

Other Jemadars and myself were encamped in the grove near the town of Sehora in this, the Jubulpore district, in March, 1816, when the Resident of Nagpore passed on his way from Nagpore to Bundelcund.* We had heard of his approach with a large escort and determined to join his party in the hope of picking up some travellers, as in the time of the Pindaries, travellers of respectability generally took advantage of such opportunities to travel with greater security. Our gang separated into small parties, who mixed themselves up with the Resident's parties at different places along the road, without appearing to know any thing of each other; and

* This was Major Close on his way from Poona to Gwalior to take charge of his office as Resident in 1816—See Appendix G.

pretended to be like others glad of the occasion to travel securely. When the Resident reached Belehree some of our parties stated, that, as the Resident was going the western road by Rewah, they had better go the northern by Powae, as there was no longer any danger from Pindaries, and, by separating from so large an escort, they should get provisions much cheaper; that water was now becoming scarce on the western road, and was always made dirty by the elephants and camels. Other parties pretended to argue against this, but at last to yield to the strong reasons assigned. We had by this time become very intimate with a party of travellers from Nagpore, consisting of eighteen men, seven women, and two boys. They heard our discussions, and declared in favor of the plan of separating from the Resident's party, and going the northern road through Shikarpore and Powae.

On reaching Shikarpore, three cose this side of Powae, we sent on Kunhey and Mutholee to select a place for the murder, and they chose one on the bank of the river in an extensive jungle that lay between us and Powae. We contrived to make the party move off about midnight persuading them that it was near morning; and on reaching the place appointed they were advised to sit down and rest themselves. All our parties pretended to be as much deceived as themselves with regard to the time; but not more than half of the travellers could be prevailed upon to sit down and rest in such a solitude. The signal was given, and all, except the two boys, were seized and strangled by the people who had been appointed for the purpose, and were now at their posts ready for action. The boys were taken by Jowahir and Kehree, who intended to adopt them as their sons; and the bodies of the twenty-five persons were all thrown

into a ditch, and covered over with earth and bushes. On seeing the bodies thrown into the ditch, Jowahir's boy began to cry bitterly; and finding it impossible to pacify him or to keep him quiet, Jowahir took him by the legs, dashed out his brains against a stone, and left him lying on the ground, while the rest were busily occupied in collecting the booty. Going on to Powae we purchased five rupees worth of sugar to celebrate this event; and without halting we went on to the village of Choumooka in Punna. After resting till midnight we went on to Tigura, in Jytpore, where we ate the sugar, and then set out the same day for Huttah.

A fisherman going to the river to fish, soon after we had left the scene of the murders, found the body of the boy lying by the stone against which his head had been beaten; and he gave information to Thakur Burjore Sing of Powae, who proceeded to the place with some of his followers, and discovered all the other bodies lying in the ditch. He collected all the men he could, and following our traces which were still fresh, he came up with us as we were washing ourselves in a stream within the boundaries of the village of Tigura. We formed ourselves into a compact body, and retired upon the village of Tigura. The Thakur repeatedly charged in upon us, and seeing Hyput Jemadar pierced through the chest with a spear, and Bhugwan receive a sabre cut in the face, we dispersed and made for the village of Tigura in the best way we could. The villagers all came to our support, and defended us against the Thakur; but he had already secured Husun Khan, who afterwards died at home—Imam Buksh alias Kosula, who was hung in Kandeish in 1829—Shumshera who was hung at Saugor in 1832—and Bahadera who is now in service at Hingolee.

The Tigura people tempted by the promise of part of our booty protected us all that day and night; and in the morning escorted us to Simareea, where a promise of all the booty that we had left, secured us a safe retreat till the pursuit was over in spite of all that the Thakur could say or do.

The Thakur took all his prisoners to the Governor General's Agent, Mr. Wauchope, before whom Bahadera confessed, and stated all the circumstances as they occurred; but being afterwards told that it was the practice of the English to hang all who confessed, and to release all who denied, he soon denied stoutly all that he had said, and pretended to know nothing at all about the murders; and being made over to the Magistrate they were all released for want of evidence. Ram Buksh Tumbolee came from Nagpore to the Agent, Mr. Wauchope, in the hope of recovering his child, who was the boy that was killed by Jowahir.*

Q.—What became of Jowahir?

Inaent.—He was the Jowahir Kusbatee the Brahmun, who was hung at Saugor 1832. He had settled on the Nurbudda river.

Q.—What became of Kehree?

Inaent.—Kehree was the father of Sewa, approver, and he was hung at Jubulpore in 1831. He named the boy Gunesha, and kept him at home to look after his cattle. Kehree's widow is now here with her son Sewa; and I heard her some time ago lamenting the death of Gunesha, and performing funeral ceremonies. The boy was a Brahmun and died at Kehree's home.

Q.—Where is Bahadera?

Inaent.—The last time I saw him was about ten years ago when he was a Sipahee in the 1st Battalion of a Bri-

* This is all strictly true.—See Appendix G.

gade of five Battalions at Aurungabad. He had given up Thuggee, and never, that we know of, returned to it; but he was still our friend.

Q.—You told Mr. Johnstone the traveller, while he was at Saugor, that the operations of your trade were to be seen in the caves of Ellora?

Feringeea.—All! Every one of the operations is to be seen there: in one place you see men strangling: in another burying the bodies: in another carrying them off to the graves. There is not an operation in Thuggee that is not exhibited in the caves of Ellora.

Dorgha.—In those caves are to be seen the operations of every trade in the world.

Chotee.—Whenever we passed near, we used to go and see these caves. Every man will there find his trade described however secret he may think it; and they were all made in one night.

Q.—Does any person beside yourselves consider that any of these figures represent Thugs?

Feringeea.—No body else; but all Thugs know that they do. We never told any body else what we thought about them. Every body there can see the secret operations of his trade, but he does not tell others of them; and no other person can understand what they mean. They are the works of God. No human hands were employed upon them. That every body admits.

Q.—What particular operations are there described in figures?

Sahib Khan.—I have seen the Sotha (inveigler) sitting upon the same carpet with the traveller, and in close conversation with him, just as we are when we are worming out their secrets. In another place the strangler has got his roomal over his neck, and is strangling him;

while another, the Chumochee, is holding him by the legs. These are the only two operations that I have seen described.

Nasir.—These I have also seen, and there is no mistaking them. The Chumochee has close hold of the legs, and is pulling at them *thus*, while the Bhurtote is tightening the roomal round his neck, *thus!*

Q.—Have you seen no others?

Feringeea.—I have seen these two, and also the Lughas carrying away the bodies to the grave, *in this manner*, and the sextons digging the grave with the sacred pick-axe: all is done just as if we had ourselves done it; nothing could be more exact.

Q.—And who do you think could have executed this work?

Feringeea.—It could not have been done by Thugs, because they would never have exposed the secrets of their trade; and no other human being could have done it. It must be the work of the Gods: human hands could never have performed it.

Q.—And supposing so, you go and worship it?

Sahib Khan.—No. We go to gratify curiosity, and not to worship: we look upon it as a *Mausoleum*, a collection of curious figures cut by some Demons, who knew the secrets of all mankind, and amused themselves here in describing them.

Hurnagur.—We Hindoos go for the same purpose. We never go to worship. We consider it as a Pantheon of unknown Gods.

Q.—Relate the circumstances of the Chaleesrooh affair?

Kuleean Sing.—In the year that Mr. Jenkins went as Resident to Nagpore through Benares and Sumbulpore,

this affair took place. He had just encamped near the Seetabuldee hill when we passed through Nagpore. (February, 1807.)

Dorgha.—The roads from the Duckun across the Nurbudda, had become so unsafe from the Pindaries that all travellers from Poona, Hyderabad, and Nagpore, going towards the Ganges, went by way of Surgooja and Sumbulpore; and several of our gangs that went from Bundelcund and the Dooab to that road came back with immense booty for several years. In the rains preceding this affair it was determined that all the gangs should take that direction; and we accordingly set out. There were more than forty Jemadars of note; among them Bukshee Jemadar, whose head Doctor Spry sent to England, and Ghasee Subahdar; and many others of equal note. We set out from our respective homes after the Dushera in October, (1806) passed through Mirzapore, in order to make our votive offerings at the temple of *Davey* at Bindachul, and rendezvoused at Ruttunpore in the Surgooja district, where we were assembled above six hundred Thugs. From Ruttunpore we went to Tukutpore, where we murdered a good many travellers who took up their quarters in our several places of encampment. All pretended to have been on furlough and to be returning from Hindostan to different armies in the Duckun, with some of our relations and friends as young recruits. On the third day a female of rank came up. Her husband had been an officer in the Nagpore service, and being left a widow by his death at Nagpore, she was on her way home to his friends with her deceased husband's brother. She occupied a tent, and was accompanied by a slave girl, and had twelve armed men as a guard. She left Tukutpore the morning after her arrival, and was followed by a detachment from every one of our gangs,

making a party of one hundred and sixty Thugs, under some of our best leaders. For several days they followed them without finding a convenient opportunity of disposing of them, till they reached the village of Choora, between which place and the village of Sutrunja the road passed through an extensive jungle, without a village on either side for many miles. Leaving this place in the morning they put the whole party to death, and buried their bodies in a nalah. I did not go with this party.

When they set out after the widow, we all proceeded towards Nagpore; and on reaching Lahnjee, a party of sixty Thugs remained there, while the rest went on towards Nagpore. I remained with the sixty at Lahnjee, and two days after the main body had left us, a party of forty travellers came up on their way to the Ganges; thirty-one men, seven women, and two girls. The greater part of these people were from Ellichpore; the rest from Nagpore. Our Jemadars soon became intimate with the principal men of this party, pretended to be going to the same parts of India, and won their confidence; and the next day we set out with them, and in four days reached Ruttunpore, where we met the party of one hundred and sixty Thugs returning after the murder of the widow and her party. They did not, however, appear to be known to us. Soon after, two hundred of the main body, who had gone on towards Nagpore from Lahnjee, came up, having heard of the forty travellers soon after they left us; and all pretended to be going the same road, without appearing to have any acquaintance with each other. It was, however, agreed that sixty, of the one hundred and sixty, should go on and rejoin the party who had proceeded to Nagpore, leaving three hundred and sixty to dispose of this party.

From Ruttunpore, we proceeded with the party of travellers to the village of Choora, whence we sent on people to select a proper place for the murder. They chose one not far from that in which the widow and her party had been put to death. Durroo and Sheera were sent on to the village of Sutrunja to see that all was clear in front; and about a watch and half before daylight we set out with the travellers, leaving scouts behind to see that we were not interrupted from the rear. By the time we reached the appointed place the Bhurtotes and Shumseeas had all on some pretext or other got close by the side of the persons whom they were appointed to strangle; and on reaching the spot the signal was given in several places at the same time, and thirty-eight out of forty were seized and strangled. The daughter of Gunga Tewarree was a very handsome young woman, and Punchum, one of our Jemadars, wished to preserve her as a wife for his son Bukholee. But when she saw her mother and father strangled, she screamed, and beat her head against the stony ground, and tried to kill herself. Punchum tried in vain to quiet her, and promised to take great care of her, and marry her to his own son who would be a great chief; but all was in vain. She continued to scream, and at last Punchum put the roomal round her neck and strangled her. The widow of Alfie's brother was strangled, but her daughter, a girl about three years of age, was preserved by Kosul Jemadar, who married her to his own son Hunnee Rae Brahmun, by whom she had two sons, one of whom is still living, and about ten or eleven years of age. Since the death of Kosul and Hunnee Rae she has lived with her husband's mother.

We buried all the bodies in a nalah, and got property to the value of about seventeen thousand rupees, which we took on with us and divided at Sutrunja. After this

affair we returned home through Rewah and Chitterkote, the place where we had murdered the sixty persons at one time about two years before. The widow of Hunnee Rae often heard, after she grew up, of the Chaleesrooh affair in which her mother and uncle were strangled; and she has herself told you all that she knows about it.*

Q.—What became of Punchum?

Dorgha.—Punchum died before we reached home.

Q.—Had Punchum any sons?

Inaent.—Punchum had Chunderbhan, who died on a Thug expedition; Bhugholee, hung at Gwalior by Jacob Sahib; Jowahir who died in Gwalior; Odeebhan hung in Kandeish, 1829—and Molloo who died in the Nursingpore jail.

Q.—And Kosul, what became of him?

Dorgha.—Kosul Subahdar died at his home: he had two sons—Ajeeta who was transported from Saugor, 1832, and Rawut Rae who died last year in the Saugor jail. Hunnee Rae was the son of his brother, but he had adopted him.

Q.—How long had you given up Thuggee before you were seized?

Dorgha.—Soon after the Moghalanee affair 1821. Saugor and all the countries along the Nurbudda through which we used to pass in going to the Duckun were taken by the Company, and as we were constantly liable to be detained and asked a number of questions, I thought I had better give up Thuggee, otherwise I and my children might some day get hung or sent to the black water. I accordingly entered the service of Bebee Knox, who

* This is all a true tale. The party consisted of the following persons from Ellichpore. The names of those who joined them on the road I have not been able to discover.—See Appendix H.

resides in the Orderly Bazar at Cawnpore, and has some thirty-two villages purchased at auctions, and thirteen bungalows at that station. I became one of her confidential servants, and was employed in bringing her rents from her Native collectors of the villages. Colonel Knox died, I believe at Futtehgur, about the year that Saugor was taken, but I never saw him. I had served her for nearly twelve years when you sent for me, and she and all the people had become attached to me, and you know what difficulty you had to get me away.

Q.—And during this time you never went on Thuggee?

Dorgha.—Never.

Q.—But your brother Kohman went, though he was in the same service.

Dorgha.—True he went, but it was very seldom that he could be persuaded to join the gangs. He went only after long intervals, and was never long absent at a time.

Q.—I thought Hindoos never strangled women. How came Punchum to strangle this girl?

Feringeea.—Punchum was my mother's brother, and he never strangled her!

Q.—Who did?

Feringeea.—I have heard that it was Bhugwan Kachee, a slave or disciple of his.

Punna.—But is not the act of the slave the act of the master? and did not Bhugwan strangle her by Punchum's order?

Feringeea.—Well, but how was Punchum punished! did he not die before he could reach home; and was not his son Bughola hung the November following, with twenty others, whom Jacob Sahib strung up at Kalapaharee in Gwalior? and was not Bhugwan hung with him —and what a horrid death did Himmut die? He was eaten alive by the worms!

Dorgha.—I myself saw Punchum strangle the young woman. Bhugwan may have assisted.

Q.—How did Jacob Sahib seize and convict this gang?

Dorgha.—After the Surgooja affair in the month of October, a body of thirty or forty Thugs from Murnae and Sindouse, on passing near Kalapaharee, murdered three men; and soon after one of the party flogged a boy whom he had picked up some where and adopted: the boy went off to Jacob Sahib, told of the murder, and pointed out the bodies; and he seized them, and hung up twenty-one at four different places along the road.

Ameer Alee.—I was with that party. It was some years after the Surgooja expedition. I forget the name of the boy, but he belonged to Bukshee Jemadar, whose head is gone to Europe. I was employed to go forward and back with messages from the arrested Thugs to their families and friends. Large sums were offered to Jacob Sahib for their ransom, but he would not let them go: one day I found some of them hanging upon trees, and got too much frightened to return.

Q.—You were in the Chitterkote, or as you call it, the Surtrooh (sixty soul) affair. Pray tell me what you recollect of it?

Dorgha.—After the capture of Gawilgur by General Wellesley (Duke of Wellington*) it was restored to the Nagpore Rajah, who appointed Ghureeb Sing to the command of the Fortress. Anxious to get some good soldiers from Hindostan to garrison it, he sent his younger brother Ghyan Sing, with a number of followers, and a large sum of money, to raise them in the Oude country and districts between the Ganges and Jumna rivers.

* Gawilgur was taken December, 1803. This affair must have taken place 1805. See Appendix I.

Ghyan Sing and his party passed through Nagpore, and came to Jubulpore in the month of June, while we were there concentrated from the different parts into which we had extended our expeditions that season. His party consisted of fifty-two men, seven women, and a Brahmun boy, then about four years of age. Some of our gangs lodged in the town, some in the cantonments, among the troops, and some were encamped at the Tank of Adhar, two or three miles from the town on the road to Mirzapore. As soon as we heard of the arrival of this party from the Duckun, every party of Thugs deputed some of its most respectable members to mix with them in the town, and win their confidence. At first they tried to separate them into different parties to proceed by different roads, but though they had collected together at different times and places on the road, it was found impossible to separate any part of them from Ghyan Sing; and we agreed to unite all our gangs, and to lead the party by the most unfrequented roads till we might find a place convenient for the murder of the whole at once.

On reaching Sehora we persuaded them to quit the high road through Belehree and Myhere, and take that through Chundeea and the old Fort of Bundoogur, which leads through very extensive tracts of jungle, and uninhabited country. We went with them through all this country however without finding what we considered a fitting time and place, and reached Rewah winning more and more upon their confidence every day. From Rewah we went to Simareea, and from that place to a small village half way to Chitterkote, called by us the Burwala Gow, from a large Bur tree that stood near it. Thence we sent on people as usual to select a place for the murder, and they found one about two cose and half distant,

in a very extensive jungle, without a human habitation for many miles on either side. We persuaded the party to set out soon after midnight; and as they went along we managed to take our appointed places, two Thugs by every traveller, and the rest in parties of reserve at different intervals along the line, every two managing to keep the person they were appointed to kill, in conversation. On reaching the place chosen, the signal was given at several different places, beginning with the rear party and passing on to that in front; and all were seized and strangled except the boy. It was now near morning, and too late to admit of the bodies being securely buried: we made a temporary grave for them in the bed of the river, covered them over with sand, and went on with the boy and the booty to Chitterkote, intending to send back a large party the next night, and have the bodies securely buried. The rains had begun to set in, and after the murders it rained very heavily all the day. The party however went back, but found that the river had risen and washed away all the bodies except two or three, which they found exposed, and pushed into the stream to follow the rest.*

Q.—What became of the boy?

Dorgha.—He was brought up by Mungul Brahmun, the brother of Laljoo, and having taken to the trade of Thuggee, he was last year sent to the black water from Saugor.

Q.—What became of Mungul and Laljoo?

Dorghu.—They both died in a village in Bhopaul where they had settled.

Q.—Chotee—You were with the party arrested by Major Henley in March 1832, I believe?

* This is a very correct statement of the case—See Appendix I.

Chotee.—Yes: we had killed five Sipahees a little on this side of Ashta, and having put them into a temporary grave, we went on, leaving nine men to bury them securely the next night. They were seized, and a party was sent after us. We were all taken—a party of sixty-three, and brought to Sehore where we were detained some days, and then sent to Mr. Maddock at Saugor. He sent us to Mr. Robinson at Cawnpore, where we were all released immediately.*

Q.—Were the bodies discovered?

Chotee.—I believe so, but it was not for that affair that we were arrested. Bechoo and his party had killed three months before a Jemadar of Hurcaras, whom the Nowab of Bhopaul had sent to escort his gang from the city of Bhopaul to Major Henley's camp. They strangled him on the road, and made off. We could tell Major Henley nothing about this affair, and he sent us out of the country.

Q.—Thakur Persaud was with that gang I believe?

Thakur Persaud—Yes, I was in that gang with Bechoo. We were a party of about forty Thugs, and in the city of Bhopal we were taken up by the Nowab's people on suspicion and sent to Major Henley the Agent, who lived three stages off at Sehore. He was at the time out on his circuit. One Jemadar of Hurcaras was sent with us, and at a place about a cose and half from the village of Kuttora he was strangled by Hindoo Aheer Jemadar, who was hung at Indore 1829, and his body was thrown into a nalah where it lay concealed in the long grass. We went on to Sohud, about eighteen cose from Ojeyn, where we murdered four people, and got a booty that gave to each man a quarter of a seer of gold—it was fifteen years ago.

* See Appendix L.

Q.—Were you not of the party arrested by Captain Waugh at Kotah in the beginning of 1822?

Hurnagur.—Yes, we had killed two Suraffs at Patun, and were forty-four of us arrested in the beginning of that year, a day or two after Feringeea's gang had been released with their faces smutted over. Our affair of the Suraffs had not been discovered, and we were arrested on the supposition that we were part of his gang who had been concerned in the murder of the cloth merchants at Kunwas. We were made to work on the roads about Major Caulfield's house at Kotah for four years and half, when he ordered us to be released. There were two Koeleea Thugs confined with us at the same time—Imma Khan and Soobratee.*

Q.—What has become of all these forty-four men?

Hurnagur.—There are only seven surviving and still at large. Some have died, some been hung, some sent to the black water, and some are here in prison. Bhimmee Jemadar has told Mr. McLeod all about them. He has put all their names in a book.‡

10*th July*, 1835.—*Present, Feringeea Brahmun—and Mudar Buksh, Dorgha, Kaem Khan, Musulmans.*

Q.—Where did you fall in with the Moghulanee?

Feringeea.—My gang consisted of about fifty persons, and returning from Joudpore to Chouroo we fell in with the Moghulanee. It was the year before Ashraf Khan Subahdar Major and his party were murdered.† We came on to Madhoorajpore, where we fell in with the brother of a *Kuptan* in the Kuroulee Rajah's service, bringing from the Pokkar fair a fine young horse for the Rajah. We set out before daylight with him and

* See Appendix K.

† Ashraf Khan was murdered 1822, February—Appendix N.

his party, put them to death and buried their bodies about a cose distant, and came on nine cose to Charsoo.

Q.—And what became of the young woman?

Feringeea.—We left her behind as we had no designs upon her; but she followed, and lodged in the Surae while we encamped on the bank of the Tank. The next day we came to Doulutpore, where we lodged with some of our Sooseea Thug friends, and the Moghulanee still followed, and lodged in the Bazar. Six of our Sooseea friends joined us here, and came on with us to Lalsont. I had tried to shake off the Moghulanee, but soon after our arrival she came up.

Q.—Where did you fall in with the Musulman party?

Feringeea.—At Lolsont. Baz Khan, Zalim, Bhimmee, Dorgha and their gangs, amounting to one hundred and twenty-five Thugs, came up from Ameergur.

Q.—What had you been doing at Ameergur?

Dorgha.—We were a large gang on our way from Ajmere to Neemuch, and having killed a good many people on the way, we reached Ameergur with a Musulman traveller, who had joined us during the last stage. Two shop-keepers came up from the Mow cantonments and lodged in our camp, and about nine o'clock at night they were all three strangled, and their bodies were wrapped up like bundles of cloth and taken by five *Lughas* to the Jheel, to the south west corner of the Fort. We were encamped on the west side. It was a moonlight night in March, and some people on the bastion saw them, and came down to see what they were about. Two out of the five men ran into our camp, and three fled in the opposite direction. The four men from the Fort, without examining the bundles, followed the two men into our camp, and demanded the thieves. They were four Meena police men, and they declared that they had

seen five men making off with bundles of clothes, and as they ran into our camp they insisted upon our giving them up. I addressed those about me in Rumasee and proposed to strangle the whole four. Punna approver, and Molloo, lately transported, seconded me, and our *toomals* were ready, when the Jemadars said that it could be of no use, as others must have seen the *Lughas* at the same time, and we should have them down upon us before we could dispose of the bodies. I then told the Meenas that I could not believe them unless they showed me the bundles. They offered to do so, and we proceeded on half way to the spot, which gave the gangs time to get ready to be off, when I pretended that I was afraid to go with them alone, and would go back for my sword, and a friend or two. They went on to the bundles, and I returned to our camp. We all made off by different roads having agreed to re-unite at Chouroo, and travelled all night and all the next day; as we met a Regiment of Cavalry soon after leaving camp, on their way from Ajmere to either Neemuch or Mow. We were all reunited at Chouroo five or six days after, and there we rested and divided the booty. Molloo pretended that he had thrown away in his flight all the valuables that he got from the two shop-keepers; but we suspected him. The booty acquired from eight men murdered by our different parties in their flight was here divided with what we got from the Musulman at Ameergur.

Q.—But where did you fall in with Feringeea and the Moghulanee?

Dorgha.—We fell in with them at Lalsont and came on with them to Somp.

Q.—Who were with her?

Dorgha.—She had an old female servant, mounted upon a pony, one armed man servant, and six bearers for

her palankeen. From Somp we sent on men to select a place for the murder, and set out with her before daylight; but the Belha, in the dark, lost the road, and we were trying to find it when the young woman became alarmed, and began to reproach us for taking her into the jungle in the dark. We told Feringeea to come up and quiet her, but dreading that some of her party might make off, the signal was given, and they were all strangled.

Q.—What did you get from them?

Dorgha.—Six hundred rupees worth of property.

Q.—And was this enough to tempt so large a gang to murder a beautiful young woman?

Dorgha.—We were very averse to it, and often said that we should not get two rupees a piece, and that she ought to be let go; but Feringeea insisted upon our *taking* her.

Q.—How did you advise the murder of a young woman like this?

Feringeea.—It was her fate to die by our hands. I had several times tried to shake them off before we met the Musulmans, and when we came to Lalsont I told her that she must go on as I had joined some old friends, and should be delayed. She then told me that I must go to her home with her near Agra, or she would get me into trouble; and being a Brahmun while she was a Musulman, I was afraid that I should be accused of improper intercourse, and turned out of cast.

Q.—But you might have gone another road?

Dorgha.—He could not, as he had before told her that he was going to her village of Ateer near Agra; and had he left her, she might have suspected us and got us all seized as bad characters. Khoda Buksh was placed by her as Sotha, and she told him that the young Subahdar, meaning Feringeea, should go to her home with her.

Q.—Why did she call him Subahdar?

Dorgha.—We all called him Subahdar at that time, because his cousin, Aman, was one of our Subahdars; and because he was a handsome young man, and looked like a man of rank, which was useful to us.

Q.—Had any thing improper taken place between him and the young woman?

Dorgha.—Certainly not, or we could never have killed her; but he had a good deal of conversation with her, and she had taken a great fancy to him. She was very fair and beautiful, and we should never have killed her had he not urged us to do so. Khoda Buksh who died lately in the Saugor jail, and whose brother Rostum is with Mr. Wilson, told us that we must either kill her or let Feringeea go on with her. He would not consent to this, and we agreed to kill her.

Q.—Who strangled her?

Dorgha.—Madar Buksh, while Khoda Buksh held her down, and Feringeea assisted in pulling her from her palankeen.

Feringeea.—Dorgha knows this to be false and that I was not in sight at the time.

Dorgha.—I know we called you to pacify her when she got alarmed, and I think I saw you assisting.

Q.—Did you strangle the young woman?

Madar Buksh.—I did.

Q.—Did Feringeea assist?

Madar Buksh.—No.

Q.—You were then a young man, and she was a beautiful young woman; had you no pity?

Madar Buksh.—I had, but I had undertaken the duty, and we must all have food. I had never known any other means of gaining it.

Feringeea.—We all feel pity sometimes, but the goor of the Tuponee changes our nature. It would change the nature of a horse. Let any man once taste of that goor,

and he will be a Thug though he know all the trades and have all the wealth in the world. I never wanted food; my mother's family was opulent, her relations high in office. I have been high in office myself, and became so great a favorite wherever I went that I was sure of promotion: yet I was always miserable while absent from my gang, and obliged to return to Thuggee. My father made me taste of that fatal goor when I was yet a mere boy; and if I were to live a thousand years I should never be able to follow any other trade.

Q.—Did you hear any thing about the bodies and the men from the Fort of Ameergurh?

Dorgha.—We heard afterwards from travellers that they were taken to Neemuch, and charged themselves with the murder and punished.

Q.—And you went after this into service at Cawnpore?

Dorgha. Yes—I took lands at rent in the village of the Bebee and entered her service.

Q.—Who was this Moghulanee whom you killed?

Feringeea.—She had belonged to the family of Akoo Meean, the brother of Nowab Ameer Khan, but having eloped she went to the Neemuch cantonments, whence she was now on her way to the village of Ateer near Agra.

Q.—You, Kaem Khan, were with Rostum and Khoda Buksh in the Dhosa affair. Relate what you recollect of it?

Kaem Khan.—We were on our way from Madhoorajpore to Gwalior—a gang of about forty Thugs in the month of March, ten years ago—when we fell in with Bunseelal, the son of Bhujunlal, the Cotwal of Sopur. He was a lad of about seventeen years of age, and had with him two Brahmuns, one Rajpoot Sepahee and a servant of the Jat cast, and was going to Rewaree to fetch his bride. One of the Brahmuns had come from

Rewaree to accompany him. They came and took up their quarters in the same Surae with us, and we pretended to be going the same road. The next morning we went on with them to Lolsont, where we again lodged together in the Surae of Kosul Bhuteeara. The following day we went on to Ramgur with them, and thence Bhikka Jemadar went on to select a place for the murder, but he came back without finding one that pleased him, and the day after we went on together to Dhosa. We had now become very intimate with the boy and his party, who told us all their secrets. The boy lodged in the shop of a Buneea who had been long in league with us, while we lodged in the Surae at Dhosa, and in the afternoon Bhikka went on again to select a bele. He chose one in the bed of a Nalah a cose and half distant, and the five stranglers having been appointed, we set out with the boy and his party long before daylight the next morning. On reaching the place appointed they were persuaded to sit down and rest themselves. The boy sat with one of the Brahmuns upon a carpet that we had spread for him, and the other three attendants sat down upon the sand at a little distance from them. A *Shumseea* took his seat by the side of each of the five, and the *Bhurtotes stood* each behind his intended victim. The signal was given by Rostum Khan, and all five were immediately strangled, the boy himself by Bhikka Jemadar, who is still at large, while his hands were held by his brother Chunda. The bodies were buried in the bed of the Nalah. While they were strangling them, the fine mare on which the youth rode ran off, and while we were engaged in recovering her, Chunda made off with a purse of Gold Mohurs, which he found in the boy's waist band.

Q.—Did you not return to Dhoosa soon after and heard the boys friends searching for him?

Kaem Khan.—Yes; we came back to Dhoosa some time after and heard from our friends the shop-keepers, that the bodies had been dug up by Jackals, and that the friends of the murdered youth were then at Dhoosa enquiring about him. Going to the Surae we found the uncle of the youth sitting on a Chubootra in front of the door, weeping and lamenting the loss of his nephew.

Q.—Did not the father die of grief soon after?

Kaem Khan.—Yes. He could never be persuaded to eat any thing after he learnt the fate of his only son, and soon died. This we afterwards learned from the people of Sooper who still recollect the circumstance of the loss of the son and death of the old Cotwal.*

Present Thukoree, Feringeea, Dorgha, Inaent, Lalmun, Kharudee, Nundun.

Q.—You were I believe, Thukoree, among the Thugs arrested after the murder of Lieut. Monsell in the end of 1812?

Thukoree Aheer.—I was and we were kept in prison thirteen months and horribly maltreated.

Q.—What made them maltreat you?

Thukoree.—To get money from us.

Q.—Then those who paid were of course well treated and released?

Thukoree.—Not so; those who could not pay were beaten in the hopes that their friends would in time pay; and those who paid, were beaten in the hopes that their friends would be made in time to pay more.

Q.—I understand that some forty Thugs died from the beating, and confinement?

* See Appendix M.—All that is here stated is strictly true.

Thukoree.—No ; not from the beatings forty or more died, but they were all killed by a great Demon that every night visited our prison and killed or tortured some one.

All.—Yes ; that Demon is well remembered to this day, we have all heard him a hundred times described by the survivors.

Thukoree.—*I saw him only once myself.* I was awake while all the rest were asleep ; he came in at the door, and seemed to swell as he came in till his head touched the roof, and the roof was very high, and his bulk became enormous. I prostrated myself, and told him that " he " was our Purmesur, (Great God) and we poor helpless " mortals depending entirely upon his will." This pleased him, and he passed by me ; but took such a grasp at the man Mungulee, who slept by my side, that he was seized with spasms all over from the nape of the neck to the sole of his foot.

Q.—Was this the way they all died ?

Thukoree.—Yes ; this was his mode of annoying them, and but few survived. They all died like Mungulee. They had rheumatic pains and spasms all over, and the prison was for a long time visited by him every night.

Q.—Was it in the cold and rainy season ?

Thukoree.—We were in more than a whole year, but this spirit came most often in the cold and rainy weather.

Q.—Who seized you ?

Thukoree.—We were seized by Komere and Puhar, *Kuchwahas,* and Dureear the *Rathore,* Zumeendars.

Feringeea.—Yes ; and not a soul of their families are now left to pour the libation at their funeral obsequies !

Thukoree.—Yes ; they were severely punished afterwards for giving us so much annoyance.

Q.—By whom ?

Thukoree.—By *Davey.*

Q.—How many were you?

Thukoree.—We were one hundred and thirty-three seized, at the requisition of the Mynporee Magistrate, who might have had the whole if he liked, but he wanted only four, and four were sent to him; but the only evidence against them was Aman, the father of Birjee, who died here in jail after the Lucknadown murders, and he became so much frightened that he let the cup of Ganges water fall out of his hands before the Magistrate, who did not in consequence believe him; and they were all four released, though they were all present at the murder of Lieutenant Monsell. One was Ruttee Ram, who was hung at Indore 1829, and for whom you paid a thousand rupees; Bukut hung at Saugor 1832; Deena, the father of Munohur, approver, and Hurnam a Zumeendar of Murnae. 129 were kept in confinement, and for each of these men 129 rupees were taken. They got above sixteen thousand rupees. Fourteen thousand of them were paid to the Subah of Nodha Rae Sing, Havildar. The very day that the money was paid into his Treasury, his son and a fine horse of his died, and he was himself taken ill. He was summoned to Gwalior, and when he offered the money to Doulut Rae Scindheea, the Bala Bae, the daughter of Madhajee Scindheea, whom he used to consult on all public affairs, told him that her father owed his death to the execution of some of these strange people at Muthura; and that he had better not meddle with the money that Rae Sing had so foolishly extorted from them; that it was money acquired by murder, and that those who got it seemed to be under some supernatural influence. Doulut Rae told Rae Sing to give away all the money in charity, and release the survivors. He did so, but it was too late—his sickness and misery continued

and he died. Doulut Rae was the adopted son of Madhajee Scindheea; Bala Bae was his real daughter, and a very wise and good women.

Q.—What made you all go to Nodha?

Thukoree.—Mr. Halhed attacked our villages, and after Lieutenant Monsell had been killed, we did not think ourselves any longer safe. Aman Sing, called the Raw Sahib, was the chief of Nodha, and he would have protected us, as there had been a compact between us and his family; but he had been removed, and Rae Sing sent us the Amil.

Q.—What were the villages you occupied in Sindouse, and Murnae?

Thukoree.—We occupied sixteen out of the fifty-two villages of Sursaedhar, and the sixteen villages of Sindouse, most of which we formed and peopled. All these villages are situated in the Delta of the Sinde and the Koharee rivers, near wehre they join and flow together into the Jumna.*

Q.—Whence did you come to occupy these villages?

Thukoree.—The Bursotes and some other of the original Mahommadan clans, after trying to establish themselves at Agra, came to Akoopore in the Dooab, and were protected in their vocations for forty years by the Gour Rajah; but he demanding too great a share of the booty, they left his country, and came to Himmutpore on the bank of Jumna, and took up their abode under the protection of the Sengur Raja Juggummun Sa, from whom the fort and town of Juggummunpore derive their name.†

* See Appendix O.

† From Juggummun Sa there haye been, it is said, Pem or Pertab Sa his son, Somere Sa, son of Pem Sa, Rutun Sa, son of Somere Sa, Rukut, son of Rutun, and Muhepat Sa, son of Rukut—the present Rajah, who holds his estate under the Rajah of Jhalone.

He became in time too exorbitant in his demands for a share of the booty, and family after family left his territory, and established themselves in the Purheear, on Sindouse purguna—some occupying old, and some forming new villages, and in time they constituted the entire population of the greater part, cultivating all the lands themselves, and extending their expeditions annually into distant countries. At all these different seats the old clans made new converts from all casts of Hindoos, Brahmuns, Rajpoots, Cowherds, Shepherds, and others.

Feringeea.—My ancestors were not among the people who came this way to Sindouse. The Fort of Sursae was held by Rajahs of the Meoo cast, whence the term Mewatee. The Brahmuns of the village of Tehngoor served them as household priests; and when one of these Meoo Rajahs went to wait upon the Emperor at Delhi, some of these Brahmuns accompanied him, and there they were initiated in the mysteries of Thuggee; and on their return they introduced it among their friends at Murnae and other places in the Sursae or Omuree purguna. Our great progenitors Seeam and Asa went to Murnae to seek employment about seven generations ago, and were there married into the Tehngooreea families, and became initiated in the mysteries of Thuggee, and from that time it has descended without interruption in the family. Every male as he became of age, became a Thug.

Q.—Is this true Kharndee.

Kharndee and *Nundun.*—This has been believed ever since we can remember, and the Kusbatee and Porasur Brahmuns in the same way married into Tehngooreea and Kunouj families, and became Thugs like themselves.

Thukoree.—The Tehngooreeas and Kunouj Brahmans did not certainly come with the emigrants from

Agra. They were in Sursae long before, but how they got there I know not.

Feringeea.—There was a Rajah of Kuchwaha who has since became a god. His image is still worshipped in our village of Murnae. He was the Rajah of Lahae, and had three sons Ruttun Sing, Anoord Sing, and Mehngoo. Mehngoo came to Roragow, one of the fifty-two villages of Sursae, and having invited all the Meoo chiefs to a feast he got them all put to death, and established himself as Rajah, and from that time it became a Kuchwaha Rajpoot Raj. The Tehngoor Brahmuns served them as they had served the Meoo Rajahs as household priests. Rutun Sing reigned over Lalae Mehngoo, over Sursae, and the third brother over Amaen.

Q.—How came the tax of 24 rupees 8 anas to be first imposed upon you?

Thukoree.—Thugs had always been obliged to make occasional presents to the chiefs and heads of villages under whose protection they resided, but there was never any fixed rate of payment. The handsomest horse, sword or ornament, that they got in an expedition was commonly reserved for the most powerful patron of the order. At last two of the ancestors of Feringeea, Hirroulee and Rae Sing, in an expedition to the south across the Nurbudda river got a booty worth some hundred and forty thousand rupees. Rae Sing had secreted one of the diamonds which weighed a rupee, and in the division of the spoil on their return home a quarrel ensued. In his rage Rae Sing said to Hirroulee, "that a man who "could not keep his mother from the embraces of a "tanner of hides might be contented with what others "chose to give him." Hirroulee had no arms on, but calling upon his friend Telokee Rajpoot for vengeance, he stabbed Rae Sing in the belly with his spear. His

bowels burst out, but we got a silver plate applied to the wound and Rae Sing recovered; but was for a long time obliged to wear the silver plate. Rae Sing went to the Rana of Gohud, from whom he got the farm of the customs for one hundred and thirty thousand rupees a year, and the farm of the purguna of Omree or Sursae at sixty thousand. He induced the chief of Gohud to invade Sindouse, which was burned to the ground, and from that time the Thug families were made to pay every three years a tax of twenty-five rupees each. Rae Sing sold the large diamond afterwards for sixty-five thousand rupees; and the rest of the booty was estimated at sixty-seven thousand.

Hirroulee went off to the Rajah of Rampora Kuleean Sing, and gave him a present of four thousand rupees to espouse his quarrel. He got in return the village of Koorcha, granted in rent-free tenure, and built there a fine well that still goes by his name.

Q.—And had Hirroulee's mother gone off with the Chumar?

Feringeea.—It is too true; she went off with the Chumar, and that crime has accelerated the ruin of our family.

Q.—When were the Sonars murdered at Murnae?

Dorgha.—When Rae Sing and Hirroulee brought home the great booty, they sent Dorgha and another Sonar as usual to fetch merchants from Oude to buy it. They came with two merchants and bought a good deal, but Hirroulee's wife wanted to see how we killed people as she had heard a good deal about it, and they were all four strangled for her entertainment I have heard.

Lalmun.—Not so; I was present on that occasion; Hirroulee had been dead some time, when the Sonars and two merchants came to buy some of her jewels, which Hirroulee had secreted. They said they had ready money

in order to tempt her to sell them cheap, and the widow persuaded some of her friends to kill them. They were strangled and buried, but instead of seven thousand rupees, which the widow expected, we got only seven hundred. The families of the Sonars made a great noise when they could not be found. Kuleean Sing Rajah, of Rampoora, came, and found the bodies, plundered the widow and turned her out naked, and levied a fine from all, saying that now we had began to murder at home as well as abroad, we were no longer deserving of favor.

Inaent.—I saw the widow afterwards begging her way through Saugor, and she died of starvation at Sehwas in Bhôpaul.

Thukoree.—When Sursae and Sindouse came under Gwalior, the Gwalior amil continued to levy the tax upon the Thugs through Laljoo Choudhuree the Zumeendar. He divided them all into families, and each family was rated at 24 rupees 8 annas every three years, upon which he as collector, got a percentage. But in his accounts rendered to the amil he inserted, as one family under the ostensible head, many branches who had separated and from whom he levied the tax separately. He therefore collected a great deal more than he accounted for. Laljoo after the murder of Lieut. Monsell, was imprisoned in the Bareilly jail, and was succeeded in the Zumeendaree of Sindouse by his son Suntokerae. The purguna of Sindouse came under the Company's Government, but that of Sursea continued under Gwalior.*

Sheikh Inaent.—After the attack of Mr. Halhed we thought that part of the country very unsafe, and a great many came off to Bundelcund, and the Bhopaul and Nurbudda districts.

* See Appendix O.

Present Inaent, Dibba, Mihrban, Bheekun Khan and others.

Q.—Tell me all you recollect about the expedition in which you were seized, Inaent?

Sheikh Inaent.—After the Dusehra of 1829 several gangs united from different points at the village of Kohpa, between Jubulpore and Banda, about forty from the districts of Futtehgur and Cawnpore under Rambuksh, Mihrban and others, twelve under Bhola Buneea from Jhalone, and twenty-five under myself from Jhansee. We intended to operate that season upon the great road from Mirzapore to Jubulpore, and strike off to that between Saugor and Calpee when necessary. We came on to Shahnagur, and there leaving the main body I came on with Rambuksh, Bhola, and fifteen other Thugs to the village of Pureyna to search for *Bunij*. Here we met two shop-keepers, two blacksmiths and a Musulman trooper, on their way from the Duckun to the Dooab; and having won their confidence in the usual manner we sent them on to our friends with four of our party, and a message to say that they would find them worth taking; at night we rejoined the main body and found Dibba Jemadar entertaining the travellers. We set out the next morning intending to put them to death on the road to Biseynee, but we found so many parties of Brinjaras encamped and moving along that road that we could not manage it. The next morning we went on with them from Biseynee, and at a nalah in the jungle three cose distant we killed them at about eight o'clock in the morning. The bodies were buried under some stones where your people afterwards found them. We returned through Biseynee to Shahnagur, and thence came in upon the great road to Mirzapore at the village of Sewagunge.

In the evening four travellers came up on their way from Jubulpore to Banda, and were persuaded to pass the night with us on the bank of the tank. We were preparing to go on with them after the third watch with the intention of killing them on the road, when we heard the *Duheea* (the call or cry of the hare) a dreadful omen, and we let them go on unmolested.

Soon after four Sipahees of the 73d Regiment, came up and sat down at the fire to warm themselves. The Regiment was on its march from Jubulpore to Banda, and the four Sipahees were a little in advance of it. After some conversation they went on, and we prepared to set out, having thrown into the fire some clothes and a churee (a painted stick as a badge of office) belonging to the trooper whom we had murdered. While we were preparing, the two men whom you had sent on with the regiment, Dhun Sing and Doulut, came up and sat down to warm themselves.* We overheard Doulut say to Dhun Sing "this stick and these clothes must have belonged to murdered men, and these must be some of our old friends, and a large party of them," and both seemed to be alarmed at their situation as they were then alone. I made a point of being the last off, and my brother Sheikh Chund, who was lately hung, had already mounted his horse, and I had my foot in the stirrup when they saw part of the advanced guard and immediately made a rush at our bridles. We drew our swords but it was too late. Chand Khan jumped off his horse and made off, both fell upon me, and I was secured. Had Doulut and Dhun

* Dhun Sing and Doulut were two approvers whom I got from Mr. Maddock at Sehore in 1828, and sent off with Lieut. James Sleeman, of the 73d, on his march from Jubulpore to Banda with his Regiment, in the hope of meeting with these gangs on the great roads to Mirzapore. I was then in the civil charge of the District of Jubulpore.—W. H. S.

Sing called out Thugs, the guard might have secured a great part of the gang, but they appeared to be panic struck, and unable to speak. By this time the Regiment came up, and finding some of the remains of the trooper's clothes on the fire, the European officers found it difficult to prevent the Sipahees from bayonetting me on the spot. I put on a bold face, and told them that they ought all to be ashamed of themselves to allow a native gentleman to be thus insulted and maltreated on the high road, and that nothing but the dread of the same ruffianly treatment had made my friends run off and leave me. I had three brothers in that gang; they were all afterwards taken; two have been hung and the third is here.

Q.—What did you do after Sheikh Inaent had been taken?

Bheekun Khan.—We Musulmans of his gang took the road to Biseynee through Belehree; the Dooab men went off on the road to Mirzapore, and Bhola and his party went to their homes. While we were resting at a village two cose on the other side of Beleheree, in this district, two carriers of Ganges water, two tailors and a woman came up on their way to Banda, and having rested and taken some refreshments with us, they went on in our company to Shahnagur, where we passed the night, and the next day we went on together to Biseynee, where we fell in with two other travellers on their way to Banda. These two men we found so poor that we tried to get rid of them, as they might be some obstacle to our designs upon the five, and could yield us nothing. We tried to get off without waking them, but in vain; they got up and we tried to persuade them that it was two soon for them to set out, but in vain. We then sent four of our party with orders to take them along the high road while we struck off on the bye path by which we usually took our victims

on that road. They soon after got alarmed, and insisted upon being taken to the main body which they had seen strike off to the right. The four Thugs were obliged to consent, and they soon overtook us. It was now determined that they also should die, and six of our party were desired to attend them and move on a little faster than the main body to the nalah in the jungle, where we usually killed people. We slackened our pace, and as soon as the six men reached the nalah they put the two men to death, and concealed their bodies till we came up, when the other five persons were strangled; and the bodies of all seven were buried under the stones near the place where we had buried the five men whom we killed in our advance, and where we the next year killed the five Byragees and the Sipahee. All these eighteen bodies I pointed out to Chundee-deen, Subahdar of the 4th Regiment, whom you sent with me from Saugor in 1832.* From the two poor men we got only one rupee; but from the others we got two hundred; and in the division Chand Khan and Dulele, who have been hung at Saugor, took the share of their brother Seikh Inaent who had been arrested by the 73d Regiment.

Q.—Is this true?

Sheikh Inaent.—I believe so; they gave my share to my wife.

Q.—And what did you Dooab Thugs do in your flight?

Dibba.—We did not rest till we had got thirty miles in advance of the Regiment on the Mirzapore road. We then halted and spent the night at a small village, and were going on again the next morning when we fell in with four Gosaens, a Brahmun and a Rajpoot, on their way from Hydrabad to Mirzapore. They went on with us to

* These bodies were all taken up by the party under the Subahdar.

Omurpatun in Rewa, whence we set out with them before daylight, and on reaching the place that had been chosen the evening before they were all six strangled. It was about an hour before daylight. After we had examined the booty and made the grave, we went to take up the bodies, but one of the six got up and tried to run away. He had got off about a hundred yards when he was overtaken and strangled again.

Q.—Did he not call out?

Miherban.—Yes; but he had been so much hurt in the neck the first time that he could not be heard at any distance; and we had no sooner brought his body back and put it down among the others, than we heard the servants of Captain Nicolson coming up.* The Captain was coming from Mirzapore, and was to encamp that day at Omurpatum. As soon as we heard his servants coming up we all made off, leaving the bodies unburied; a white pony belonging to Esuree Jemadar got loose and ran towards the servants, who called out to know whose it was; and thinking they must come up before we could dispose of the bodies we made off, and left the pony behind us. Whether they discovered the bodies or not I do not know; but the people of the town must have seen them.

Q.—Had the man been able to raise his voice, the servants must, you think, have heard him?

Miherban.—Certainly. They were within hearing at the time.

Q.—Who strangled the man who attempted to run off?

Miherban.—Dibba and two of his men went after him, and strangled him.

* Captain and Mrs. Nicolson came that morning to Omurpatum, on their way from Mirzapore to Jubulpore. Vide his letter to my address of the 10th Dec. 1829—Appendix J.

Dibba.—That is not true. Persaud, who is now with Mr. Wilson, and Dojja, who is still at large, cut him down with their swords. We did not strangle him.

Q.—Did not part of your gangs after the arrest of Sheikh Inaent proceed and join that of Feringeea between Saugor and Bhopaul ?

Zolfukar.—When Inaent was seized I was with a gang of twenty-four Thugs at Shahnugur coming up with the others. Mahumud Buksh was with another of seven at Biseynee. Bhola Buneea in his flight came up and told us of Inaent's arrest. We went as fast as we could through Saugor towards Bhopaul, and at Sehora we fell in with Feringeea coming from Bhopaul with a gang of forty Thugs. He returned with us and we proceeded to Bhopaul without killing any person. From Bhopaul we retraced our steps towards Saugor, and at Omaree fell in with the Farsee and his servant and two Buneeas whom we killed. But before we killed them we had fallen in with a gang of eighteen Lodhies from the Dooab, and having shared in the booty, they left us to operate upon the Seronge roads. We had also fallen in with Noor Khan Jemadar and his gang of seven men, and they also shared in the booty of the Farsee.

After the Lodhies left us, we came on to Bhilsa where we fell in with the three men and two women, whom we killed near Manora, Ramdeen Sipahee of Bhopaul and his mother on their way home to Banda, a bearer, his wife and brother. Coming on to Baghrode we fell in with two men who told us that three of their companions had been plundered by robbers, and were behind. We came on to Bahadurpore with them, and killed them between that place and the village of Mirzapore. We had left people to detain the three who were coming up as we thought they could have nothing left after the robbery. They

asked after their two companions, and we told them that they were pushing on as fast as they could for Saugor.

We now struck off upon the Hoshungabad road, and at Belehra met Mahamud Buksh's gang of seven Thugs, and went on to Raneepore, where we killed two men, and another at Kurheya Khera. Here to our great surprise and consternation, my mare dropped a foal, and we all came under the Eetuk, all contaminated alike; we separated to return home. I with a party of about thirty came through Bishunkera, Bhopaul, Bhilsa and Saugor home.

Mahamud Buksh.—Near Bagrode three bearers and a Bhistee came up while we were washing ourselves in the stream, on their way from Bhopaul to Saugor, and told us, in the course of conversation, that they had seen your guard seize a number of people very like us near Bhilsa. We knew it must be Feringeea's party, and fearing that these men would get us also seized on the road, we killed them and got home all safe.

Feringeea.—We were bathing at a river four cose this side of Bhilsa when I heard directly over my head the *Chireya*. I was much alarmed, and Kurhora, who is an excellent augur, told me that I ought to take the gang back on the Gunj Basoda road immediately after so bad an omen; but I determined upon coming on towards Saugor two cose to the village of Muree. On reaching this place I tied my horse to a tree, and went into the village to talk with the Putel, leaving the gang near the horse. While talking with him I heard a great uproar and saw my horse running towards the village, and on going to catch him saw your Nujeebs seizing and binding my gang. There were forty, but they secured only twenty-eight. I made off as I was half dressed and got home, and twelve of my gang escaped. Had I attended to Kurhora's advice you would have had none of us,

another proof of the efficacy of omens if attended to. My adopted son Hurreea, and Mahadeo pointed out the bodies of most of the people whom we murdered in that expedition; the rest were taken up by Zolfukar himself last year.

Mahamud Buksh.—It was a very unfortunate expedition. At Biseynee we fell in with some travellers, and should have secured them, but when Zolfukar came up, Bhola, who is always talking, could not help saying in *Ramasee.*—"After all we shall not go home without "something to please our wives and children." The travellers heard, suspected our designs, left our encampment on the bank of the tank, and went into the village. This was our first banij (merchandize) and to lose it thus was a bad omen: it was in fact like being seized. Then came the murder of the women at Manora, and to crown the whole, *the foaling of Zolfukar's mare which brought us all under the Eetuk.* Every thing seemed to go wrong with us that season, and I often proposed to return home and open the expedition anew, but I was unhappily over-ruled.

Q.—How did the guard of Nujeebs pass without seeing you?

Mahamud Buksh.—We have never been able to understand. We came the direct road to Saugor and they passed us on that road in advancing to Bhilsa. We never saw them, nor did they see us.

Q.—How did you afterwards allow yourself to be taken?

Feringeea.—Having lived among the clans of Rajpootana and Telingana for years together, I should have gone off to some of them, but you had secured my mother, wife and child. I could not forsake them—was always enquiring after them, and affording my pursuers

the means of tracing me. I knew not what indignities my wife and mother might suffer. Could I have felt secure that they would suffer none, I should not have been taken.

Q.—You were in General Ochterlony's service for some time. How did that happen?

Feringeea.—My cousin, Aman Sing Subadar, after the death of his brother, Dureear, and my father, Purusram, became our guardian. His mother was one of the first families in the country, and her sister's son, Jhundee alias Gunga Sing, had the command of two Regiments at Kotah. Having no sons of his own, he asked Aman to give him either me or Phoolsa, the son of Dureear, for whom you have offered two hundred rupees, for adoption, as he had great wealth and no child to leave it to. He suspected Aman to be a thief, but knew not that he was a leader of assassins, or he would have had nothing to say to us.

Q.—But did not Aman's mother know that he was so?

Feringeea.—Not till long after she was married, and from that time she was never suffered to visit her sister. Phoolsa would not consent to live with Gunga Sing Kuptan, nor should I, had I not had a dispute with Aman while out on a Thug expedition. I went to him, and he became very fond of me, and got me made a Subahdar in the Grenadier Company of the Buldeo Regiment. I could not live without some of my old Thug friends, and got Rambuksh my cousin, for whom you have offered five hundred rupees, enlisted and made a Havildar on my own security for his good conduct. He was always a very loose character, and when Gunga Sing went to Oudeepore with his two Regiments as the body guard of the young Queen, who was the daughter of the Kotah Chief, Rambuksh seduced a young widow, the daughter

of one of the most respectable bankers of the city, who became pregnant. As soon as the intrigue was discovered, she pounded and ate the diamond of her own ring, or something of the kind, and died, and Rambuksh was obliged to fly to save his life which was demanded by her family of the Chief. Having given security for his good conduct, I thought my own head in danger, and fled to Boondee, where I contrived to get into the service of Major Tod, recommended to him by the Post Master as a young man of high birth and great promise. On going to meet General Ochterlony at Bheelwara soon after, he recommended me to him, and he made me Jemadar of Hurcaras. I attended him to Delhi and to Ajmere, whence he sent me in charge of the Post Office peons to Rewaree. From this place I was sent with four peons to attend a young lady of the General's family from Delhi to Calcutta. Her escort consisted of a Havildar, a Naek, and twenty Sipahees, under the command of Bhowanee Sing, Jemadar of the local regiment. We reached Muthura without any accident, and lodged in Colonel Gunge. At night Bhowanee Sing was caught in an awkward position with one of the young lady's women, and dreading the vengeance of the General, he and all his guard fled. He roused me, told me what had happened, and advised me to go off with him and try our fortunes with Runjeet Sing. This I declined; but hearing that my cousin Aman Subahdar had gone that season with his gang into Rajpootana, I started, and passing through Hindone and Beeana, joined them at Kuraulee, after having been absent from him some years. It was I believe the year after I rejoined Aman that my gang was arrested at Kotah, and that we killed Ashraf Khan, the Subahdar Major of the 4th Cavalry and his party. From that time till I was taken, or about ten years, I was always out with

my gang except in the season of the rains ; and for several even of these seasons we were out in Rajpootana, where the rains offer little impediment. Indeed in the western parts of Rajpootana Thugs have an advantage in the rainy season, as at the other seasons the most wealthy travellers move along in wheeled carriages, and cannot be so easily managed as on foot or on horseback, to which mode of travelling they are obliged to have recourse in the rains.

Q.—Is Gunga Sing still living ?

Feringeea.—No, I have just heard from Jowahir, one of the Thugs whom Lieutenant Briggs has sent in, that he died four years ago at Oudeepore.

Q.—Did your wife know that you were a Thug ?

Feringeea.—Neither she nor her family knew it till you seized her and had her brought to Jubulpore, where she found poor Jhurhoo and the other members of my gang taken at Bhilsa. Her family are of the aristocracy of Jhansee and Sumtur, as you may know.

Q.—Do not the Brinjaras often perpetrate murder in their encampments ?

Feringeea.—Just before the twenty-six of my gang were taken by you at Bhilsa, and before Zolfukar joined us, we were cooking our dinner in the afternoon at a village three cose this side of Sehore, when five travellers came up on their way to Bhilsa. We tried to prevail upon them to wait for us, but they went on, saying they should spend the night at Hirora, a village four cose further on. We made sure of securing them at Hirora, and remained where we were to dine. We reached Hirora about nine at night, and searched all the village in vain for the travellers. We knew that they must either have suspected our designs, or been disposed of by other Thugs on the road ; and I recollected that about three miles from Hirora we had passed a

Brinjara encampment. In the morning I went back with a few followers, and there found a horse and a pony that we had seen with the five travellers. "What have you "done with the five travellers, my good friends. You "have taken from us our merchandise?" "Bunij," said I in Rumasee. They apologized for what they had done; said they did not know we were after them, and offered to share the booty with us; but I said we had no fair claim to a share, since none of our party were present at the *loading*—(killing). We left them and came on to Bhilsa where we met your party of Nujeebs.

Q.—And these Brinjaree Thugs are rarely seized or punished?

Sahib Khan, of Telingana.—How can their deeds be known. They do all their work themselves. They live in the desert and work in the desert. We live in villages, and cannot do our work without the convenience and support of the farmers who hold, and the influential men who occupy them. Local authorities of all kinds and degrees must be conciliated by us; but these men are relieved from all this cost and trouble by foregoing the pleasure of other men's society, and the comforts of a fixed habitation. They are wiser men than we are!

Morlee.—I was one day walking with some of our party near Jeypore by an encampment of wealthy merchants from the westward, who wore very high turbans. I observed to my friends as we passed "what enormous turbans these men wear!" using our mystick term *Aghasee.* The most respectable among them came up immediately and invited us to sit down with them, saying, "my good friends, we are of your fraternity, though our "*Aghasees* are not the same." They told us that they were now opulent merchants, and independent of Thuggee, the trade by which they had chiefly acquired

their wealth; but that they still did a little occasionally when they found in a suitable place a Bunij worth taking; but that they were now beyond speculating in trifles! We were kindly entertained, and much pleased with our new friends, but left them the same day, and I have never met any men of the kind since. The common Moltanee Thugs, who strangle men with the thongs which they use in driving their bullocks, we have often met. They are to be found all over India, but abound most to the north-west.

Q.—What—among the Sieks?

Morlee.—Yes; but they are not themselves Sieks. They are what we call Moltanee Thugs chiefly.

Q.—Have you ever known a Siek Thug?

Morlee.—Never. I never saw a Siek take to Thuggee.

Sahib Khan.—I know Ram Sing Siek: he was a noted Thug leader—a very shrewd man. He resided and still resides at Borhanpore, and used to act with Ram Sing (who was hung here at Jubulpore last month) and Rama Dheemur, and Mohun Sing, son of Pahar Sing of Poona. He served with the celebrated Sheikh Dulloo as a Pindaree for some years after he had become distinguished as a Thug, but returned to Thuggee, and acted with his old associates for two years about Borhanpore, when he went off again and joined Sheikh Dulloo. He sold Dulloo a very fine horse, for which he could never get payment; and as he wanted money he got annoyed. A large reward had then been offered by the Company for Dulloo's head. He left him for a month or two, and on coming back, Dulloo who was annoyed at his importunity, instead of advancing to embrace him as usual, merely got up from his charpae (couch) and put one foot upon the floor keeping the other upon the couch. That slight decided his fate. Ram Sing had been long thinking of

the reward, and he now determined to win it. He killed Sheikh Dulloo either that night or the night following, and took his head to Colonel Seyer at Elichpore. The Colonel said that he was sorry so brave a man should have been killed in so cowardly a manner, and sent Ram Sing to get his reward from Dhunraj Seth at Omrowtee. Dhunraj knew that Ram Sing was the Thug who had murdered a party of his treasure bearers. He arrested him, and soon after got hold of his friends Pahar Sing, his son Mohun Sing, and Rama Dheemur. They soon after made their escape from prison, and Ram Sing is now at his old trade in Berhampore. He never either got paid for his horse, or for the murder of Sheikh Dulloo.*

Q.—How often had you been on Thuggee before you saw a murder.

Sheikh Inaent.—It was on my return from the first expedition which I made with my father to the Duckun, when I was fifteen years of age, and about thirty five years ago. We were a gang of about eighty or ninety Thugs under my father Hinga and some of the Duckun chiefs, lodged in the Maasoleum outside of the town of Elichpore. Two of our leaders, Gumboo and Laljoo, on going into the Bazar fell in with the Grooms of the Nawab Subjee Khan, the uncle of the Nawab of Bhopaul Wuzeer Muhommud Khan, who told them that their

* *Extract of a Letter from Lieutenant Graham, Assistant Magistrate in Khandeish, to the address of Captain W. H. Sleeman, dated the 5th November* 1835.

"Of the other Thugs mentioned as residing about Borhanpore, Ram Sing died at Dhooba, four years ago; he was the person who murdered the famous Pindarra Chief Shaikh Dullah, on whose head a reward of 15,000 Rupees was placed."

(True Extract)

W. H. SLEEMAN, *General Superintendent.*

master had been with his son and his two hundred horse in the service of the Nizam at Hydrabad; and having had a quarrel with his son he was now on his way home to Bhopaul. They came back and reported; and Dulele Khan and Khuleel Khan and other leaders of fame went and introduced themselves to the Nawab, pretending that they had been to the Duckun with horses for sale, and were now on their way back to Hindostan. He was pleased with their address and appearance, and invited them to return the next day, which they did; and the following day he set out with as many of our gang as it was thought safe to exhibit. He had two grooms, two troopers, and a slave girl, two horses and a mare with a wound in the neck, and a pony. The slave girls' duty was to prepare for him his daily potion of Subzee, and he told us that he had got the name of Subzee Khan from the quantity of that drug which he was accustomed to drink.

We came on together three stages, and during the fourth stage we came to an extensive jungle this side of Dhoba, and in the Baitool district; and on reaching a nalah about nine o'clock Khuleel said, "Khan Sahib, we "have had a fatiguing journey, and we had better rest "here, and take some refreshment." "By all means, "said the Nawab, I feel a little fatigued and will take "my Subzee here." He dismounted, laid his sword and shield upon the ground, spread his carpet and sat down. Dulele and Khuleel sat down by his side while the girl was preparing his potion of which he invited these two men, as our supposed chiefs, to partake; and the grooms were engaged with the horses, and the troopers were smoking their pipes at a distance. It had been determined that the Nawab should be first secured, for he was a powerful man, and if he had a moments warning he would certainly have cut down some of the gang before

they could secure him. Laljoo also went and sat near him, while Gomanee stood behind and seemed to be much interested in the conversation. All being now ready the signal was given, and the Nawab was strangled by Gomanee, while Laljoo and Dulele held his legs. As soon as the others saw the Nawab secured they fell upon his attendants, and all were strangled, and their bodies were buried in the bed of the water course. On going back to Elichpore, Gomanee sold the Nawab's shield for eight rupees, but it was worth so much more that the people suspected him, and came to our camp to search for him. Our spies brought us timely notice and we concealed him under the housings of our horses.

Q.—What was the cause of the quarrel between him and his son ?

Inaent.—The son in a passion had drawn his sword and cut the Nawab's favorite mare over the neck. A quarrel ensued, and he left his son in charge of the squadron of horse to return to Bhopaul.*

Q.—And this was the first murder you even witnessed?

Inaent.—This was the first, and it made a great impression upon my mind, and you may rely upon the correctness of what I state regarding it.

Q.—Was this long before the Dhooma affair ?

Inaent.—Long: the Dhooma affair took place only about twenty-three years ago.

Q.—What gangs were in that affair ?

Inaent.—There were a great many both from Hindostan and the Duckun. We had concentrated at Chourae in the Seonee district between this and Nagpore, and were at least three hundred Thugs, and had just

* Reference having been made to the Court of Bhopaul through the Political Agent; this story is found to be quite true.—See Appendix S.

performed the concluding ceremonies of the festival of the Mohurrum, when a party of about twenty-seven persons, decoits I believe, came up on their way from the Duckun to Hindoostan. They had four ponies laden with rich booty which they had acquired in an expedition to the south. The following day they came on to Chupara, and we followed. They lodged in the town, we outside. Bodhoo Jemadar Musulman, calling himself Kour Khuluck Sing, and pretending to be a Hindoo of rank, went to the party and told them that the road from Chupara passed through an extensive and very dangerous jungle,* and begged that for security we might unite our parties, as we were merchants and Government servants, and not very well armed. They agreed, and the next morning one hundred and twenty-five of our gang went on with them, while the rest came by another road, all agreeing to rendezvous at Nutwara, in the valley of the Nurbudda.

I was with the 125, and on reaching two trees in the jungle sacred to the two saints Chittureea and Kunkureea, and on which people tie pieces of cloth as votive offerings, the signal was given, and sixteen of the decoits were strangled and eleven cut down with our swords. We took the bodies into the jungle near the road, and without burying them, made off with the booty, and rejoined our friends at Nutwara. The booty consisted of gold, silver and cloths, to the value of thirteen thousand rupees. We went on to Kutungee, divided the booty, and separated. The Duckun Thugs returned home, and we came with a party of eighty to Jubulpore,

* This extensive jungle was one of their "Matabur Beles," or favorite places of murder, where they used every year to kill a great many travellers.

and encamped in the Beohar's grove which you see yonder, where we had a grand Natch (ball).

While engaged in our feast, we heard that the Subah of the district was sending troops to seize us, and we made off. When the signal for the murder was given a boy happened to be unperceived at a distance from the rest, and hearing their screams, he got up into a tree, and saw the whole affair without our seeing him, as it was daylight. After we had come on, he descended, came on to Jubulpore, and found some of our party selling some of their gold lace in the Bazar, and denounced us to the Governor. We all denied any knowledge of the affair of course, but the Subah got hold of the adopted son of Khuleel Jemadar, tied him up to a tree, and gave him a severe flogging. Khuleel protested against this, and said he had better send for swords and have us all cut to pieces at once. The Subah would not listen, and at last the boy confessed. The seven leaders were confined in the fort. The others all in the Beohar's house, but after having been made to disgorge all their property, they were all suffered to escape, except three leaders, Hinga, my father Kuleel, and Murdan: the two latter were sent to Nagpore, where the Rajah released them. My father Hinga had broken his back in jumping over the fort wall, and Murdan sprained his ankle.

Q.—Were you all taken in the grove?

Inaent.—No. We had got off on the Saugor road to Kutungee, but the Subah sent a squadron of horse after us, and we were all brought back. It was commanded by Khan Mahomad, the present Cotwal of Saugor. Nasid of Telingana was in this affair.

Q.—Is this true?

Nasir.—All true; and I was obliged to give the chief officer at Kutungee a fine horse, and some other valuable

articles that I had picked up on this expedition, as I found he was an old acquaintance of mine, and well disposed towards us as long as he was well conciliated in this way. I had got far off with my gang before the Subah's party came up after the rest.

Inaent—Purumsook was then master of the *Adalut* here, and all our property had to pass through his hands. He was an old friend of ours, and must recollect the circumstance well.*

Q.—What makes you think the party were decoits?

Inaent.—Some decoits from the west, who have been confined for fourteen years in the Saugor jail, told us while we were there last year, that a party of theirs had been killed about that time near Chupara on their way back from the Duckun. They must have learnt it from the boy who escaped.

Q.—Were Bodhoo's nose and hands cut off before this affair?

Inaent.—No—A year or two after at Seronge. He went to Stockwell Sahib who sent him to Jhalone, where the Raja put him to death, by making elephants walk over him. A very dear man was Bodhoo!

Q.—What were the circumstances that made you fly to the Carnatic?

Sahib Khan.—It was about twelve years ago that my own gang of fourteen, and another of twenty-five under Jumal Khan, Seodeen, and Fukeer Mahommud, in an expedition between Aurungabad and Elichpore, joined in the murder of a Subahdar, his servant,

* Purumsook, who is now a kind of Attorney at Jubulpore, being referred to, confirms all this, but denies the *friendship*. He sold the property he says for the then government, and not for himself or the Thugs. He was a kind of *Deputy Chief Justice* at the time, and in league with all these gangs.

and two Rajpoots at a Bowlee near Chandae. The bodies were tied up in blankets and thrown into the Bowlee. Going on towards Jhalna we fell in with a Marwaree taking turbans for sale to Jhalna, and near Phaleegow we strangled him; but getting only a rupee each, we agreed to go on and wait in the Jhalna cantonments till we could find a *Bunij* more worth taking. We had however no sooner come to this resolution, after discussing over our plans on the bank of the river, than we heard the dire *Chimmama* on our right. We all started up, and with my gang I instantly retreated. Jumal Khan however ventured to take his gang on towards Jhalna in spite of this warning. We came to Omrowtee where we celebrated the Mohurrum, after which I returned to my home at Nandair, where I heard that Jumal, on reaching Jaferabad, had got drunk in a spirit shop and been seized with the Subahdar's Dooputta upon him, by some of Captain Sherriff's runners.* He gave information against Syud-alee, and he against others, till fourteen of his gang were arrested. The four bodies were taken out of the Bowlee, and parties were sent off to Major Parker, who commanded at Hingolee, with information against me and my gang. I kept myself well informed of all these proceedings, and continued to cultivate my fields. Eleven of Jumal Khan's gang having been hung, and seeing no longer any chance of escape at home, I fled. My wife and children, and my brother Bureea, and brother-in-law Chand Khan, were seized and taken to Major Parker, who released the women and children. I went first to my uncle Towukul Sah, a celebrated Fukeer and Thug, but not yet suspected, and fearing to implicate him, I proceeded soon after to Golburga to my cousin

* See Appendix T.

Sahib Khan Jemadar. I found that he, Rusool Khan, Hyder Khan, and other Thugs of his party had been seized and taken to Hydrabad. As soon as the women saw me, they wept bitterly, and having heard the tale of my misfortune, his wife took me the next day to Ochergee, eight cose distant, in the hope of finding some Thugs with whom I might serve and earn my bread. They were absent on an expedition, and I left her, and went to Muheenkulga, where I met Lungotee Jemadar, an old follower of my father's. He made me dine with him; and after dinner he told me that he intended to take the auspices in a few days, and if the omens proved favorable, should take out his gang, and me with them. I told him that I should be glad to join him, but that I would not consent to recognise him as my chief, by paying him the fees of office, as Jemadar, like the other members of his gang. He said he would take me on no other conditions. I expostulated with him, and as Peer Khan, the brother of Chand Khan, was with me, I said that he must set aside both our shares before the general division; and asked him whether he had so far forgotten the obligations he owed to my father, who had initiated him, as to have the impudence to demand tokens of subjection from the son. "Give us," I said, "our shares separately, and then "divide the spoil with your gang, and take your fees as "leader, for I will never consent to pay you any." He said it would be a bad precedent, and lower him in the estimation of his followers; and having refused to join him on any other terms, I proceeded to Korergee, where Sahib Khan, the husband of my sister, resided, and served in the gang of Nubee Sahib Jemadar. On our way we spent one evening at Hidjgeera with the families of Baba Jemadar, and eleven other Thugs of note, who had been for some time in prison at Amba, and are now with

Captain Reynolds. On reaching Korergee we found my brother-in-law, who had been sent home by Nubee Sahib with a booty of seven thousand rupees. Nubee Sahib being abent on an expedition, he recommended me to go to the great leader Sahib Khan of Kakurmulla. I did so, and found his brother Sooltan at home. I told him the story of our misfortunes, and he consoled me, and told me that though Thugs were getting seized all around them, they were as yet secure, and had still a few hundred good men for work. Sahib Khan soon after returned from market, received me very kindly and made me dine with him. While at dinner, however, we heard the *Orut-putholee*, which is considered a very bad omen in the South, and Sahib Khan told me that I ought immediately to return to my home after such an omen; but that as this was impossible under present circumstances, I must leave his house, sleep in another village, and return in the morning. I and Peer Khan did so. We remained with him six weeks, and were so kindly treated that we forgot all our misfortunes. He consented to comply with my conditions, and not to exact from us two his fees as leader. With a gang of sixty Thugs we proceeded a cose to the village of Dewurnatjee, where we waited eight days for favorable omens. Having got them, sixteen old men and boys were sent home, and the expedition was opened by forty-six. It is the custom in the Carnatic to take out all the old men and boys to the first stage where the auspices are taken, and when the omens are favorable to send them back. When they get booty, they take what is necessary for the subsistence of the gang, and send all the rest to the house of the leader, where it remains till the gang returns, when it is divided, and the boys and old men who are sent back, have an equal share of it with the others who go on. The same custom prevails

among the Thugs from Arcot, who are said to have taken it from them.

We proceeded to a village near Dharwar which we reached in eight days, and there met the *great Sheikh Ahmed*, the Thug leader from Arcot, with his gang of fifty. Going on to Dharwar together, the two leaders divided the whole into two separate gangs, one under these two leaders to operate on the road to Poona, and the other under Nathoo, and Sirjee Khan,* the brother of Sheikh Ahmed, and Sooltan, the brother of Sahib Khan, towards Naggur. We were all to rendezvous at Echora at the end of a month.

After killing a good many travellers and getting a good deal of booty, which was all sent as taken to the house of Sahib Khan, we all reunited at the appointed place, and remained together two days, when our division took the road to Naraenpath, and the other that to Dharwar. On the bank of the Bhimra river we got a prize of twelve thousand rupees worth of silk from six men, and returned home. Seven days after our return, seven of the other division came and reported that in a drunken brawl at Dharwar, the secret of their proceedings had been disclosed, and all the division, except themselves, arrested; and as a good many had turned King's evidences, we might soon expect a guard down upon us.

Having heard that my cousin and his gang had been released at Hydrabad and come with their families to Korergee, I went and joined them; and Sahib Khan left his house at Kukurmulla in charge of his brother Meean Sahib, who was not suspected, and concealed himself with

* This man has, I believe, been made over to Lieut. Elwall by the Authorities at Sattara, where he has been in prison ever since this expedition, Sept. 1835. W. H. S.

an old friend in our neighbourhood. A guard came from Dharwar, seized Meean Sahib, and so maltreated him, in order to make him point out his brother, that he threw himself into a well and was killed.

Alarmed, I and my cousin and his party, with all their families, went to Golburga, and leaving the women and children there, with a small gang went to Hydrabad, for we had now nothing to subsist upon. Near Bamnabad we found a traveller washing himself in the stream. He was strangled and his body left upon the sand. The rains had now set in, and going on beyond Akelee we found a traveller waiting on the bank of a river for some one to assist him over. He was persuaded to go up the stream a little off the road for a better ford, and there strangled. We went to Hydrabad, and thence came back through Akelee to Nowta Moshturee, killing two men on the road; and here we met Sheikh Ahmed, the great Arcot leader, with a small party of twelve. He told us that Sahib Khan had been arrested,* and all the booty of our late expedition taken by the Government guards. The next morning he left us for Hydrabad; and on our way to Golburga we for three successive days continued to fall in with small parties of Sheikh Ahmed's gang following each other at long intervals. My cousin and his party changed their abodes from Golburga to Ertalee in Bedur; and taking my family I went to Kunkee and entered into the service of Dhurumdass, the Amil on the part of Chundoolal the minister. He employed me to make the collections of two villages for him, and I resolved to leave off Thuggee, at least for a

* Sahib Khan and his brother Sooltan have been just made over to Lieut. Elwall, having been ever since the event here described, prisoners in the fort of Sattara, in the Poona territory, Sept. 1835. W. H. S

time. Taking the collections to Hydrabad, two years after this, I met Sheikh Ahmed, who asked me *how many Thugs I had with me.* I told my story, and he mentioned that our old friend Sahib Khan of Kakurmulla, was confined in the Fort of Sattara, but that he would effect his release whatever it might cost him. He soon left me, and I could perceive that he distrusted me. One of his followers, however, Hoseyn Khan, told me that they had now all established themselves comfortably about Nulgonda on the road to Masulipatam; and in return I bid him tell his chief that he need not fear me.*

* *Extract from the Narrative of the last Thuggee Expedition of Sahib Khan Jemadar, taken before Lieutenant Elwall at Sholapore, 29th Sept.* 1835.

About eight or nine months after this time deponent and Mukhdoom Sahib, Sahib Khan Ruhmutwallah and Mooheeodeen Jemadar, with forty followers, set out on a Thuggee expedition towards the Carnatic, and halted for the night at the village of "Gornullie." On the same day Sheikh Ahmed Arcottee, Jemadar, with Guffoor Khan his brother, and Osman Khan Jemadar, with their followers, arrived at the village of "Goburargee," about two coss from "Gornullie," and both parties starting in the morning met on the road to the Carnatic and went on together, and after four days arrived at Jubulpoor in the Company's territories, where we passed the night, and having consulted together, agreed to divide into two bodies, and it was settled that from my followers Mukhdoom Sahib Jemadar, Sahib Khan Ruhmutwallah, and Mooheeodeen Jemadar and sixteen sepoys, should accompany the Arcottees, and Sheikh Ahmed Jemadar and 16 Arcottee followers, accompanied me towards Poonah, while the other party went towards the Carnatic. After three days deponent arrived at "Eroor" on the Krishna river when there was a fair. Deponent staid there and Sheikh Ahmed went on towards Jokul, and about two coss from "Eroor," fell in with two Hindoo jewellers who were seated on the bank of a stream drinking water. Having found out what the travellers had with them, they strangled them and buried the bodies carelessly. Deponent arrived while they were burying them. We got from the murdered travellers a dabba of pearls and other jewels, which were of large value, and sent them home in charge of four of our men. We arrived ourselves in three days at Sangolee on the Punderpoor road, at the same time with four Hindoo

Q.—But you have not told me why Sheikh Ahmed left Arcot?

Sahib Khan.—I have never been to Arcot, and met them for the first time near Dharwar. They used often

traders with a pony load of cloth, who were going from Jaulna to Kolapoor, and Sheikh Ahmed having insinuated himself into their acquaintance went on with them to "Walmurra," where they halted near a Hindoo Dewul. Deponent also came there and joined Sheikh Ahmud in the evening and we staid the night there. In the morning Sheikh Ahmed and the others went on with the Beiparies, and about a mile from the place, in a dry nullah, strangled the travellers and buried their bodies. I came up after the murder. We got from the travellers the following property: 13 Embroidered Doputtas, 9 Silk Scarfs, embroidered, 45 Rs. weight of Gold Thread, and 156 Turbands, which we sent home with 6 men and went on to Mirich Taj Gaon, when the fair of Khoja Shumna Meerun Sahib" was being held; we saw the fair and then went towards home, and arrived at a village on the Krishna River, where four Hindoo traders, in the service of some Saokar, with three bullocks laden with silk, had put up. We staid there, and the next morning the Jemadar Sheikh Ahmed, went on with the Beiparies, and about a coss from thence, in a dry nullah, murdered and buried them, and taking the property went towards home. Sheikh Ahmed Jemadar took half the silks home with him to Chilmullah, in the Nizam's country, and the rest I took with me.

The other party which separated from us at "Jaulpar" and went towards the Carnatic, having reached Anegra in the Dharwar District, halted there. At this time in the cantonment of Hooblee a Decoittee had taken place, and the Police seeing the Thugs there, suspected them, and they were immediately seized and taken to Dharwar. The Aumil then enquired concerning the Thugs, and one of the Arcottee followers named Mahumud Khan, confessed and told that Shiekh Ahmed Jemadar lived at Chilmullah, and Sahib Khan Jemadar (deponent) at Kukurmullah, and that the persons seized were the followers of the two Jemadars'. I hearing that search was making for me and Sheikh Ahmed, left my home and went and staid at the village of Neem Nullie. In the mean time the Sircar's people, by order of Mr. J. Munro, came to my house, and ordered my brother Meean Khan to tell where I was; he said that I had left the village. They thinking he was speaking falsely, began to kick and beat him till he said he would tell where his brother was, and taking the Police people with him outside

to talk of Arcot, and of their having been obliged some years before to leave it by a hot pursuit kept up by some

the village into a garden where there was a Baolee, he watched his opportunity and threw himself in and was drowned. My other followers being frightened fled the village and came to me at Neem Nullie, and about fifteen days afterwards the Police, having got information of our being there, came and seized us, and took us before Mr. John Munro at Mungolee. The undermentioned property was seized in my house and sent in by Gobind Sobhajee Pundit and Dewan Ramchand Rao, Moonsifdar of Koolkunundghee :

List of Property ; viz.

	No.		No.
Silk, ... bundles,..	3	Daul, ...	5
Gold Thread or Kullabuttoo, bundles, ...	4	Swords or Tulwars, &c.....	14
		Musquets, ...	2
Buttooah, wt. several Stones,	1	Doputtah, ...	13
Dabba with Pearls, ...	1	Silk Scarfs or Sowla, ...	9
Horses, ...	3	Turbands, ...	156

The three Horses were sold and their price was given to my father and family, and afterwards Nursing Ba Ressuldar was ordered by the Gentleman to give them their ornaments and brass vessels, &c. as also a quantity of grain of different sorts, of the value of about 100 Rupees; about this time Mr. John Munro was shot at the fight at Kittoor, and the Ressuldar sent myself, my brother *Sheikh Dawoll* and Sona Khan, Sheikh Emam Sahib and Sheikh Hoossein, followers of Sheikh Ahmed Arcottee Jemadar (in all five persons) to Pando Rung Subadar at Beejapoor, but the jewels, &c. were not sent. We were kept twenty days there, and then sent to Sattara, where we have been imprisoned for twelve years; when we had been there about three months, Aproop Khan, Mean Khan, and Gurd Sahib Khan, living at Naghnee, were seized, and sent to the Rajah by the Ressuldar at Mungolee ; about six years after this Mooheeodeen, a relation of Gurd Sahib Khan, living at Naghnee, in Ulmullah, procured the release of the six others by paying six hundred rupees to the Rajah's people, and I and my brother remained in prison till we were sent here.

(True Extract)

(Signed) T. ELWALL, *Asst. Agt. Governor Genl.*

(True Extract)

W. H. SLEEMAN, *General Superintendent.*

active magistrate.* Sahib Khan of Kukurmullah told me that while he and his gang of sixty men were one day cooking their food on the bank of a river near Kukurmullah, they saw these people come down to the river to fish. They soon perceived that they understood their mystic terms, and got into conversation with them. The two chiefs had an interview in which Sheikh Ahmed explained how he had been obliged to leave Arcot, and seek an asylum, which he did not much like, in a village in the neighbourhood. Sahib Khan prevailed upon him and all his party with their families to come with him ; and having introduced him to the Rajah of Shorapore Bedur, as a great Thug leader, the Rajah got them established in his neighbourhood in the town of Chichurmulla. Sheikh Ahmed is the wisest man I know. He has great wealth, but he keeps it concealed in the woods. When danger approaches, he scatters his gang, and wanders alone with his wife till it is past or till he finds another secure abode, when he transfers his wealth to the woods about it. His followers have wonderful confidence in him, such as I have never seen in the followers of any other leader.†

* This was Mr. Wright—see his letter and Doctor Sherwood's paper in the Appendix. It was by the proceedings of Mr. Wright that Doctor Sherwood was enabled to write his paper.

† *Extract from the Deposition of Sheikh Sahiban, lately arrested at Hingolee, before Captain Reynolds, 27th October*, 1835.

The Arcottee Thugs are proverbially wary and alert, among all the Thugs of the Dekhan, and their rules and regulations are very strict. They do not allow of indiscriminate strangling. The stranglers are regularly instructed in the use of the handkerchief, and no one is permitted to use it, until he has practised, and until the omens which are looked for at his initiation, are considered favorable. The Arcottees will not strangle women, nor shoemakers, dhers, barbers, goldsmiths, and washermen. If the first travellers met with on an expedition have a cow with them, they are spared, even if it is known they

Q.—What became of your brother-in-law Chand Khan and your brother Bureea ?

Sahib Khan.—They made their escape from Hingolee, and are still on the roads some where. They came to me

have treasure in their possession. The Hindustanee and Dekhnee Thugs by not attending to these rules, and strangling shoemakers, barbers, and all sorts of people, have brought down retribution on the heads of all the Thugs in India. All the Arcottee Thugs that I have met with, adopted the dress and appearance of Sepoys of the Regiments of Infantry and Cavalry. They wear the checkered loongees and short jackets like Sepoys, carry canes in their hands, and being very fond of beetlenut and paun, every man has a small bag in his possession for holding the ingredients. They frequently represent themselves to be Sepoys going on leave or removed from one station to another, and even make themselves acquainted with the names of European Officers in order to pass more easily through the country. They make themselves *knapsacks*, (the word made use of by the deponent) and carry their clothes in them. The Jemadars take on themselves the semblance of merchants, and pretend to be going to make purchases of goods, or to be conveying merchandise for sale. They always have four or five of the gang in personal attendance on them, to give them the hookah, cook their victuals, and clean their ponies. These men march in company with the Jemadar, while the other Thugs move along the road in twos and threes, and only collect on the occasion of the perpetration of a murder. They can only be arrested by having parties of approvers stationed on all the great roads of the Carnatic. The Police, though it is very vigilant, has not the means of preventing cases of Thuggee, and even if Thannahs of Police peons are posted along the roads, the Thugs will manage to murder close to them. I will give an instance in proof of this. Sheikh Ahmed Arcottee Jemadar came into the southern Mahratta country and strangled some treasure carriers in charge of 16,000 rupees, at the Salpa Ghât. There is a Chowkee placed on the Ghât now, and if the peons are asked, they will state the Chowkee to have been placed there in consequence of this murder. But this has not had any effect in diminishing the number of murders perpetrated at this very Ghât, where I am sure a hundred skulls of murdered travellers might be dug up any day. The Thugs will be first to go out, beg the protection of the Police Chuprassees on the roads they travel on, pretending great dread of robbers, and then will perpetrate a murder close to the road which the Police is supposed to guard.

when I was on my way to Kunkee and had resolved to give up Thuggee, and told me of their escape.

The Arcottee Thugs usually start on their expeditions during the first seven days after the festival of Dewalee and Holee ; and if they have had favorable omens, they have no doubt taken to the roads before this time. It is very probable that Dawuljee Jemadar of Binsee has heard of the seizures at Sholapore, and therefore will not come northward this year, and as this is his usual season of setting out, he will certainly proceed towards Bangalore and Seringapatam, or perhaps by Bellary towards Cuddapah. When I was at Binsee, this time last year, Dawuljee and his gang were intending to make an excursion into the Mysore country. They had a short time previously been as far as Hurryhur, but had turned back in consequence of the omens being inauspicious. The Arcottee Thugs do not now come into the Dekhan so much as formerly. Indeed since the time of the arrest of my brother-in-law, Sahib Khan Jemadar, and his companions by Mr. Munro, which is about 12 years ago, they have never made their appearance north of Dharwar. When the great arrest of Thugs took place in the zillah of Arcot, by Mr. Wright, during my youth, great numbers of Arcottee Thugs fled from that part of the country, and settled first in the Sorapoor Talooka under the Hydrabad Government. I have heard that Sheikh Ahmed, Ladeekur Sahib Khan, Oosman Khan, Chabriah Emaum, Hoonoorgah and other Jemadars, who were the leaders of the party that came first to Sorapoor, agreed to pay the Sorapoor Rajah 2,000 rupees a year for his protection. The party consisted of 50 or 60 Thugs, whose numbers were afterwards increased by stragglers from Arcot, and the families of the Thugs who followed them. All these Thugs remained in the Dekhan until Mr. Munro commenced his seizures, when they left their habitations under the guidance of Sheikh Ahmed Jemadar, and passing through the Hydrabad country settled somewhere fifteen days journey beyond it towards Masulipatam, They afterwards obtained on three occasions 14,000, 7,000, and 3,000 rupees of treasure by the murder of the carriers. This is within the last 8 or 10 years. They then went and settled near Nundyal in the Cuddapah district. About 2½ years ago, Emaum, brother of Tippoo Jemadar, a relation of my own, went from Binsee where I was at the time, to Nundyal, to see Sheikh Ahmed Jemadar. When he returned, he informed us that Sheikh Ahmed Jemadar had a short time previously been out with his gang, and had strangled four Gollah peons carrying treasure ; and that each Thug had received 9 tolahs of gold, and 300 rupees as his share of the booty. During the time of Sahib Khan Jemadar's confinement at Sattara, Tippoo Jemadar, brother-in-law of Sheikh Ahmed Jemadar, was also detained along with

Davey Deen—Bhikha—Dojja—Khoda Buksh—Feringeea—Zolfukar—Dorgha—Kaem Khan.

Q.—You were among the men arrested by Mr. Wright were you not, at Cawnpore ?

Bhikka.—Yes, I was among them; he got about a hundred, and put them all into one old jail at Bithore on

him; and Arcottee Thugs were in the habit of coming to gain intelligence regarding him and his companions, and by that means we were kept acquainted with the proceedings of the gangs to the south.

(True Copy)

W. H. SLEEMAN.

Extract Deposition of Myan Khan, alias Lungotea, Jemadar of Thugs, lately arrested, taken before Captain Reynolds at Hingolee on the 31st of October 1835.

I will state the names of such of the Arcottee Jemadars of Thugs as I am acquainted with.

Oosman Khan Jemadar, a man of a robust habit of body. I met him last upwards of four years ago on the Kurnool road, beyond Hydrabad, with a gang of 50 Thugs. He resides at Mulhar, some where in the vicinity of Bellary.

Sahib Khan Ladeekun Jemadar, a relative of Oosman Khan Jemadar, whom he *follows.*

Sheikh Ahmed, son of Dawuljee Jemadar, formerly had a gang of 50 Thugs. I have not seen him since the time Mr. Munro arrested Thugs in the Zillah of Dharwar, but have occasionally heard of him.

Chabreah Emaum Jemadar, and his brother Hoonoorgah, had formerly a gang of 30 Thugs. I have not seen them since the time of Mr. Munro's arrests, but within the last two years I have heard that they were residing in the jurisdiction of some Rajah near Bezwarah, on the road from Hydrabad to Masulipatam.

Tippoo, the brother of Sheikh Ahmed, in whose company he is. I have not seen him since the time abovementioned.

In former times, all these Jemadars, with many hundreds of Thugs, resided in the Arcot and other adjacent Zillahs ; but about 20 or 22 years ago, Sheikh Ahmed Jemadar, with a party of sixteen Thugs and four

the information of Munsook Brahman and others of our gang, They told us that if we told the truth and proved our story, we should have favor, and many did so ; but the people about Court soon told us we were fools, for those

women, came to the Oorus of Peer Dustgeer, which takes place at the village of Neeloor, in the Pergunnah of Goolburgah, where he met me and Khooddoo Jemadar, who had also come to attend the Oorus. Sheikh Ahmed informed us that he was an inhabitant of the Arcot Zillah, and that a great misfortune had befallen the Thugs of that part of the country, for as the English gentleman had commenced arresting them, there was no dwelling place left for them there ; he therefore wished to settle himself elsewhere. We further heard from Sheikh Ahmed that his father Dawuljee Jemadar of Thugs, had been apprehended, and was then in confinement either at Vellore or Bangalore. In the end, Sheikh Ahmed and his gang went into the Sorapoor District and had an interview with the Rajah through the intervention of Khoddoo Jemadar, and then fixed his residence in the village of Bullondghee. In the course of a year, nearly 100 Thugs were assembled at Bullondghee and the neighbouring villages, in consequence of the relatives of the others coming up from the Carnatic to settle there. I have heard that they paid large sums of money yearly to the Sorapoor Rajah. Some years after, the Thugs having amassed great wealth, the Rajah demanded a fine from them. They therefore left Bullondghee and took up their abode at the village of Chinmullah, the Jageer of Raheer Patail, in the Afzoolpoor Pergunnah. During this interval the Thugs used to go out for "*Rozgar*," in the direction of Kurnool and Cuddapah, and on the road to Masulipatam.

Several years afterwards, Sooltaun Khan Jemadar, the brother of Sahib Khan Jemadar of Kukermulla, (now an approver at Sholapoor) was apprehended at Annygherry, and a Thug of his gang named Mahomedaa, confessed his guilt and pointed out the places of residence of the Thugs. He was sent to Mr. Munro, the Magistrate of Mungolee, in the Dharwar Zillah, who commenced arresting Thugs according to his evidence. Nearly 40 or 50 Thugs were seized, from among whom Sahib Khan Jemadar of Kukhermulla, Chunneeka Sahib Khan and others were sent to Sattara ; and Mahomedea, Lumboo Burreah, Giddoo Burreah and others to Dharwar, and there detained in confinement. Dreading lest they should be arrested, Sheikh Ahmed Jemadar and the Arcottee Thugs, with their wives and families, left their homes in the Dekhan, and went to Hyderabad, from whence part of them proceeded on the Masulipatam road and the remainder on the Kurnool road, and

who confessed were sure to *swing*, while those who denied were equally sure to get off. A Daer Saer Sahib (Judge of Circuit) came from Bareilly and examined us, and went back; another came, and as soon as he got back he sent

fixed their residence in the vicinity of those places. Since that time the Arcottee Thugs have not again visited the Dekhan during their Thug expeditions. They range through the country bordering on the sea coast, by *Masulipatam*, *Rajamundry* and *Chicacole*; or move by way of *Madras* up to *Seringapatam*, and then back again to their own abodes.

The Arcottees are generally hereditary Thugs, by caste Mussulmans, are great eaters of Beetlenut, usually wear Loongies like Sepoys, and often represent themselves to be in the Company's service, in order to secure themselves from molestation on the road. They bury the bodies of their victims securely, lest the secret of Thuggee should be divulged, and are much more deceitful than the Dekhnee Thugs, so that rich travellers and Sahookars place confidence in them on account of their respectable appearance. Their manner of strangling with the handkerchief, mode of burial, and other rites, are similar to those of the Dekhnee Thugs, though there is some difference in the slang language of the Arcottees. They generally use the Hindustanee language in common conversation, though they also speak the Tamul.

I recently obtained intelligence of Sheikh Ahmed Jemadar and other Arcottee Thugs in the following manner. There was an Arcottee Thug named Kasim, who formerly came and resided with Sheikh Ahmed Jemadar, in the Afzoolpoor District. He contracted a marriage in the village of Bullondghee, but when Mr. Munro began to seize Thugs, Kasim and his wife fled the country, in company with Sheikh Ahmed. About two years ago, Kasim's father-in-law named Ismael, left Bullondghee in search of his son-in-law. After some time Ismael returned, bringing with him both Kasim and his wife, and they took up their residence at the village of Gour, in the Afzoolpoor Pergunnah, where they were both residing at the time of my arrest, about three months ago; and if they are seized they will be able to give correct intelligence regarding the place of abode of the Arcottee Thugs. I heard from Ismael and Kasim that Sheikh Ahmed, Mahomed Hoosain, and Emaum Sahib Arcottee Jemadars, with sixty followers, were living in some villages four or five koss on this side of Bezwarah, on the Masulipatam road, appertaining to some Hindoo Rajah Zumeendar, beyond the Hydrabad Territory.

There is also a female named Jugdumah, who is a Jemadarnee of Thugs, with a party of upwards of 200 persons, who reside in certain

an order for our release. Ramdeen, who was hung last year at Cawnpore, and Kesuree Subahdar, who was hung here this year, were kept in for a short time longer.

Q.—Was that Ramdeen your brother?

Davey Deen.—Yes, my eldest brother and father of Heera approver, who is with Mr. Wilson.

Q.—How long was this before Mr. Stockwell's proceedings?

Davey Deen.—The *Istakole Kee Gurdee,* (the Stockwell inroad) took place very soon after. Dojja was one of the men arrested.*

Dojja.—Yes; Stockwell and Perry Sahibs scraped together some two hundred of us at Mynporee, but a Daer Saer Sahib came from Bareilly, and released all for whom the Zumeendars would give security. The twenty who could not get it were retained.

Davey Deen.—Yes, I remember. Mr. Stockwell and Perry went down in the same buggy to the Sahib and told him that they had secured us at much cost and trouble, and that we were all *aseel, thorough-bred Thugs;* but he said it would not do to keep us upon mere general report, particularly if the Zumeendars would vouch for

villages belonging to some Rajah, situated three days journey on this side of Bangalore. The Thugs of her gang proceed on expeditions towards Masulipatam and Chicacole. Jugdumah is about 50 years of age, and has two sons named Sirdar Khan and Burree Khan, besides her own two brothers. She exercises the authority of Jemadarnee herself, but sends her sons and brothers out in charge of the gang; she has amassed great wealth by the practice of Thuggee.

(A true Translation)
(Signed) P. A. REYNOLDS, *Supt.*

(True Copy)
W. H. SLEEMAN.

* See Appendix V.

us. He went to Calcutta, and six months after came back and caused us all to be released, by an order from the Sudur, except eighteen.

Dojja.—But they got hold of me again two years after, and kept me in for fifteen years doing all kinds of work.

Khoda Buksh.—Mr. Stockwell seized me and six others at Oureya, and we were sent to Bithore and kept at Rabukaree, with some hundred of the Thugs, for more than six months, when Rehlee Sahib ordered us seven to cut muttee (work on the roads) for a year, after which we got off. Cheynooa Brahman and his brother Holosee are still at large. Munsa was hung here the other day. Bhowanee died in the Saugor Jail, and Doulut Brahman died at home. Ramah Lodhee is here one of the approvers?

Q.—It was not your relation Ashraf Jemadar, who is still at large, among the number?

Khoda Buksh.—No, he was not with us.

Feringeea.—Ashraf never got the rank of Jemadar of Thugs.

Zolfukar.—You mistake, he is a Jemadar.

Feringeea.—None but his own relations ever called him so.

Q.—But I find him entered as a Jemadar in the book?

Feringeea.—You may write him down a *king* in your book if you please, but he was no Jemadar of ours.

Zolfukar.—Had he been a Brahman like yourself, instead of a Musulman, you would have thought him so.

Q.—But how did the Zumeendars venture to give security for you all; they must have known you to be Thugs?

Dave Dyeen.—They knew us very well, but they had then confidence in us; they thought we should keep our own

secrets, and if we did so, no one else would be able to convict us and get them into trouble.

Zolfukar.—Yes; there was then something like *religion* and good faith (Dhurum Eeman) among us, and we found friends every where. Where could we find them now!

Davey Deen.—When I and my brothers were seized by Mr. Monckton, the Zumeendar would have given any security for us.

Feringeea.—When Madhoo was seized by Mr. Benson and sent to Saugor from Etawa, they would have given ten thousand rupees security for him.

Kuleean Sing.—When our gang was arrested at Hoshungabad, was there not a scramble among the Hill Chiefs and Zumeendars to get us released upon their security? Did not many both there and at Jubulpore, who had never seen us in their lives, make their agents offer any security that could be demanded for our future good behaviour.

Q.—And why did they do this? They no doubt thought you very innocent and respectable men under misfortunes?

Kuleean Sing.—Not at all. We managed to persuade them that we could, by being allowed to follow our old trade under their protection, be made a new source of revenue to them. We told them that we would pay for the little land we might cultivate in their villages more than fifty times its value.

Chotee.—Did not the Khyrooa Chief stand a long siege from his master, the Jhansee Rajah, before he would give up eight or ten of us?

Kaen Khan.—And was not the Maharajah of Gwalior obliged to send two large guns and a great force against Bhumma Zumeendar of Bahmanpora before he would give us up; and were not several lives lost in the action which continued from daylight till nine in the morning.

Bhumma was very fond of us, particularly of our Jemadar Gholab Khan, whose father had been hung the year before at Saugor, and who is now an approver with Mr. Thomas, and he said he would rather die than give us up: but poor man he had only sixteen muskets to fight with, and had got into disgrace at Court by not paying his rents! The Lord Sahib (Lord William Bentinck) must have heard the guns, for he and the Rae Sahib were encamped only a few miles off at the time?

Dudoo Nujeeb.—Yes, and you strangled Larroo, the poor female spy,* whom we sent in to look after you. We heard it afterwards from a dancing girl of the place: And we had much trouble to get you after all, for the Amil would not give up the five Thugs whom he had secured, unless we gave him a receipt for the ten who had got away also, saying, "there had been trouble and fighting enough for fifty Thugs." This we refused to do however.

Kaem Khan.—I know nothing about Larroo's death. She must have been killed somewhere else.

Q.—What gives a man the rank of Jemadar?

Dorghá.—A man who has always at command the means of advancing a month or two's subsistence to a gang will be called so; a strong and resolute man, whose ancestors have been for many generations Thugs, will soon get the title, or a very wise man, whose advice in

* There is no doubt that this party did strangle this woman, the wife of Peer Buksh approver. She had traced them to the village before, and now accompanied the guard sent to arrest them. She entered the village alone and was never after seen. They will not acknowledge that they *killed* her. A Nujeeb and a trooper who entered the village in the disguise of Fukeers, to verify Larroo's information the first time, had a very narrow escape. They were obliged to plunge into the river Chumbul, and remain up to their chins in water, a whole night, while the Thugs and villagers were searching every bush on the bank.

difficult cases has weight with the gang; one who has influence over local authorities, or the native officers of courts of justice; a man of handsome appearance and high bearing, who can feign the man of rank well—all these things enable a man to get around him a few who will consent to give him the fees and title of Jemadar; but it requires very high and numerous qualifications to gain a man the title of Subahdar.

2nd SEPTEMBER 1835.

Q.—What age are you?

Shumshera.—I am about twenty-four.

Q.—Where do you reside?

Shumshera.—My family have resided in the village of Chorkeya, twenty cose north east from Ghazeepore and in that district, for three or four generations, but my father absconded, and his creditors became very importunate for the payment of the money he owed, and I and my brother Runjeet, who is now in the Ghazeepore Jail, were obliged to go and reside in the village of Bhorajpore, six cose north from Chupura. Four months after this we were both seized by Mr. Smith and brought to Ghazeepore two years ago next October.

Q.—I understand you have served with the River Thugs of Bengal?

Shumshera.—On one occasion only. I had been on one expedition with Dilawur Khan and one with Futteh Khan, and after these I went with Bhowur Khan and Moradun, two Lodaha Thugs, and joined Jhoulee Khan the fair and Gholamun. Jhoulee Khan had a man to carry his bundle by name Nathoo, as he was to act this season with Jypaul Kaet, a Jemadar of the Bongoos, or River Thugs. He acted as their Sotha, or inveigler, this

season. We joined Jypaul at the Mormakeya Ghat, where he had two boats at the different Ghats, two and three cose from each other. Jhoulee Khan brought two *Beetoos* to the boat which Jypaul commanded in person, and Bhowur Khan and I embarked with them. As soon as we had all got on board, Jypaul said in Rumasee, "let the Boras (Thugs) separate themselves from the *Beetoos*," and we did so, leaving the two travellers together. Four men were on the bank pulling along the boat, one was at the helm, acting at the same time as the *Bykureea* or spy; and seven of the gang were below with us and the travellers. We had got on about a cose when the *Bykureea* at the helm, seeing all clear, called out "Bhugna ko pawn do," give my sister's son pawn. This was their mode of giving the *Jhirnee*, or signal, and the two Beetoos were strangled. After strangling them, they broke their spinal bones *thus*, by putting their knees upon their backs, and pulling up their heads and shoulders. After doing this they pushed them out of a kind of window in the side. Every boat has two of these windows, one on each side, and they put the bodies out of that towards the river. They break the spinal bones to prevent all chance of the people recovering and giving evidence against them. We generally stab the dead bodies through on both sides under the arm pits; but they are afraid to cut or stab the body lest there should be signs of blood upon the water as the corpses pass other boats that are following them on the river.

Q.—What booty did you get?

Shumshera.—We got only sixteen gundas of pice (64), two brass lotahs, and the old clothes which the two men wore. It was hardly worth dividing. But coming on near Monghere, Jhoulee Khan, with whom we had landed and gone along on the road near the river, inveigled another

man, a Beetoo from Bengal going to Guya on Pilgrimage, who yielded sixteen gundas of *rupees*, and we six got fifteen of them among us—at least Jhoulee Khan shared only fifteen with us.

Q.—How was he disposed of?

Shumshera.—In the same manner as the others I believe, but I did not go on board this time. Jhoulee Khan and Bhowur Khan embarked with him and brought back our share of the booty. After this affair I left them near Monghere, as I got very little and grew melancholy, as there were no Thugs of my own clan or district. They were all *Bungoos* and Loduhas.

Q.—What became of Jypaul's other boat?

Shumshera.—It waited for other passengers, and we did not see it again, as the boats go on from Ghât to Ghât without returning till they reach the end of their voyage up the river.

Q.—Were your father and grandfather Thugs?

Shumshera.—I believe so. I learnt so from others, but I never was taken out with them on Thuggee. I was taught by Dilawur Khan Jemadar, of Choubar in Chupra, son of Choramun; he has two brothers, Dokkee and Futtih, and all three are very noted Thugs, but they are also cultivators.

Q.—But how could you be ignorant of your father being a Thug when he used to go every season on Thuggee?

Shumshera.—He and my uncle Dondee used to say that they had been in service, and we never heard them say any thing of Thuggee. I should have known nothing about it had I not been taken out by Dilawur, Futteh Khan, and afterwards by Jhoulee Khan the Fair, who told me that I was of a very high Jumaldehee family of Thugs, the clan from which he and all the Lodahas sprung.

Q.—How are the River Thugs not suspected by the people who live on the banks of the river?

Shumshera.—They are very well known by the Goreyts (police-men), and some other people of the small villages along the banks of the Ganges; they sometimes keep their boats near these villages for several days together. The two lotahs taken from the two men whose murder I have described, were given to the Goreyt of the village of *More, whom Jypaul* after the murder sent off for eight annas worth of spirits. These Thugs never keep any part of the booty but the money, lest it should bring them into trouble. The clothes of the two men were thrown into the river. The principal men of the gang, or the shrewdest of them go along the roads, each having a servant carrying his bundle and proceeding towards the Ghât where his boat is to be found, whether going up or down the river. When a traveller overtakes him, he learns whither he is going, pretends to be ignorant of the road, to be going to the same place with the traveller, but to be entirely unacquainted with it, and anxious to have somebody to instruct him. If the traveller had not intended to go by water, the Thug soon pretends to be much tired, and wishes that he were near a boat. The traveller expresses the same wish, and they agree to diverge from the road to the river. Coming to the Ghât the Thug pretends that he is a good hand at a bargain, and is allowed to agree for a passage for both. He beats down the master of his own boat, after a good deal of disputing, to half price, and the Beetoo is much pleased and expresses his gratitude; they embark, and the Beetoo is killed as soon as they get away from other boats. If the Beetoo suspects or dislikes the first man, he soon falls in with the inveigler of another boat who learns it by a sign, and pretends to enter into the Beetoo's feelings and anxiety

to throw off the first, who on some pretence remains behind, while his friend takes on the traveller to the other boat further on than his own, where he is disposed off. They are much more numerous than we are. I have not heard of more than about thirty families of Moteeas, and the Lodahas are not much above two hundred men, but the Bongoos are very numerous I have heard.

Q.—What do they consider the best season for their work ?

Shumshera.—The months of November, December, January, and February. In March it becomes too hot, and in the rains the river is considered to be too rapid, and the boats cannot be pulled along the banks.

Q.—Was your brother Runjeet a Thug ?

Shumshera.—Never; he never went on Thuggee, and used often to admonish me against going, but I did not attend to him.

Imam Buksh and Bukhtawur are sent for.

Q.—How was it that this lad's father, Madar Buksh, an old and noted Thug, did not initiate him himself?

Bukhtawur.—His father used to drink very hard, and in his fits of intoxication he used to neglect his *prayers*, and his *days of fast*. All days were the same with him. This lad, Shumshera, was always sober and *religiously disposed*, and separated from his father, living always with his uncle Dondee, who was a very worthy and good man.

Q.—But he was a Thug also ?

Bukhtawur.—Yes, he was, but he did not tell this boy so.

Q.—This lad says the Bongoos are known to the villagers on the bank of the river ?

Bukhtawur.—He is a mere boy; if they were known to the villagers, how could they escape so well. They rarely

keep their boats near villages; but when they do, they conciliate the Goreyts and other police men that they may not ask questions.

Q.—They never keep any thing but money he says?

Bukhtawur.—Rarely. They throw every thing else away in order to keep clear of the Custom-house searchers who are very numerous in that quarter.

Q.—He tells me that Jhoulee Khan the Fair has become a river Thug?

Bukhtawur.—Yes, for the last seven years Jhoulee has taken to the river; he bought a boat or two with some of them, and being a very clever man he makes one of their best inveiglers I hear.

Q.—And his namesake? Jhoulee Khan the Black?

Bukhtawur.—He keeps to the roads, and he has villages to take care of. He rented two villages from Dolar Choudhuree, who is a Rajah without a *Tiluk*, whose son-in-law demanded from him the rent rather harshly; Jhoulee was a proud man, and gave him a drubbing with his shoe, and the Rajah got him seized and sent to Mozufferpore as a Thug. He was twelve years in prison, and has been at large for the last ten years, reporting himself to the police in person every eight days, while his brother, Tulwur Khan, leads out his gang on the roads. They are both very great men, but Jhoulee Khan the Fair is the greatest. He knows every Thug in Bengal, whether on the river or the land.

Q.—Were not some of your family lately hung at Ghazeepore?

Imam Buksh.—Yes. My two brothers Khuda Buksh and Peer Buksh were hung in September, two years ago. I am the oldest and last.

Q.—And how did you escape?

Imam Buksh.—They were taken in the fact (literally "Lash-ke-uper," upon the bodies,*) but I was taken afterwards at home. They offered to release me on security, and when I was ready to give it, they sent me off to Saugor.†

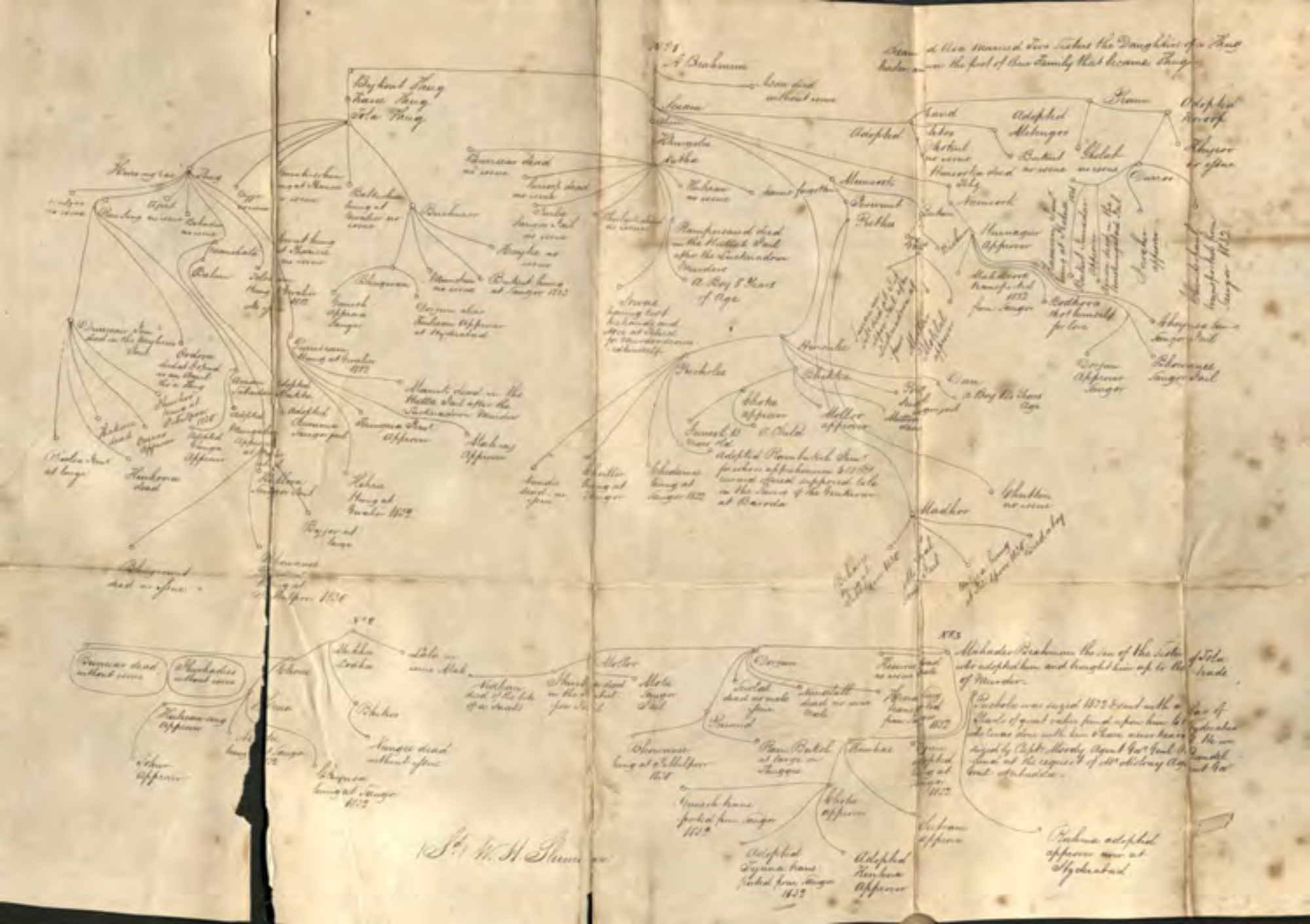
W. H. SLEEMAN,
Genl. Supt.

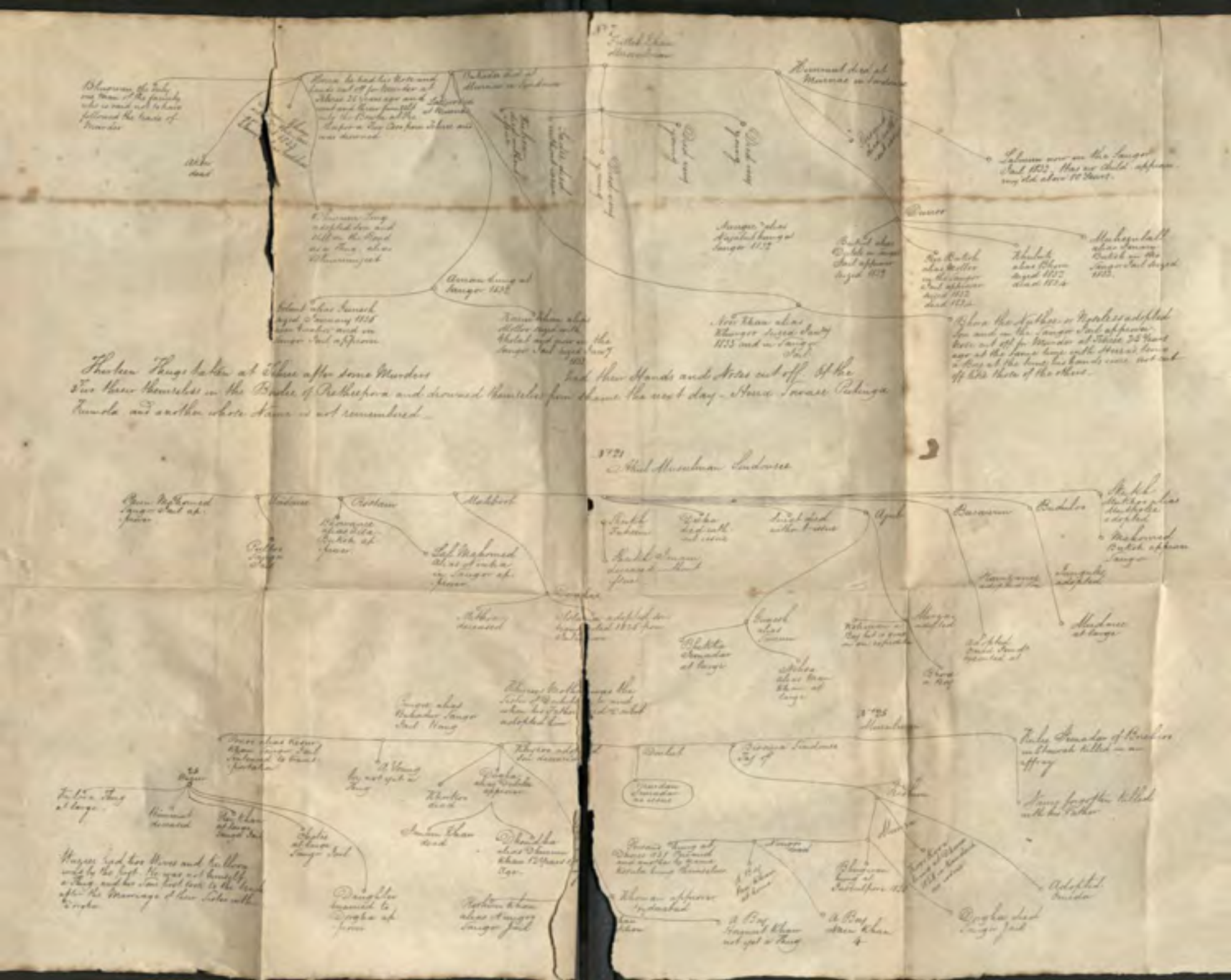
* The bodies in this case could not be found I believe by the Magistrate of Ghazeepore, but the evidence was sufficiently clear without them.

† See Appendix—list of River Thugs—W.

END OF THE FIRST VOLUME.

G. H. Huttmann, Bengal Military Orphan Press.





Thirteen Thugs taken at Tehree after some Murders had their Hands and Noses cut off. Of the Two threw themselves in the Bodies of Pretheepora and drowned themselves from shame the next day - Hera Sowaee Pulinga Kumola and another whose Name is not remembered.

No 21

Ahul Musulman Sindouree

No 25

Musulman

Dunoo

Dogha

Rostam

Mahboob

Ajub

Bucawun

Budulee

Sheikh Mukhoo alias Mukhoo adopted

Mahomed Bukish appears Sanger

Lal Mahomed alias of Kuka in Sanger approver

Sheikh Fukeem

Sheikh Imam deceased without issue

Dukha died without issue

Sheikh died without issue

Ganesh alias Sumun

Bhekka Jemadar at large

Nehsa alias Man Khan at large

Mirza adopted

Adopted Dead Fund executed at

Bhora a Boy

Mudaree at large

Kulee Jemadar of Bhekhoo in Bhawah killed in an affray

Name forgotten killed with his Father

Dogha died Sanger Jail

Adopted Omeda

Khoman approver Hyderabad

A Boy Hamut Khan not yet a Thug

A Boy Nain Khan

Rostam Khan alias Nungoo Sanger Jail

Daughter married to Dogha approver

Wazeer had two Wives and Kullooa was by the first. He was not himself a Thug and his Son first took to the trade after the Marriage of their Sister with Dogha

Khoroo adopted son deceased

Khoroo Mothoo was the Sister of Dhoulut and when his Father died Dhoulut adopted him

Dhoulut

Dhoulut Jemadar no issue

Bisoma Sindouree Tay of

Rostam

Dogha alias Dulla approver

Khorkoo dead

Imam Khan dead

Dhoudha alias Dhurum Khan 12 years of Age

Dogha alias Kesur Khan Sanger Jail sentenced to transportation

A Young boy not yet a Thug

Kulooa Thug at large

Hamut deceased

Ren Khan at large Sanger Jail

Shotee at large Sanger Jail

Dunoo

Bhuguwan Thug at Dhoree 1831 Pursued and another to name Kosala hung themselves

Nungoo dead

Bhuguwan hung at Jaisulpore 1831

Dogha died Sanger Jail

Nain Khan

Khoroo Khan alias Nungoo Sanger Jail

Dhoulut

Dhoulut Jemadar

Bhuguwan the only one Man of the family who is said not to have followed the trade of Murder

Aker dead

Bhuguwan Thug adopted son and still on the Road as a Thug alias Dhurumjeet

Amran hung at Sanger 1832

Kalam Khan alias Mollor seized with Kholat and now in the Sanger Jail seized Jany 1833

Noor Khan alias Khurgoo seized Jany 1833 and in Sanger Jail

Bhora the Nuthoo or Noseless adopted son and in the Sanger Jail approver. Nose cut off for Murder at Tehree 25 Years ago at the same time with Herrad Sowa a Boy at the time his hands were not cut off like those of the others.

Khurgoo alias Nujabul hung at Sanger 1832

Bukul alias Dukhi in Sanger Jail approver seized 1832

Rye Bukish alias Mollor in the Sanger Jail approver seized 1832 dead 1834

Khulak alias Bhora seized 1832 dead 1834

Muheenbull alias Jemam Bukish in the Sanger Jail seized 1832

Lalmun now in the Sanger Jail 1832. Has no child appearing old above 10 Years.

Hurmut died at Murnae in Sindouree

Sadee died without issue

Died very young

Died very young

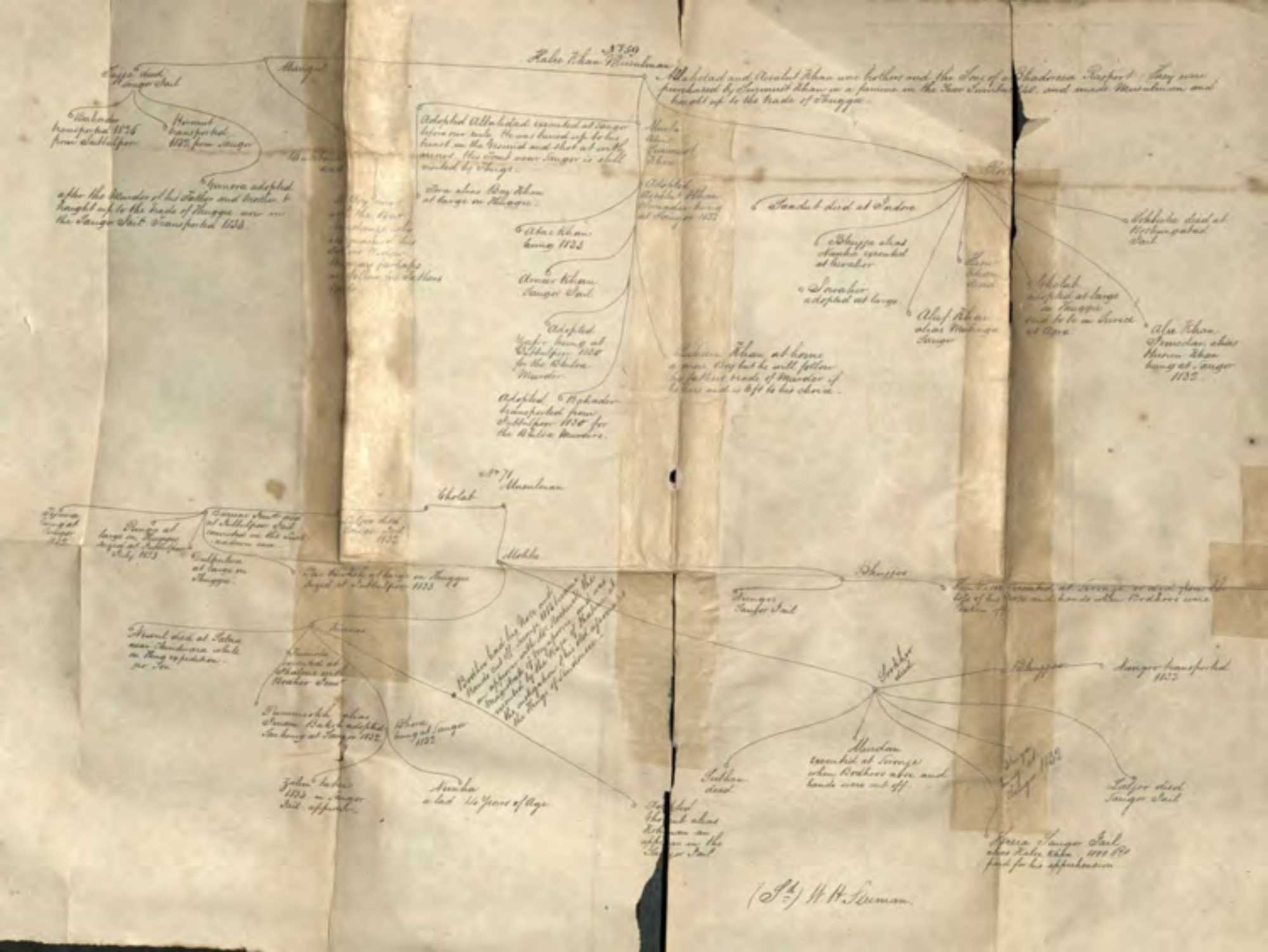
Died very young

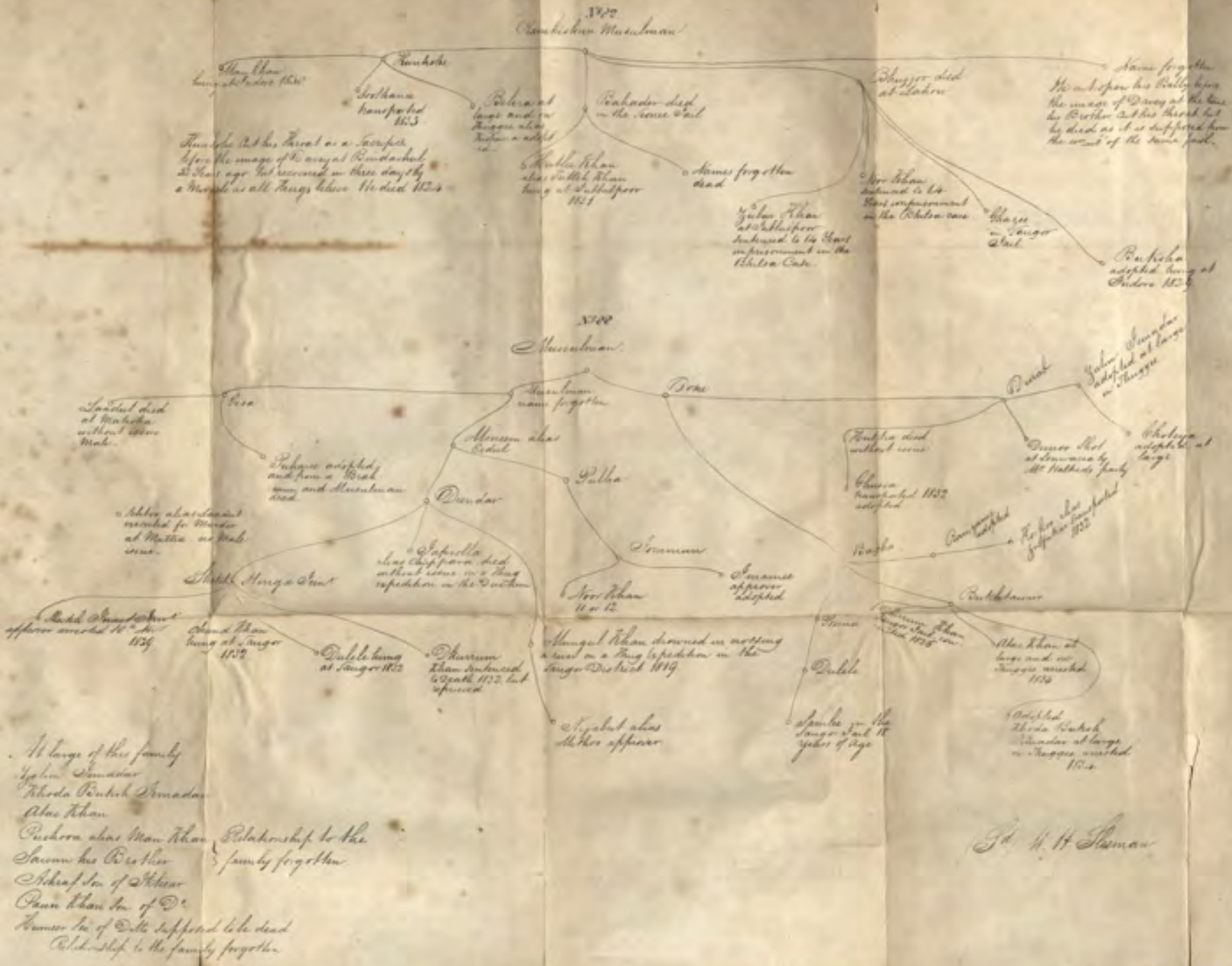
Bhuguwan the only one Man of the family who is said not to have followed the trade of Murder

Hera he had his Nose and hands cut off for Murder at Tehree 25 Years ago and went and threw himself into the Bowla at Pretheepora Two Cos from Tehree and was drowned

Bhuguwan the only one Man of the family who is said not to have followed the trade of Murder

Aker dead


Zalim Khan Mussulman
Abdulad and Ariabad Khan were brothers and the Sons of a Shadoorsa Resport: They were purchased by Sirgumut Khan as a persons in the Year Samvat and brought up to the trade of Thuggee.
Adopted Abdulad recruited at Sangor before our rule, He was hanged up to his house in the Neemuch and that at once moved the Camp near Sangor is still visited by Thugs.
Adopted Abdulla Khan Mussulman living at Sangor 1832
Sarabut died at Indore
Bhuggo alias Bhaba recruited at Sarabut
Sarabor adopted at Sango
Abdul Khan alias Mudhoo Sangor
Abdulla Khan at home a minor Boy but he will follow his Father's trade of Murder if he lives and is left to his choice.
Adopted Ryhader transported from Sukkerpore 1830 for the Khalsa Murders.
Adopted Alyhar Khan Mussulman living at Sangor 1832
Abdulla adopted at Sangor on Thuggee
Abas Khan living 1832
Anwar Khan Sangor Seal
Adopted Yakir living at Sukkerpore 1830 for the Khalsa Murder
Ghulab Mussulman
Ghulab
Mohla
Bhuggo
Sangor Seal
Sangor transported 1832
Ghulab adopted at Sangor on Thuggee and to be in Service at Agra
Afsa Khan Mussulman alias Hussun Khan living at Sangor 1832
Ghulab died at Sangor Seal 1832
Ghulab at Sangor on Thuggee
Ghulab at Sangor on Thuggee Seized at Sukkerpore July 1833
Ghulab Seal at Sukkerpore recruited on this last occasion was
Ghulab at Sangor on Thuggee
Ghulab at Sangor on Thuggee Seized at Sukkerpore 1833
Ghulab died at Sangor Seal 1832
Ghulab Sangor Seal
Ghulab Sangor Seal
Ghulab Sangor Seal


No 1
Mussulman
Name forgotten
He set upon his Palky being the image of Dowy at the time his Brother & this threw him by dead as it is supposed from the wound of the same fault.
Bhuggoo died at Lahore
Nor Khan sentenced to 14 Years imprisonment in the Chelsea case
Yakub Khan at Shahpoor sentenced to 14 Years imprisonment in the Chelsea Case
Name forgotten dead
Rumbhe
Dhan Khan living at Indore 1832
Sorkhana transported 1833
Pahar at large and in Bhopal also Kishen adopted
Pahadar died in the Jeruc Jail
Rumbhe Khan alias Fatteh Khan living at Shahpoor 1831
Rumbhe died at the Period as a Faqueer before the image of Dowy at Rundarkhal 20 Years ago but recovered in three days by a Miracle as all Things believe He died 1834
Bahadur adopted living at Indore 1834
No 2
Mussulman
Dowe
Dowe
Yakub adopted at Sangor in Bhuggoo
Smuggler
Hussulman name forgotten
Esa
Esa died at Mahidpoor without issue Male
Pahare adopted and from a Mahomedan and Mussulman died
Mooseem alias Fidail
Pulla
Dowdar
Rukhia died without issue
Ghuna transported 1832 adopted
Dowee Rot at Sawanna by Mr Nuthalls family
Khelooa adopted at large
Abber alias Jawad executed for Murder at Mahidpoor no Male issue
Jafferlla alias Chippoora died without issue in a Thug expedition in the Deccan
Soonnee
Noor Khan No 12
Imaums appeal adopted
Rukhia alias Jafferlla transported 1832
Bagla
Ramoo adopted
Rukhia Mungo Dowe
Rukhia Mungo Dowe appeal awarded 14 Years 1834
Ghund Khan living at Sangor 1832
Dulula living at Sangor 1832
Shurroom Khan sentenced to Death 1832 but reprieved
Mungul Khan drowned in crossing a river in a Thug expedition in the Sangor District 1819
Kyalut alias Mehter appeared
Bukhsaun
Ramoo
Dulula
Sparks for the Sangor Jail 18 years of age
Ghund Khan Sangor Jail 1834 Dec
Abas Khan at large and in Sangor married 1834
Adopted Rhoda Rukeh Ramadan at large in Sangor married 1834
At large of this family
Yakub Sundar
Rhoda Rukeh Ramadan
Abas Khan
Pachora alias Man Khan
Saroon his Brother
Ashraf Son of Ghuar
Paun Khan Son of Dr
Kumer Son of Dulla supposed to be dead
Relationship to the family forgotten
Relationship to the family forgotten
Jd. H. H. Sleeman

BOMBAY BRANCH
ROYAL ASIATIC SOCIETY

APPENDIX A.

CORRESPONDENCE BETWEEN CAPTAIN SLEEMAN AND MR. STOCKWELL.

Saugor, 7th February, 1833.

DEAR SIR,

I have now before me several private and public letters written by you so long back as 1816 on the subject of Thugs, and as you may be pleased to learn something of the subsequent history of the leading characters whom you then mentioned as being at large and at their "dreadful trade," I take the liberty to enclose a few genealogical tables of the families of some of the approvers now under my charge. Should you not have preserved copies of these letters I shall have much pleasure in forwarding them to you, for I have often referred to them with interest and advantage.

I hope you will pardon the liberty I take in saying that it is to me, and must be to every one who knows any thing of the subject, and feels anxious for the success of an attempt so interesting to humanity, a source of sincere gratification to find you again so unexpectedly placed in a situation where your abilities and former experience are

likely to be of such important advantage. Indeed I may very honestly say, and without any wish to be complimentary to a Gentleman whom I have never had an opportunity of seeing, that I consider your appointment to the Dooab *providential*; and to complete our success all that is wanting seems to me to be your appointment as a Special Commissioner to try all the Thugs arrested in the different districts of the Dooab and the Kingdom of Oude, and health and strength to enable you to get through the Herculean labour. This tribute I pray you to accept from one who has known you only through your repute as a public Officer, and who may perhaps never have an opportunity of becoming personally acquainted with you.

My part in the work I consider as an episode in my life. It is a duty to which I have devoted willingly and zealously all the little ability that God has given me, but it is one to which none of us would be led from taste or inclination. It is one requiring the finest abilities, but one to which fine abilities would not from choice be directed. If the protection of life and property be the first duty of Government, never did any object more imperatively call for the application of all its energies than this; and I trust no considerations will induce it to relax, or its public Officers to withhold their cordial co-operation in the work.

Believe me, dear Sir, your's very faithfully,

(Signed) W. H. SLEEMAN.

G. STOCKWELL, ESQ.

Note.—Mr. Stockwell had for some years been Commissioner in Orissa, and his return to the Dooab was to me quite unexpected.

Cawnpore, 24th October, 1833.

MY DEAR SIR,

An experiment is about to be made of what can be done with Thug cases in our Courts of Law, for Mr. Wilson's Shawl case will come before me immediately, and we shall see what effect is produced by the result of this trial. I have done what is in me to have the preliminary proceedings indisputably correct—1st, by obviating cavil at my holding a trial while the Sessions Judge is on the spot, which has been done by obtaining the opinion of the Nizamut in favor of my so doing—2ndly, by avoiding a chance that a commitment by Mr. Wilson is not deemed quite legal. He has no letter making him a Joint Magistrate, nor has he been Gazetted as such, while the letter from Government to the Nizamut only speaks of the districts in which he ought *to be* made joint—not that he *has been* so made. This we overcome by getting the Magistrate to join in the commitment without however touching the case, and thus I think we start fair.

Of Wilson I will not pretend to give you any accounts. You are aware of his activity and zeal, and doubtless he keeps you acquainted with his movements and their results. He may too tell you, though he might not tell me and has not, if any thing is done by me or by my subordinates which frustrates his endeavours. And if so you will possibly let me know what does thwart him, for certes he has my anxious wishes for the success of the most important Police measure that has been adopted in my time. May your health so rally and your strength be so renovated that you may remain to superintend that measure to its triumphant conclusion. I can hardly say more of it than that I have heard persons equally unknown

to you and to me, but who have travelled through your districts call down blessings on your head for the security to the lives and property of travellers which had been brought about by your exertions and penetration. This is the sort of praise which must come home to a man's breast, and as I said, the persons knew neither you nor me personally, so it is genuine. I hope you got lists of Thugs sent to you under two separate covers from Futtehghur and Cawnpore.

Believe me, very truly yours,

(Signed) G. STOCKWELL.

To Captain Sleeman, &c. &c.

Cawnpore, 5th November, 1833.

My Dear Sir,

Wilson's commitment came before me at the close of last month. It took me two days to make extracts from his proceedings and five more to take the trial. Of a jury of nine who were called, only six attended, of whom one deserted on the third, another on the fourth day of trial, leaving four by whom the verdict was delivered. Their judgment was more free from bias than that of an English jury, because there were no advocates to lead, nor was there any summing up by me, whence my leaning might have been discovered. At first the business seemed to go against their grain, and to be beyond their belief; but, as point after point was developed, and each fresh head of evidence fitted into that which had gone before, conviction entered their minds. After retiring for an hour into a separate room they returned with a verdict of guilty: they brought in three men guilty of the actual murder, and the same three with

three others guilty of removing the bodies, stabbing and throwing them into a well; and a seventh guilty of being with them, though not at the murder. The nine accused of receiving, sharing and passing the stolen property were also convicted. Of these last I have acquitted and released two. The rest must await the orders of the Nizamut by whom I suppose some will be hanged. But the trial will not yet be submitted, as it came out before me that two of the Jemadars, Rumdeen and Bhugga, had been for three years in the Furruckabad jail on a charge of Thuggee, whence they were released but two months before they set out on this expedition. The papers have been sent for from that Zillah. Should you desire a more detailed account I will send over my notes of the evidence, though notes are rarely useful to any but him by whom they are made, and with them a copy of my address, which will be brief, to the Nizamut when laying my proceedings before them.

As I am about to quit the Dooab, it will be beyond my power to lend that aid to Wilson's operations which I trust they have received in my character of moderator between him and our Magistrates. But I hope the foundation which has been laid by his own good sense and conciliatory manner towards functionaries and people, and the footing on which I have put him with them, will preserve to him all necessary influence. And that it may be rendered efficient, I have to day, in a demi-official to Mr. Macsween, advised that Wilson should be Joint Magistrate in the districts within this and the Allahabad Division. Any particular trials can still be referred to me, if it be so wished, at Moradabad; and in respect to hearing them, there is no objection nor reluctance on my part. I cannot however but think that an arrangement is required for trying the Jumaldahee Thugs whose

depredations are committed in Oude. The venue cannot be changed to our Courts, and Saugor appears to me too distant. Would not the Government instruct the Resident to hold those trials* ?

Believe me, my dear Sir, very truly and faithfully yours,

(Signed) G. STOCKWELL.

To CAPTAIN SLEEMAN, &c. &c.

APPENDIX B.

English proceedings of the Thug trials held at Ghazeepoor and Benares in 1833-34.

To

WELBY JACKSON, ESQUIRE,

Register to the Nizamut Adawlut for the Western Provinces at Allahabad.

SIR,

I herewith transmit to be laid before the Nizamut Adawlut the proceedings upon the Trial, noted in the margin, held at the station of Ghazeepoor on the 24th, 26th, 27th, 29th and 30th days of August, 1833, A. D.

Court of Sessions of Zillah Ghazeepoor Trial, No. 5, of the Calendar for Sessions of August, 1833.

1. Shewsahae Loll, Gomastah of Persotum Doss Shah, Prosecutors.
2. Musst. Phooleeah,
3. Jhannoe,

Versus.

1. Peer Bukhs Khan,

2. There are three Prosecutors—Shewsahae Lall deposes that he is a Gomastah of Persotum Doss Shah, a Muhajun of the city of Benares, by whose directions he, the Prosecutor, purchased a quantity of Kinkaubs

* This has since been done.

APPENDIX B.

EXTRACT.—Calendar of Prisoners committed by the Magistrate and Joint Magistrate of Zillah Ghazeepoor, to take their Trial before the Session Judge of Zillah Ghazeepoor, at the Sessions for August, 1833.

Number of Calendar.	Number of Prisoners.	Names of the Parties.	Abstract of the charge and the date on which the Crime was committed.	Date of the apprehension of the Prisoners.	EVIDENCE FOR THE PROSECUTION.								Abstract of the Examination, ground and date of Commitment for trial.	Names of the Witnesses on the part of the Prisoners.	
					Witnesses to the fact.	Witnesses to the apprehension of the Prisoners.	Witnesses to the Inquest or Soorathal.	Witnesses to the confession in the District.	Witnesses to the confession before the Magistrate.	Witnesses to the stolen property and before whom it was found.	Circumstantial evidence.	Witnesses to the bad character of the Prisoners		Witnesses for the Defence.	Witnesses to Character.
5		Sewsahoieloll, Gomastah of Persuttumdass Mohajun, Musst. Foolleeah, heir of Purdill Khan, Jharoo, heir of Buddhoie labourer,	1st Count. Thuggee, attended with the murder of Poordill Khan and Buddhoie labourer. 2d Count. Murder of Poordill Khan and Buddhoie labourer, 1st April, 1833.	Nos. 1 to 6, 2d Apr. 1833. No. 7, 14th May, 1833. No. 8, 16th June, 1833.	Kurmaley Khan.	Shaick Oudan, Lalsa, Puran, Gunga.			Nos. 1 to 6, Charug Allie, Ramhit Sing, Gunnesspersaud, Moonsub Allie, and Ramsura Mooktyaar.	Witnesses before whom the stolen property was found— Bekaree Candoo, Degumber Culwar, Ally Bux Shah, Dolum Koiree, Obey Candoo, Nurkoo Chamar, and Raham Ally Noorbaff. Witnesses to identify the stolen property— Sahoie Tailee, Baboo Noorbaff, Ramlotun Raie, and Gous Khan.	Musst. Chobeeah, Bussunt Sing, Sunker Gorayte, Sewchurn Candoo, Bhoabul Raie, Hurrie Raie, Mohit Raie, Sewchurn Geer, Omrow Noorbaff, Burrowsh Koiree, Peeloo ah Noorbaff, Thug Koiree, Autchumbith Sing, Keemoo Sing, Dhyamallie, Jahnallie, Mawjar Allie, Tackul Gorayte, Chintamun Dosad, Bechuck Raie, Parahoo Koiree, Nowsidh Koiree, and Lalgalall Kuramut Allie.	No. 7, Tawokul Gorayte, Chintamun Dosad, Beechuck Koiree, Parahoo Koiree, Nowsidh Koiree, Shaick Baram, Jharoo, Ujrawul Raie. No. 8, Buckutbullie, and Bandhaje Raie.	Nos. 1 to 6, committed on the evidence of the witnesses and being seized with the stolen property. Nos. 7 and 8, on the evidence of the witnesses and all on the grounds stated in the proceedings held on the 27th July, 1833.		
	1	Peerbux Khan, son of Russun Khan,													
	2	Kurrimbux Khan, son of Shaick Nurkoo,													
	3	Bechuck Noorbaff, son of Ohayd Noorbaff,													
	4	Khodabux Khan, son of Dowlut Khan,													
	5	Shaick Durbase, son of Shaick Suwdolaw,													
	6	Peeroo Khan, son of Dowlut Khan,													
	7	Shaick Buctour, son of Shaick Koodruthoish,													
	8	Shaick Augee, son of Shaick Dussey.													

Zillah Ghazeepoor, the 17th *August,* 1833.

Seal.

(Signed) E. P. SMITH, *Magistrate.*

(True Extract,)

E. P. SMITH, *Magistrate.*

2. Kurrum Bukhs Khan,
3. Bechook Noorbaff,
4. Khodabukhs Khan,
5. Sheikh Durveish,
6. Peeroo Khan,
7. Sheikh Buktour, and
8. Sheikh Ammee.

CHARGE.

1st Count.

Thugge, attended with murder of Purdil Khan and Buddhaie labourer.

2d Count.

Murder of Purdil, Khan and Buddhaie labourer.

1st April, 1833.

and other costly cloths of Benares manufacture in value about 450 rupees, placed them in a wooden box, sent the box to the Benares Custom House, where he took out a Rowannah, and had the box properly secured with rope and moomjamah, the fastenings being secured by wax bearing the Custom House Seal, entertained Purdil Khan as Peon in charge, and Buddhaie Cooley to carry the box; and upon the 28th March, 1833, corresponding to the 22d Chait, 1240 Fy., sent off the said Purdil Khan and Buddhaie, with directions to deliver the box to the house of Gourdeal Ram and Bunarsee Ram, Muhajuns, residing in the Town of Chuprah, Zillah of Sarun.

He further declares, that the distance between Benares and Chuprah is travelled in six days, but that eighteen days elapsed without his receiving any tidings that the goods had reached Chuprah, or of those to whom he had entrusted them; when upon the nineteenth day, a letter reached him by the Dak from Sungumlall and Bullakeedoss Muhajuns of the Town of Ghazeepoor, acquainting him with the apprehension of a gang of robbers having in their possession considerable property of a nature similar ot that which he, the Prosecutor, had entrusted to Purdil Khan.

That he then repaired to Ghazeepoor, taking with him the Beejuck of the property, and having made known the occasion of his coming to the Magistrate, the property in Court was compared with the Beejuck and found to correspond, and that after inspection he was enabled to

swear to the whole property as being that which by his directions Purdil Khan and Buddhaie took from Benares to carry to Chuprah.

Musst. Phooleah, The wife of Purdil Khan corroborated the circumstance of her husband having been engaged for the trip by Ghous Khan, a Jemadar in the employ of Shewsahae Lall last named, and to her husband having sent her a message on the day he set out, saying he should return in six days. That he never has returned and she now hears he has been murdered; she recognises a sword and a dagger in Court as having been her husband's weapons.

The third Prosecutor, Jhannoo, A Chowdry of Coolies at Benares, corroborates the dispatch of a box by Shewsahae Lall in charge of Purdil Khan, and his having furnished Buddhaie Cooley in virtue of his office, to carry the box. He appears as a prosecutor in consequence of his being Buddhaie's uncle.

Evidence for the Prosecution. 3d.—The facts stated by the Prosecutors, that is the purchase of the property, the taking out a Rowannah at the Benares Custom House, the entertaining of Purdil Khan and Buddhaie, and the dispatch of the box in their charge, and the identity of the property with that in the Court, is firmly established by the following evidence:

Ramlowtun Raie, Who was employed by Shewsahae Lall to purchase the goods.

Baboo Noorbaff, Who himself manufactured the greater part of the goods, sold them to Shewsahae Lall, and who was present at the purchase of those articles not made by himself.

Suhaie, A tailor in the employ of Shewsahae Lall, who sewed the cloth packing cases, who sewed on the fringes to a number of articles, who assisted

in packing the goods, and who afterward saw the box, with the Custom House seals and moomjamah attached to it.

Ghous Khan, Jemadar of Shewsahae Lall, who engaged Purdil Khan and Buddhaie Cooley, and assisted in packing the box.

4th.—I now proceed to the evidence which is adduced to prove that this property of the Prosecutor Shewsahae Lall was found upon the prisoners.

Sheikh Oudan, a Burkundaz in the Thannah of Bansdee, Deposes that, on the 2d April 1833, he was travelling along the road upon business connected with the Police, in an easterly direction, when just as he was about to enter the village of "Meiree Tal," he met seven men coming from Meiree Tal. That he at once recognised Kurreem Bukhs, Peeroo Khan and Kurrum Alli, having chanced to see them once before, when they were under trial for a former offence; that he spoke to them slightly, and then, passing them, entered the village. That suspecting their purpose, he got together some of the Zemindars and Goraits of Meiree Tal, and gave immediate pursuit; that coming in sight of them about a mile from the village he found they had divided into two parties and taken different roads, one party consisting of Peeroo Khan, No. 6, Sheikh Durveish, No. 5, and Khodah Bukhs Khan, No. 4, having taken a road due west, and the other party of four persons, Peer Bukhs No. 1, Kurreem Bukhs No. 2, Beechook No. 3, and Kurrum Ali having gone by a road in a N. W. direction; that seeing this, he sent Atchumbit Sing and Lalsa Goraite after the first party, and himself, accompanied by Shewdeal Sing, Keener Sing, Pran and Gunga, pursued the second party, and that he was thus enabled to apprehend the whole of these seven persons, upon four of whom

Peer Bukhs (No. 1) Kurreem Bukhs (No. 2) Beechee (No. 3) and Durveish (No. 5) he found bundles of property.

That he then proceeded with the whole party in the direction of his Thannah, and had reached a Pokeree in Bansdee, when the prisoners entreated for their release, offering him fifty rupees cash, for which one of their party was to be sent, and a piece of Kinkab ; that he declined their offers, and lodged them safely at the Thannah, where the property found on them was duly examined, &c.

The whole of the above testimony from the moment that Sheikh Oudan entered Meiree Tal and gave the alarm, till he delivered the prisoners into the custody of the Thannadar is corroborated by the following evidence:

Shewdeal Sing,
Reener Sing,
Atchumbit Sing,
Lalsa Goraite,
Pran Goraite,

resident Zemindars and Gooraits of the village of Meiree Tal, added to which the prisoners* when examined by the Thannadar, and in their subsequent depositions, admitted having the property in their possession, though they attempted to account for that circumstance in a way which will be noticed in the defence.

5th.—Having thus traced the property with which Purdil Khan and Buddhaie set out from Benares to carry to Chuprah, into the possession of the prisoners, I now proceed to the evidence, tending to shew how far Purdil Khan would appear to have reached on his way.

It is to be observed that Purdil Khan having charge of goods liable to pay duties and for which he held a Rowannah of the Benares Custom House, was obliged to present himself and shew his Rowannah at all the Custom House Chowkees on the road. We have accordingly the

* The four prisoners on whom it was found.

evidence of the following persons to the point in question:

Kurramut Ali, Stationed at the Custom House Chowkee Goomtee Mohamah at Patna, to whom Purdil Khan shewed the box and Rowannah, and who took a copy of the Rowannah on the 28th March.

Lalljeelall, Stationed at the Chowkee Bulleah, 31 coss east of Patna on the road to Chuprah, who took a copy of the Rowannah which was presented to him by Purdil Khan; he forgets the date, but from other sources it appears to have been the 31st March.

Bussunt Sing, Stationed at Chowkee Bursund, 2 coss east of Chowkee Balleah on the Chuprah road, who minutely details the person and dress of Purdil Khan, the Cooley, the box with red Moomjamah and seals, his questioning Purdil Khan, who described himself as travelling from Benares to Chuprah, and to whom he assigned a lodging in the house of Shewchurn Candoo for that night (31st.)

Shewchurn Candoo, In whose house at Bursund, Purdil Khan slept.

Sunker Gorait, Of Bursund, who described the person, dress, &c. &c. in a similar manner to Bussunt Sing.

Kurrum Ali, An accomplice to whom, under the provisions of Section III. Regulation X, 1824, a pardon was tendered by the Magistrate,—

Who describes how he and the other eight Prisoners were out on the road in question, in quest of some victims on whom to exercise their profession (Thuggee); that they remained the night of the 30th March under a tree, south of the village of Balleah above-mentioned, the night of the 31st March opposite to and a little south of Bursund, and that on the 1st April, when about $2\frac{1}{2}$ coss from Bursund, they fell in with Purdil Khan and the

Cooley carrying the box, with whom some of them joined company and accompanied them to Murlee Chupra, 6 coss distant from Bursund; that there they all passed the night under a tree at a little distance from the village, and that so early as 3 A. M. on the morning of the 2d April, they all set out and had proceeded but a short distance, when Purdil Khan and Buddhaie were deprived of their lives in the usual way by strangulation ; their bodies deposited in a ditch between two gardens near the spot ; the box opened and property packed in bundles, and their apprehension at noon the same day near Meiree Tal by Sheikh Oudan Burkundaz.

Connecting this evidence with that to the seizure of the Prisoners at Meiree Tal about noon on this very second of April, a distance of 8 coss west of Murlee Chuprah, we have undoubted proof that Purdil Khan and Buddhaie Cooley appeared at Bulleah and Bursund Chowkies, and slept at the latter place on the 31st March and that the prisoners were apprehended at Meiree Tal proceeding westward and 8 coss from Murlee Chupra by a cross road in an opposite direction on this 2d April,—that consequently Purdil Khan and Buddhaie could not possibly have reached more than one stage beyond Chowkee Bursund when deprived of the property.

6th.—The evidence to the following points has thus been detailed :

1. The purchase and despatch of the property in charge of Purdil Khan and Buddhaie en route to Chupra on the 25th March.

2. The identity of the said property with that in the Court.

3. The seizure of the prisoners on the 2d April, having this property in their possession.

4. Evidences shewing that Purdil Khan could not have reached beyond a day's journey east of Bursund, where he slept on the 31st March.

The fate of Purdil Khan and Buddhaie, and the circumstances attending the robbery are detailed in the evidence of Kurreem Ali alone, from whose deposition a brief abstract of a part only has been made. It is now however necessary to give it more in detail, as several connecting proofs have been elicited in consequence of the disclosures made by him. But first it is necessary to mention that at the Thannah, and in the first instance before the Magistrate, he made a defence similar to that of the other prisoners, and that it was not until the 6th of May, being one month and four days subsequent to his apprehension, that he gave his evidence upon oath before the Magistrate.

He declares that in the month of Phagoon, the eight prisoners assembled at the house of Khader Bukhs (4), in the village of Tupnee, and set out along the road to Mirzapore in the hope of falling in with some booty. That he, Kurreem Ali, had promised to meet them for the same purpose in the month of Chait, and agreeably to his promise, he in the month of Chait went to the village of Tupnee, and through Musst. Choheeah, a female slave of Khader Bukhs, enquired where he was to meet the gang. That Musst. Azeema, the wife of Khader Bukhs, was ill, and he did not see her, but that she sent him word by Choheeah* that he would meet the gang at the village of Bulleah; that he set out for Bulleah, and upon the same day, the 30th March, reached Bulleah, where he found the prisoners, and was informed by them that they had been unsuccessful; that they remained that

* This is corroborated by the evidence of Musst. Choheeah.

night under a tree south of Bullcah ; that the next day they removed to the vicinity of Bursund, where they passed the night of the 31st ; that in the morning of the 1st April they proceeded eastward, and six men had gone ahead, while three of the party, Khader Bukhs (4), Durveesh (5), Peroo Khan (6), sat down by the road side to eat ; that after a while these three persons appeared, having Purdil Khan and the Cooley in company ; that in the act of passing their companions who were smoking by the road side, one of the three, Durveesh (5), falling behind joined them, and told them to come on to Murlee Chupra about dusk in the evening. That they joined company at Murlee Chupra, and took up their lodging under a tree near the village, being the usual resting place for travellers ; that at 3 A. M. of the 2d April, Ammee awoke Purdil Khan, and proposed to proceed, but Purdil Khan, saying it was too early, declined ; that shortly after however the whole party proceeded, and while their companions scattered themselves to a little distance with a view to prevent the approach of strangers Khader Bukhs (No. 4), Durveesh (No. 5), Buktour (No. 7), and Ammee (No. 8), who continued near to Purdil Khan and Buddhaie, having seated them to ease themselves, took advantage of the opportunity and strangled them ; that Ammee (No. 8), threw the phausee, and Durveesh (No. 5), pulled out the legs of Purdil Khan, while Khader Bukhs (4), threw the phausee round Buddhaie's neck, and Buktour (7), held his legs ; that the same persons then removed each their own victims and placed the bodies in a ditch between two Baggechas ; that Kurreem Bukhs (2), took up the box, and Khader Bukhs the dagger and sword, belonging to Purdil Khan, and they all of them then proceeded westward, in the direction of Peeroo Khan's house by a cross road ; that when

they had reached a distance of about one coss, they by Ammee's desire went into a field, and broke open the box, where they divided the contents into four bundles, one a piece being given to Durveesh (5), Kurreem Bukhs (2), Buctour (7), and Ammee (8); that after having buried the pieces of the box and the strings and red moomjamah in the field, they again set out, and when near to Meiree Tal, Buktour (7), and Ammee (8), proposed to get home by a shorter route, and giving their bundles to Peer Bukhs and Beechook, separated from them when just entering Meiree Tal. That the gang then went up to the Tukkeah of Allee Bukhs Shah Faqueer, with whom Peeroo Khan (No. 6), deposited the sword belonging to the deceased; that going onward, they met Sheikh Oudan Burkundaz outside Meiree Tal, who suspecting them, and knowing some of them to be bad characters, got a party of Zemindars and Goraits from Meiree Tal, and apprehended them; that they offered large bribes to Sheikh Oudan, but he would not listen to them, and lodged them at the Thannah; he also declared that the dagger had been taken from Khader Bukhs by Sheikh Oudan.

The evidence of Kurreem Ali presented several peculiar circumstances, each susceptible of independent proof, and upon the truth of which the credit due to that evidence would mainly depend, such as the finding of the sword, the dagger, the pieces of box and appendages, and the bodies, in the places indicated by Kurreem Ali.

The Magistrate at once observed the importance of investigating these points, and lost no time in deputing the Darogah of the Jail, an active and intelligent Officer, to make these investigations, accompanied by Kurreem Ali. The result of this enquiry substantiating more or

less the above points I shall now detail from the evidence examined before this Court.

Sword.

Allee Bukhs Shah, Faqueer, Describes the Sword being deposited with him by Peeroo Khan (6), on the day when the prisoners were seized. He also identifies the said Peeroo Khan and swears to the recognition of prisoners, Nos. 1, 2, 3 and 4, as well as Kureem Ali, saying they were standing near his Tukkeah when Peeroo Khan begged him to keep the Sword.

Dullum Koeree, Inhabitant of Meiree Tal, deposes to the same facts as Ali Bukh Shah, but even in a more particular way, recognising all the prisoners, save 7 and 8, describing what bundles he saw with each, his evidence in this respect tallying with that at the Thannah respecting the search of the prisoners.

The Sword was found in the Chupper of the Tukkeeah.

The Dagger

Was found by search in the presence of witnesses, in the Petarah of Sheikh Oudan Burkundaz, who accounts for the circumstance by stating, that when he apprehended the prisoners, he espied the dagger in the kummer of Khader Bukhs (4), and fearing lest that prisoner in dispute should attempt to do him an injury, he took it from him, and having put it away in his petarah, and being instantly sent upon other Police duties, he had never thought again of the Dagger till it was found in his petarah.

The dagger is a shabby article, and worth scarcely one rupee; some of the witnesses who assisted to seize

the prisoners also depose to seeing the dagger in the kummer of Khader Bukhs.

Pieces of Box—Rope with Seals—Red Moomjamah.

Nerkoo Chumar, Ruhum Alli Noorbaff, Who reside in the adjoining village, depose to being called upon to attend the Darogah; that upon reaching the spot, a person whom they identify as Kurreem Ali, took them all to a field and by his directions they began to dig the ground, when after a little they found the rope with the seals and red moomjamah; that again he took them to another field where a little below the surface they found some pieces of a box; that the first field was Beharie's, and the second field belonged to Reghar; that both fields adjoin each other, with the road running between them.

The Bodies.

Kurreem Ali, it appears, pointed out the exact spot corresponding with his evidence where the bodies had been deposited, but they were not found there. Upon this point—

Bhoabul Raie, Hurrie Raie, Moheet Raie, Sewchurn Geer, Omrao Noorbaff and Barosa Koiree, Who reside in the surrounding villages, depose to having heard that two bodies of murdered travellers were lying between the gardens of Thakoorduth Missir and Gunnaishduth Missir, for some days about the time in question, but they either know not or are averse to disclose the manner in which they were removed. The latter seems the most probable.

By a Roobekaree of the Magistrate under date the 27th July 1833, it would appear that after a full enquiry

he considered this point to be established and punished by imprisonment and fine, those who had abetted the concealment of the bodies, instead of reporting the circumstance to the Police.

The Defence. The prisoners deny the charge in toto, and account for having the stolen property in their possession in the following manner—that upon the day on which they were seized, it chanced that they were passing Meiree Tal, some upon one errand, some upon another, but without connection with each other, and that upon their reaching the well at Meiree Tal, Sheikh Oudan Burkundaz laid hold of them apparently as beggars or coolies, and ordered them to assist in carrying some bundles, lying by the side of the well, to the Thannah; that they objected to this coercive measure without effect, and ultimately were forced to obey, and that when they reached the Thannah they were denounced as Thugs, and saddled with the property as proof of their guilt.

The prisoners have not attempted to prove this story, but they called witnesses principally to establish their good conduct.

Their evidence however far from establishing their claim to good character, represnt them as men who have no ostensible livelihood, and in corroboration of the character assigned to them, mention their frequent absence from their homes for unknown purposes.

Such is the evidence brought by the prisoners Nos. 2, 3, 7 and 8; Khader Bukhs No. 4, and Peeroo Khan No. 6 are own brothers. The former brought two witnesses, one of whom denies all knowledge of him, and the other hears he is a bad character, having been apprehended twice or thrice before. The latter brought two witnesses to prove he was a servant in an Indigo Factory near to

Meiree Tal, and had incurred the enmity of the inhabitants in the discharge of his duty as a peadah; one of these witnesses has been 10 years, the other 6 years a servant of the factory. They positively swear that the prisoner (No. 6,) never has been a servant of the factory during the above period.

The Futwah Of the Law Officer is to the following effect; that from the corroboration of the several circumstances in the evidence given by Kurreem Ali, such as the finding of the pieces of the box and the cords bearing the seals of the Custom House at Benares, in spots pointed out by that witness, as well as the finding of the sword in the possession of Allee Bukhs Faqueer, with whom Peeroo Khan had placed it, and the dagger with Sheikh Oudan, both of which latter circumstances had been previously narrated by the said witnesses; also, from the prisoners having been apprehended together with the property as well as, from the story told by the prisoners, "that Sheikh Oudan Burkundaz put the property on them by force," being quite unworthy of credit, and as it would appear that the prisoners offered large bribes to the said Sheikh Oudan to induce him to release them; also from the evidence that the prisoners are bad characters, have been before apprehended and obtain a livelihood by highway robberies, &c.; from all these circumstances, there is strong presumptive proof that the prisoners did, in concert with each other, murder Purdil Khan and Buddhaie, and rob and plunder the property in their charge now in Court; and further, that from the evidence of Kurreem Ali, the declaration of Beechook, and evidence of Lalsa Gorait, the prisoners Buktour (No. 7,) and Aumee (No. 8,) are proved to have been aiders or abettors in the said murder and robbery; that the prisoners are liable

to akoobut either by lengthened imprisonment or by sentence of death against the whole or a portion of the prisoners.

Judge's opinion. After a perusal of the evidence for the prosecution, which is so arranged as to shew the gradual progress of the investigation and its tendency to substantiate the charge, I feel no difficulty in arriving at the conclusion that the prisoners are all of them professed Thugs, and that the prisoners, No. 1, 2, 3, 4, 5 and 6, did actually murder Purdil Khan and Buddhaie Cooley, by strangulation in the manner usually made use of by Thugs; plundered and carried off the property with which the murdered persons were entrusted, and within a few hours after, and not twelve miles from the spot, were apprehended, having the plundered property, and a weapon of the murdered Purdil Khan in their possession while hurrying in a straight line from the spot where the murders were perpetrated to the house of Peeroo Khan (No. 6), which is situated about a mile beyond Meiree Tal.

Respecting the guilt of the prisoners, I do not see any reasonable doubt to be urged in their favor; the evidence of an accomplice whose very act of deserting and denouncing his companions is one of treachery dictated by the desire of self-preservation, is ever viewed with suspicion; but in the present case, the evidence of Kurreem Ali would scarcely be necessary to substantiate their guilt, for there would still remain a mass of proof sufficient to convict the prisoners.

To be circumspect however, and not attach any further credence to that evidence than so far as its truth is established beyond dispute by subsequent investigation, we may add to the proofs already obtained when Kurreem Ali made his disclosure,—1st, the finding of the

pieces of the box, the cords having the Custom House seals, and the moomjamah cover ; 2d, the finding of the sword with the Fuqueer at Meiree Tal ; 3d, the finding of the dagger with Sheikh Oudan, both of which weapons belonged to Purdil Khan ; and 4th, the result of an investigation, which shews that two bodies were lying for some days on the spot pointed out by Kurreem Ali. All these are facts elicited from the evidence of Kurreem Ali, which, while they tend greatly to strengthen the proofs against the prisoners in question, undoubtedly shew, if well considered, that the evidence of Kurreem Ali may be depended on as truth, an opinion to which the evidence of the prosecution, corroborating the details of that evidence in other respects lends additional weight.

Had Kurreem Ali made the disclosure immediately after the arrival of the prisoners at Ghazeepoor, there is little doubt that the bodies would have been found, as indicated ; but as there was a lapse of one month and six days between the perpetration of the murders and the arrival of the Darogah with Kurreem Ali on the spot, there could be little hope that the bodies would be left undisturbed so long in such a frequented place. There appears little doubt that the Zemindars, having omitted to report the circumstance to the Police from a dread of the inconveniences of a visit from the Police, particularly at a season when every one was busy cutting their crops, removed the bodies, and afterwards when the Darogah did arrive, used every means in their power, though without success, to prevent their own neglect being made known. For fuller details on this head, I beg to refer the Court to the Roobekaree of the Magistrate, dated the 8th May 1833 and 27th July 1833.

After a full consideration of the case, I am therefore constrained to give my opinion that the prisoners Nos. 1, 2, 3, 4, 5 and 6 are guilty of the heinous crime laid to their charge, and with reference to the prevalence of Thuggee in the Chuprah, Gorruckpoor and *Ghazeepoor Districts, to neither of which do the prisoners seem to be strangers, to the many proofs exhibited in this case that the prisoners have no honest means of living, but subsist by spoliation and destruction of their fellow creatures, to the impunity which in ninety-nine cases in a hundred attends the perpetration of this insidious and most cruel mode of robbery and murder, which calls for exemplary punishment, and an example such as shall strike terror into the minds of those who pursue a similar course, I recommend that the prisoners 1 to 6 be sentenced to death, and suffer the full penalty of their crimes.

With reference to the two remaining prisoners Sheikh Buktour (7), and Ammee (8), their case requires a separate consideration.

In their case, two of the most important of the proofs against the prisoners 1 to 6 are wanting, for neither were these two prisoners apprehended on the 2nd April, the day of the murders, nor was there any part of the property found in their possession.

I shall therefore carefully note down the proofs that have been adduced against them and then give my opinion. It has already been shewn that Sheikh Oudan Burkundaz, with the assistance of the Zemindars and Gorait of Meiree Tal, succeeded in apprehending the whole of the

* A list of cases ascertained by that Police of this District between the year 1826 and the present year: 1 of Thuggee with Murder, 2 of Highway Robberies, is annexed.

gang of seven men. Not one escaped. The first intimation therefore by which these two prisoners were implicated was Kurreem Ali's evidence upon the 8th May, prior to which their names had not been even mentioned. To begin therefore with his evidence, it has already been recorded that—

Kurreem Ali, Includes Buktour and Ammee as having accompanied the gang up to Mirzapoor, and as having continued with them till after the perpetration of this offence, in which he gives both of them a prominent character, the one (Buktour) as having pulled Buddhaie's legs, while Khadar Bukhs threw the phansee round his neck, and Ammee as having cast the phansee round the neck of Purdil Khan, while Durveish held his legs. We are now to enquire how far Kurreem Ali's evidence, so far as it relates to these two prisoners, has been substantiated by other testimony.

1. Before the Magistrate—

Musst. Choheeah, A female slave belonging to Khadar Bukhs (4), corroborated Kurreem Ali's evidence as to the departure of the gang from Khadar Bukhs' house in Phagoon, and mentioned these two prisoners by name as having accompanied them.

In this Court, when the evidence of this witness was examined, there appeared the usual intimation that she had been tampered with, a circumstance not to be wondered at when her dependence on one of the prisoners is considered.

The existence of such an influence manifested itself not in a total denial of her former evidence, but in such omissions as rendered it nugatory; however no sooner was she reminded of her former testimony, than she readily admitted its truth, and gave up her previous intention to screen the prisoner.

Lalsa Gorait 2, Who assisted in apprehending the prisoners 1 to 6 at Meiree Tal, declared that while occupied in securing the prisoners, he observed two persons standing at a short distance, who then went away. He subsequently identified Buktour and Ammee as the persons in question.

His evidence however is inadmissible, for when examined before the Magistrate upon the 9th April, he did not mention the circumstance, although he was questioned whether there were any others with the seven men then apprehended ; in short he did not mention it till after Kurreem Ali's evidence had been taken, and Buktour and Ammee had been seized.

Beechook 3, Prisoner (3), When first examined touching the property found in his possession, declared it had been given to him by two persons ; subsequently when Buktour and Ammee were brought to the Magistrate's Court, he was re-examined, and then declared that the property had been given to him by these two prisoners Buktour and Ammee.

In this deposition of Beechook is a corroboration of Kurreem Ali's evidence, who had previously deposed " that near Meiree Tal where Buktour and Ammee were about to leave their companions and get home by a shorter road, this Buktour gave his bundle to Beechook,

Towukul Gorait of Mouzah Peperah, Chintamun ditto of ditto, Beechook Raie Rajpoot of ditto, Purdan Koiree, Nonid Koiree of ditto, and Chumroo Gour of ditto, Roopun Rae Rajpoot of ditto,	Witnesses for the Prosecution and Evidence of Buktour's village, Witnesses called by Buktour,	Corroborate Kurreem Ali's evidence with reference to Buktour (No. 7), having been absent from his village from the month of Phagoon.

5. In like manner Mundil and Pirthee Raie, whom Ammee called to exculpate himself, both declare that

Ammee was absent from his home, on what errand they know not, from the month of Phagoon.

6. All the witnesses called by these two prisoners, as well as some of the witnesses to the prosecution, denounce them as men of bad character, without ostensible means of livelihood, absenting themselves from their homes, and generally considered from their having been before apprehended by the Police, to be dangerous.

I have thus enumerated the proofs exhibited against Buktour and Ammee. My opinion is as follows:

Judge's opinion. The degree of proof against these two prisoners for reasons already stated is in its nature less conclusive than that against the prisoners Nos. 1 to 6.

I have already stated the strong grounds which exist for inducing me to attach credit to the whole testimony of Kurreem Ali, for after a careful investigation not a single circumstance narrated by him has been invalidated, while upon many essential points it has been singularly corroborated.

In the case of these two prisoners, their absence from their homes from a period coincident with that stated by Kurreem Ali as that in which the gang set out, their notoriously bad character, their former apprehensions, and general conduct in life, corresponding with what would be the conduct and habits of men engaged in Thuggee, is established, their own witnesses whom they brought to the defence, assisting powerfully to produce this impression.

I would further observe, that if Kurreem Ali had, causelessly and to gratify some former enmity, included them in his evidence, they would not have failed to plead such in extenuation and exculpation.

Taking the evidence of Kurreem Ali, Musst. Chooheeah and the witnesses for the defence, I consider it

established that Buktour and Ammee did accompany the other prisoners in their going forth to commit robbery on this occasion, that there is strong presumption that they aided and abetted in the perpetration of the offence charged, and that there is full proof that both the prisoners are bad characters and robbers by profession.

I recommend that the prisoners Buktour and Ammee be imprisoned for life with labors and irons.

Recommends the zealous conduct of the Magistrate to the favorable notice of the Court.

I cannot conclude this address, until I have noticed to the Court, the unwearied assiduity, patience, and activity displayed by Mr. E. P. Smith the Magistrate, in conducting the voluminous investigation requisite to the success of the indictment in this important case, which I consider the more exemplary in this Officer, since in his double capacity of Collector and Magistrate, he has such a multiplicity of business to encounter.

Rewards to the Sherishtadar, Darogah and Sheikh Oudan.

To the Sheristadar of the Criminal Court, and to the Darogah of the Jail, whom the Magistrate particularly recommends for a suitable reward, which he deems their activity and able services to have merited, I have awarded each the sum of fifty rupees, with a Purwannah expressive of the sense entertained of their conduct.

To Skeikh Oudan, whose presence of mind and tact in apprehending the whole gang, and integrity in having resisted the large offers made to him by the prisoners is alike conspicuous, I have ordered one hundred rupees to be paid, recommending him, if properly qualified, to the favorable notice of the Magistrate for promotion.

I have, &c.

(Signed) C. W. SMITH,

Officiating Sesions Judge.

Zillah Ghazeepoor, the 17*th Sept.* 1833.

To

EDWARD PEPLOE SMITH, Esq.

Magistrate of Zillah Ghazeepoor.

Sir,

I herewith transmit for your information and guidance copy of the proceedings of the Court of Nizamut Adawlut under date the 28th September, 1833, held on the trial of Peer Bukhs Khan and others charged with Thuggee, attended with the murder of Purdil Khan and Buddhaie, together with a copy of the Futwa of their Law Officer on the said trial, and request you will call the prisoners before you and make them acquainted with the sentence passed upon them.

2d. The usual warrant is herewith forwarded, together with a copy of the letter from the Register to the Nizamut Adawlut, forwarding the above proceedings.

I have, &c.

(Signed) C. W. SMITH,

Officiating Sessions Judge.

Zillah Ghazeepoor, the 4th October, 1833.

To

The Sessions Judge of Zillah Ghazeepoor.

Sir,

I am directed by the Court of Nizamut Adawlut for the Western Provinces, to acknowledge the receipt of a letter from you dated the 17th instant, with the proceedings held on the trial of Peer Bukhs Khan and others charged with Thuggee and Murder, and to transmit to you the accompanying extract from the

Nizamut Adawlut Western Provinces.
Present—
W. Ewer, Esq. Offg. Judge, and A. J. Colvin, Esq. Judge.

proceedings of the Court of this date, for your information and guidance, together with the copy of the Futwa of their Law Officer on the said trial.

2d. The Court desire that you will issue your warrant to the Magistrate of Zillah Ghazeepoor to carry the sentences passed upon the prisoners into execution, instructing him at the same time to call the prisoners before him and to make them acquainted with the sentences passed upon them.

3d. You will direct the Magistrate to order his Police Officers to be careful that the bodies of Peer Bukhs Khan (1), Kurreem Bukhs Khan (2), Beechook Noorbaff (3), Khoda Bukhs Khan (4), Sheikh Durveish (5), and Peeroo (6), be not removed by their friends or by any other persons.

4th. You are requested to direct the Magistrate of Zillah Ghazeepoor to deliver to Sheikh Oodan Burkundaz an additional reward of 200 rupees, and one of 10 rupees each to the Chokedars of Meiree Tal, who assisted in the apprehension of the prisoners, viz. Lal Sah, Pran and Gunga.

5th. The Court observe that you have omitted to mention the age of the prisoners in the heading of the case, as well as to unite with wax and the seal of the Court, the ends of the string on which the papers are filed; you are requested to attend strictly on these points, to the Rules laid down in the Circular Order of the 16th July, 1830.

6th. The Court have much pleasure in remarking the judicious manner in which this trial has been conducted by you, and have taken measures for bringing it to the notice of the Government; they have at the same time, called the attention of the Government to the activity and assiduity evinced by Mr. E. P. Smith in the inves-

tigation previous to trial, which appears to the Court highly creditable to that Officer.

7th. The original proceedings of the Magistrate are returned under a separate cover.

I have, &c.

(Signed) WELBY JACKSON, *Register.*

Allahabad, the 28th Sept. 1833.

Allahabad, 28th Sept. 1833.

N. A. W. P. At a Court of Nizamut Adawlut for the Western Provinces held at Allahabad,

PRESENT:

W. EWER, Esq, *Offg. Judge,*

and

A. J. COLVIN, Esq. *Judge.*

Read the following letter from the Sessions Judge of Ghazeepoor, the proceedings held on the trial of Peer Bukhs Khan (1), son of Rustum Khan, Kurreem Bukhs Khan (2), son of Nurkoo, Beechook Noorbaff (3), son of Ahayd Noorbaff, Khoda Bukhs (4), son of Dowlut Khan, Sheikh Durveish (5), son of Sheikh Sawdoola, Peeroo Khan (6), son of Dowlut Khan, Sheikh Buktour (7), son of Sheikh Koodrutoollah, and Sheikh Ammee (8), son of Sheikh Dussy, charged in the first count with Thuggee, attended with the murder of Purdil Khan and Buddhaie, and in the second count with the murder of Purdil Khan and Buddhaie, and the Futwa of the Law Officer of this Court thereon.

Nos. 90 to 92.

Zillah Ghazeepoor —No. 5, of the Calendar for the Sessions of August, 1833.

The Court having duly considered the proceedings held on the trial of Peer Bukhs Khan (1), Kurreem Bukhs Khan (2), Beechook Noorbaff (3), Khoda Bukhs Khan (4), Sheikh Durveish (5), Peeroo Khan (6), Sheikh Buktour (7), and Sheikh Ammee (8), charged in the 1st count with Thuggee, attended with the murder of Purdil Khan and Buddhaie and in the 2d count with the murder of Purdil Khan and Buddhaie, and the Futwa of their Law Officer on the said trial pass the following sentence:

The Futwa of the Law Officer of the Nizamut Adawlut convicts the prisoners Peerbux Khan (1), Kurreem Bukhs Khan (2), Beechook Noorbaff (3), Khoda Bukhs Khan (4), Sheikh Durveish (5), Peeroo Khan (6), Sheikh Buktour (7), and Sheikh Ammee (8), on strong presumption of the crime laid to their charge, and declares them liable to discretionary punishment by Akoobut-i-shudeed, extending to death by Seeasut.

The Court convict the prisoners Peer Bukhs Khan (1), Kurreem Buksh Khan (2), Beechook Noorbaff (3), Khoda Bukhs Khan (4), Sheikh Durveish (5) and Peeroo Khan (6), of the crime charged against them, and Sheikh Buktour (7) and Sheikh Ammee (8), of aiding and abetting them, and seeing no circumstances in favor of the prisoners Peer Bukhs Khan (1), Kurreem Bukhs Khan (2), Beechook Noorbaff (3), Khoda Bukhs Khan (4), Sheikh Durveish (5), and Peeroo Khan (6), to render them proper objects of mercy, sentence the said Peer Bukhs Khan (1), son of Rustum Khan, Kurreem Bukhs Khan (2), son of Nurkoo, Beechook Noorbaff (3), son of Ahoyd Noorbaff, Khoda Bukhs Khan (4), son of Dowlut Khan, Sheikh Durveish (5), son of Sheikh Sawdoola, and

Peeroo Khan (6), son of Dowlut Khan, to suffer death by being hanged by the neck until they are dead, and order that their bodies be afterwards exposed upon gibbets at the spot where the murder was committed, or as near to it as circumstances may admit; and Sheikh Buktour, son of Koodruttoollah, and Sheikh Ammee, son of Sheikh Dussy, to imprisonment, with labor for life, in the Jail at Allypoor.

Ordered, that the original proceedings of the Magistrate be returned through the Sessions Judge.

(Signed) W. EWER, *Officiating Judge.*

(Signed) A. J. COLVIN, *Judge.*

(True Extract,)

(Signed) WELBY JACKSON, *Register.*

(True Copies,)

(Signed) C. W. SMITH,

Officiating Sessions Judge.

Office of the Session Judge of Zillah Ghazeepoor, Trial No. 5 of the Sessions for the month of August 1833, *and Case No. 5 of the Magistrate's Calendar for the month of August* 1833.

To E. PEPLOE SMITH, ESQUIRE,

Magistrate of Zillah Ghazeepoor.

Whereas at a Jail Delivery of Zillah Ghazeepoor for the August Session of 1833, holden at Ghazeepoor on the 24th, 26th, 27th, 29th and 30th days of the month of August in the year 1833, Peer Bukhs Khan, (No. 1) Kurreem Bukhs Khan (No. 2) Bechook Noorbaf (3) Khoda Bukhs Khan (4) Sheikh Durveish (5) Peeroo Khan

(6) having been convicted of Thuggee attended with the murder of Purdil Khan and Buddhaie, and sentenced by the Court of Nizamut Adawlut Western Provinces, to suffer death by being hanged by the neck until they are dead, after which their bodies to be exposed upon a gibbet, as near to the spot where the offence was committed as circumstances may admit; it is hereby ordered that execution of the said sentence be made and done upon the said Peer Bukhs Khan, (1) son of Rustum Khan, Kurreem Bukhs Khan, son of Nerkoo, (2) Bechook Noorbaf, son of Ohayd Noorbaf, (3) Khoda Bukhs Khan, son of Dowlut Khan, (4) Sheikh Durveish, son of Sheikh Sawdoola (5) and Peeroo Khan, son of Dowlut Khan, (6) on or before the tenth day of the month of October 1833 A. D. and that you do return this warrant to me with an endorsement attested by your official seal and signature, certifying the manner in which the sentence has been executed, as commanded by the Regulations enacted by the Governor General in Council and now in force. Herein fail not.

Given under my hand and seal of office, this fourth day of October, in the year 1833.

Judge's Seal. (Signed) C. W. SMITH,
Officiating Session Judge.

I hereby certify, that the sentence of death passed on Peer Bukhs Khan (1), son of Rustum Khan, Kurreem Bukhs Khan (2), son of Nerkoo, Bechook Noorbaff (3), son of Ohyed, Khoda Bukhs Khan (4), son of Dowlut Khan, Sheikh Durveish (5), son of Sheikh Sawdoola, and Peeroo Khan (6), son of Dowlut Khan, by the Nizamut Adawlut, has been duly executed, and that the said persons were accordingly hung by the neck till they were dead, at the Town of Ghazeepore, on Thursday the 10th of October 1833. I further certify, that the bodies of the

said persons were afterwards conveyed to the place where the crime of which they were convicted, was committed, and there suspended on gibbet.

Given under my hand and the official seal of this Court, this 16th October 1833.

(Signed) E. P. SMITH,
Magistrate.

Magistrate's Seal.

Court of the Sessions Judge of Ghazeepore for the month of August 1833, *case No.* 5 *of the Magistrate's Calendar for the August Sessions of* 1833.

To E. P. SMITH, ESQUIRE,
Magistrate of Zillah Ghazeepore.

Sheikh Buktour and Sheikh Ammee, To be imprisoned with labor for life in the Jail at Allypore.

Whereas at a Jail Delivery of Ghazeepore for the Zillah Ghazeepore, holden at Ghazeepore on the 24th, 26th, 27th, 29th and 30th days of the month of August, in the year 1833, Sheikh Bucktour, son of Koodruthollah (7), and Sheikh Ammee, son of Sheikh Dussy (8), having been convicted of aiding and abetting in a case of Thuggee, attended with the murder of Purdil Khan and Buddhaie, and sentenced by the Judges of the Nizamut Adawlut Western Provinces, to imprisonment with labor for life in the Jail at Allipore, it is hereby ordered that execution of the said sentence be made and done upon the said Sheikh Buktour, son of Koodrutollah, and Sheikh Ammee, son of Sheikh Dussy, without delay, as commanded by the Regulations, and that you do return this warrant when

completely executed, with an endorsement attested by your official seal and signature, certifying the manner in which the sentence has been carried into execution. Herein fail not.

Given under my hand and the seal of this Court, this fourth day of October, in the year 1833.

(Signed) C. W. SMITH,

Officiating Session Judge.

Judge's Seal.

Sentence explained to the prisoners herein named (Sheikh Bucktour and Sheikh Ammee), this 7th day of October 1833.

(Signed) E. P. SMITH,

Magistrate.

To E. P. SMITH, ESQUIRE,

Magistrate of Zillah Ghazeepore.

SIR,

N. A. W. P.
PRESENT—
C. T. Sealy,
M. H. Turnbull,
W. Ewer, *Offg.* } Esquires.
A. J. Colvin,
Judges.

I am directed by the Court to transmit for your information the accompanying copy of a letter under date the 14th instant, received from the Secretary to Government Judicial Department.

I am, &c.

(Signed) WELBY JACKSON,

Register.

Allahabad, the 25th Oct. 1833.

(No. 1998.)

To W. B. JACKSON, Esq.

Register of the Nizamut Adawlut in the Western Provinces at Allahabad.

Sir,

Judicial Department. I am directed to acknowledge the receipt of a letter from you dated the 28th ultimo, with its enclosures, and to request that you intimate to Mr. E. P. Smith and Mr. C. W. Smith, that the Right Honorable the Governor General in Council has noticed with approbation the creditable and judicious manner in which they conducted the proceedings in their respective departments connected with the trial of Peer Buksh and others for Thuggee.

I am, &c.

(Signed) C. MACSWEEN,
Secy. to Government.

Council Chamber, the 14th Oct. 1833.

(True Copy,)

(Signed) WELBY JACKSON,
Register.

To W. JACKSON, Esq.

Register to the Nizamut Adawlut, Allahabad.

Sir,

Court of Session Judge Zillah Benare Trials, Nos. 2, 3, and 4 of the Calendar for the January Session of 1834.

I transmit herewith to be laid before the Nizamut Adawlut, the proceedings in three trials noted in the margin, held at the station of Benares from the 18th to the 21st of February, 1834.

Government versus Shamsherah, son of a father unknown, aged 25 years.

Bukus, son of Meer Ali or Bonolla, aged 32 years.

Oozurah, son of Jeetoo, aged 30 years.

Meher Ali, son of Gholam Ali, aged 40 years.

Asmut, son of Beehoo, aged 30 years.

CHARGE.

For being privy to and concerned in the murder by strangulation (Thuggy) of a traveller, name unknown.

2d. Charge, ditto of two travellers, names unknown.

3d. Charge, ditto of three travellers, names unknown.

Futwah Jageer.

The following is an abstract of the case:—

The Prisoners are Thugs and were concerned in three expeditions during the month of Jeit 1240 fuslee, corresponding to part of June and July, 1833, in which six persons were murdered.

The Thanadar of Juggut Gunge with the Foujdaree Nazir, and the spies Goplah and Bhuggoo went to Raja-ka-Tullao described as a halting place of the prisoners and others, who were proved to have purchased various articles of food from the grocers' shops, and to have slept there. Towards morning they took their departure accompanied by a Mossulman traveller, and, leaving the high road at Sarai Mohun to the right, followed a path-way for about a mile, where having found a convenient place they strangled the traveller and threw his body into a well. The Thanadar and his party proceeded to the well which was pointed out, and on examining the Goraits of the neighbouring village, it appeared that there had been a body taken out in the month of Jeit, which had been concealed by the Zemindar's orders all day in some sugar canes, and at night thrown into the Sambhar Nullah; some bones were found in the nullah which were declared to be human, and supposed to be those of the murdered traveller.

The second Thuggy expedition occurred in the jurisdiction of the Kilia-Khonah Thannah. The shop-

keepers there sold spices, &c. to some of the Thugs who passed the night at the Dhurm Salah of Bukt-Pooree at Kupuldhara. There were about five and twenty Thugs and two Mussulmen travellers with them with three bullocks. They all left before day-break and having proceeded about a mile towards the Ganges, the two travellers were strangled and their bodies thrown into the river.

The third Thuggy excursion took place in Huroah Thannah's jurisdiction. Three persons were strangled and the bodies thrown into Hurdoo Dhobey's well, in searching which three skulls, several human bones and a pair of shoes, the latter evidently a sepoy's were discovered.

As the atrocious crime of "Phansegare or Thuggy" is fortunately very uncommon in this district, and no instance has occurred during the periods I have been resident at Benares, I shall submit for the Court's consideration the evidence of two of the witnesses, and likewise the confession of the prisoner Shumsherah, which last was given before the Magistrate, and affords perhaps a clearer insight into their proceedings.

The first witness to the fact in each of these cases is Bhuggoo; his evidence, however, is so contradictory and agrees so baldly with the deposition given before the Magistrate, that I prefer sending the examination of the second witness Kadir Khan, a Patan, son of Jumum Khan, inhabitant of Moujah Punnah, Perganah Moneah, Zillah Patna, aged forty-three years, formerly a cultivator, but for the last twenty-one years a Thug by profession.

In the month of Augun, 1840, fuslee, Shumsherah, Oozerah, Moradun, Bukus, Asmut, Mehar Ali and myself went on a Thuggy expedition to the westward, and reached the "Oude" territory. At "Chand Per-

taubpoor" we met Chuta Thug in company with a traveller who was afterwards strangled and eleven rupees with two or four cloths found on him. We journeyed on to Allahabad, and thence eastward. Near "Burount" we met Goplah Beckah, and nine other Thugs, and they accompanied us to Mirza Morad's Serai. There we found Mohur Singh, a Jemadar of Thugs, with ten others whose names I do not remember. We all went on together and rested at night near the temple at Rajah-ka-Tullao. On the road we met a traveller whom Mohur Singh entered into conversation with and persuaded to join our party. At the last quarter of the night we renewed our march and quitting the high road near Serai, Mohur followed a pathway for about half a coss, and strangled the traveller. Seven rupees, with two or four cloths, were taken, and Goury and Mehar Ali threw the corpse into a well.

After walking some distance in the direction of Benares we overtook two Mossulmen travellers with three bullocks. They went in with us to our halting place the Dhurm Salah, at Kupuldharah. Towards daybreak we departed, and about a mile off near the banks of the Ganges, Mohur Singh and Goury strangled the travellers. We found on them five rupees, a sword, and two or three pieces of cloths. Mohur Singh took all and drove the bullocks on before us. Our people threw the bodies into the river. After taking some refreshment we proceeded to "Sydpoor." There "Salaroo," a Burkundaz, recognized Mohur Singh, who in consequence gave him five rupees. The three bullocks were sent by Mohur Singh to his home. From "Sydpoor" we went to Kytee, and the next day to Rajghaut. Very early the following morning we proceeded towards the west. It was then the month of Jeit, and the period of the *Ghazy-meean* festival. When we reached a tank we found two Sepoys and a Bearer sit-

ting there. We drank *Toddy* with them and all went on together. Mohur Singh asked them where they came from and whither they were going. They replied from the east towards the west. Mohur Singh said I am also going towards the west. In the evening we halted at the "Hurooah Bazar." When one quarter of the night only remained, we continued our journey and went two miles on the Punch Cossy road, where there is a pucka well with two mangoe trees near it. There "Moma" and "Imam Bux" strangled the travellers, I standing by. Thirty rupees, ten pieces of cloths and two brass pots were found on them. There was also a horse and a mare. We were then twenty-five persons. Some of us threw the bodies into the well. My share was a doputta and a rupee eight annas. The other Thugs had their proportion. I took the mare and Mohur Singh the horse. From thence my companions and myself separated from the gang and went home. The other Thugs likewise travelled in the direction of their homes. After being at home for some days the *Tomandar* and Foujdaree Nazir of the City of Patna apprehended me. I was never taken up before, during the twenty-one years I have practised "Thuggy." I have been in many excursions in Oude and to the eastward, but excepting the three expeditions above alluded to, I have never done any thing in the Benares Division. I have spent all my share of the plunder. The mare was taken from my house to the Patna Adawlut. There are only eight men connected with me in this business. Their names are Moradhun, Bukus of Siveree, Shumserah, Oozerah, Imambux of Khutary, Asmut, and Hunoman, a Brahmin of Jurrowah. Of these eight Moradhun and myself are Sirdars. Mohur Singh has twenty-five men and is a Sirdar. All the men were in these expeditions, but I cannot remember their names.

We do not go armed; perhaps two may be armed. We strangle our victims generally, and never use a weapon excepting in case of necessity. No wounds were inflicted on any of the victims of this district. Those who strangle receive an additional rupee.

Third witness Goplah, son of Dyar of the *Lode* caste, inhabitant of Muteepurwa, Zillah Cawnpore, aged twenty-six years. A year ago, I have left home alone on a Thuggy expedition towards the east. When I reached Bhaugur Mow, in the Oude country, I met Kisseree Singh with twenty-five Thugs, and Bekram and Muhadut Jemadars with Mukdoom Bux and others. After travelling fifteen coss we fell in with three travellers, whom Bekram, Mukdoom and Chudú strangled and took their property. The bodies were thrown into a well. I had my share. Going by Meean Gunge and Hussun Gunge to Noel Gunge, we strangled five travellers. On arriving on Burount near Choby Bazar, Moradhun, Kadir and Mohur Singh, Jemadars of Thugs, joined us with twenty-five men. Bekram and the other Oude Thugs returned thence. On the road from Mirza Mourad to Rajah-ka-Tullao we met a Mossulman who went with us to the latter place where we rested at the Buneah's house near the temple, and after taking some food passed the night there. When the night was nearly over, we resumed our march towards Benares, and leaving the high road in a northern direction, struck into a path-way for a mile until we came on a plain at some distance from a village. Mohur Singh strangled the traveller, and I and another threw the body into a well; we found on him seven rupees, a sword, two or four brass pots, and four or five cloths. In the division my share was a turban. The cloths and pots were divided amongst us, and the rupees soon spent. We then came to Benares, and

passed a day at the Serai Aurungabad. We crossed the Sepoy lines and entered the Orderly Bazar, where we met two travellers and three bullocks. We enquired whence they came and where they were going. They said from Hansy to Goruckpore. Mohur Singh said "I am on my way to Goruckpore; come with us." We proceeded to Kupuldara and put up at the Dhurm Salah, for the evening. At the sixth hour of the night we renewed our journey. When we reached the Ganges, east from Kupuldara, some of us seized the hands, and others the feet of the travellers, whom Chutu and Imaum Bux strangled. We then threw them into the river. Five rupees, a lotah, a sword, and a pair of *pyjamahs* were taken. Mohur Singh took the three bullocks. We travelled afterwards to Sydpore, Kytee and Rajghaut, putting up at the Luckah Serai. The next day we went towards Sheopore, and stopping at Shunkur Talao we drank some Toddy. We saw two Sepoys and a bearer sitting there, whom Mohur Singh asked where they were going and whence they came. Their reply was from Cuttack and their destination Lucknow. We all went on to Sheopore and from that place to Huroah, where we rested at a Buneah's shop. In the latter part of the night we continued our march, and after walking a mile on the Punch Cossy road, Beeka, Bheegoo and Moraudun threw the travellers down, when Imaum Bux, Mohur Singh, and Goury strangled them. The others remained on the watch. Twenty-five rupees, a gold mohur, fifteen pieces of cloths, and twenty brass pots were gained. Six men and a Jemadar threw the bodies into a well. In the division of the plunder a lotah, a merzai, and a rupee were my share. The witness mentioned that all the prisoners were Thugs and concerned in the three expeditions that took place in the Benares division, with the exception of Asmut.

The prisoner Shumsherah is an inhabitant of Purneah, Pergunnah Moneah, Zillah Patna, twenty-five years of age, of the weaver caste. Moradun supported and protected him whilst a child, and whenever he went on a Thuggy excursion the prisoner accompanied him. The deposition before the Magistrate is as follows:—In the month of Aghun, 1240 Fusly, Moradun, Kader Khan, Bukus, Oozerah, Meher Ali, Asmut, Imaum Bux, and myself proceeded on a Thuggy expedition. We strangled several persons in Oude, remaining there until the month of Maug, and then went to Allahabad, from whence we travelled in an eastern direction, until we came to Burount. We found Goplah and Beeka there and further on the road Mohur Singh with four other Thugs. We met a traveller as we proceeded. Mohur Singh, and his party went on with him. We rested in the evening at Hunoman Chokey. When the night was nearly spent, we went on and Huna strangled the traveller. Seventeen rupees, some cloths, and brass pots were found on him, and the body was thrown into a well. I being the adopted pupil of Moradhun, he took my share. He gave me food only, and I was his follower. Proceeding on our march we met a Mossulman travelling, Imaum Bux attached himself to him. We halted for the night at Rajah-ka-Tullao, and towards morning recommenced our journey. Leaving the high road at Serai Mohun to the right, we followed a small pathway. After walking a mile, we came near a garden where Imaum Bux strangled the traveller. Ten rupees, a sword, two dhotees, a lotah, and some old cloths were the plunder. Two or three men took the corpse and threw it into a well. Near Benares we met two travellers with three bullocks. Moradun, Kadir Khan, Goplah and Beeka joined them, and in the evening we made Kupuldhara our resting place, stopping at the

Dhurm Sala. When one quarter of the night only remained, the march was resumed, and near the banks of the Ganges, about a mile off, Beeka and Unna strangled the travellers. I don't remember what plunder was obtained. Meher Ali, Moradhun, Kader Khan, and Beeka threw the corpses into the river. We then went to Sydpore. A Burkundaz, Salaroo, recognized Mohur Singh, who in consequence gave him four rupees, and Moradhun sent the three bullocks by Bukus to his house. We afterwards returned to the village of Bettree, and going by Chundwuk, arrived at Rajghaut. Remaining there all night, we marched very early the next morning in a western direction. After leaving the city we met two Sepoys and a bearer. Beeka entered into conversation with them, and they came on in our company. We halted at Huroah Bazar. Towards daybreak we resumed our route, and going about two miles on the Punch Cossy road, where there is a pucka well, with two mangoe trees, Mohur Singh, Ramsuhoy and Selwunt Rai, strangled the three travellers. They gained thirty-two rupees, some cloths and brass pots. The bodies were thrown into the well. The travellers had a horse and a mare with them. Kadir took the first and Goplah the latter. We afterwards went to Burogong, where we divided the plunder and separated going to our respective homes. I have never strangled any one, but have aided in throwing bodies into wells. Eight annas is a very good remuneration for murdering a man. We often strangle a victim who is suspected of having two pice. We are unrestrained by any fears in pursuing our vocation. We do not sell our plunder, but when there is a large quantity send it to our homes.

Bukus once accompanied Moradhun and others on a Thuggy expedition in Oude, and was with them two

years, but has never practised in the Benares district and is unjustly accused.

Oozerah declares that he is innocent. He once found himself with Moradhun, &c., in Oude, but ran away the moment he could, when he discovered his companions were Thugs.

Meher Ali served Moradhun as a grass-cutter for five or six months. He acknowledged before the Magistrate at Patna to having been his servant for the above number of years, and to having accompanied him in his Thuggy expeditions.

Asmut was formerly called Dubery, alias Neeamut Ali, at present Asmut. He attributes his name being mentioned to a family dispute he had with the two brothers Kadir Khan and Moradhun, with whom he is connected by marriage, and of course asserts his innocence. The depositions of Nanuk, Ramphul, Rujoo Singh, Balukgur, Purshad, Juggernat, Thakooree, Kudoo, Isseredyeal, Uchalall and Matadyel, point out the halting places of the Thugs in these expeditions, and the wells, &c. where the bones and other remains of the murdered persons were discovered.

The Law Officer has given his Futwahs "Tazeer" in each case. As I cannot consider myself vested with discretionary power to punish the heinous offences which the prisoners have committed, I have the honor to submit all the papers connected with these cases for the Sudder Nizamut's consideration and orders.

I have, &c.

(Signed) R. J. TAYLER,

Session Judge.

Office of Session Judge,
City of Benares, the 21st Feb. 1834.

Allahabad, the 3d April, 1834.

N. A. W. P. At a Court of Nizamut Adawlut for the Western Province held at Allahabad—

PRESENT—

Seal. W. EWER, ESQ., *Judge*,

and

A. J. COLVIN, ESQ., *Judge*.

Read the following letter from the Sessions Judge of City Benares in reply to the Court's order of the 13th ultimo, re-submitting proceedings held on the trial of Shumsherah (1), son of a father unknown, Bukus (2), son of Meer Ali or Bonolla, Oozerah (3), son of Seetoo, Mehar Ali (4), son of Gholam Ali, and Asmut (5), son of Beechoo, charged, firstly, with being privy to and concerned in the murder by strangulation (Thuggy) of a traveller, name unknown; secondly, with ditto of two travellers, names unknown, and thirdly, with ditto of three, names unknown, and the Futwah of the Law Officer of this Court thereon.

Nos. 7 to 14.

City Benares Trials, Nos. 2, 3 and 4 of Calendar for January Sessions 1834.

The Court having duly considered the proceedings held on the trial of Shumsherah (1), Bukus (2), Oozerah (3), Mehar Ali (4), and Asmut (5), charged as above, and the Futwah of their Law Officer on the said trial, pass the following sentence:—

The Futwah of the Law Officer of the Nizamut Adawlut convicts the prisoners Shumsherah (1), Bukus (2), Oozerah (3), and Mehar Ali (4), of being accomplices in the crime charged against them, and declares them liable to punishment by Akoobut extending to death, by Seasut with reference to the prisoner Shumsherah. It acquits the prisoner Asmut, and declares him entitled to his release.

The Court convict the prisoners Shumsherah (1), Bukus (2), Oozerah (3), and Mehar Ali (4) of the charges preferred against them, and under all the circumstances of the case, sentences the said Shumsherah (1), the son of a father unknown, Bukus (2), son of Meer Ali or Bonolla, Oozerah (3), son of Seetoo, and Mehar Ali (4), son of Gholam Ali, to be imprisoned in transportation with labor for life. The Court acquit the prisoner Asmut (5), son of Beechoo, of the crime laid to his charge, and direct that he be immediately released.

Ordered, that the original proceedings of the Magistrate be returned through the Sessions Judge.

(Signed) W. EWER, *Judge.*

(Signed) A. J. COLVIN, *Judge.*

(True Extracts,)

(Signed) WELBY JACKSON, *Register.*

(True Copies,)

D. B. MORRIESON, *Magistrate.*

APPENDIX C.

Copy of a letter from Mr. C. Fraser to Mr. Wilder, on the commitment of a gang of Thugs.

To F. WILDER, Esquire,

Agent Governor General.

Sir,

The whole of these Prisoners were sent to me by Captain Wardlow for examination, together with five others whom I immediately released, as they appeared innocent of all connection with them.

On their first examination, they all denied the charges brought forward against them, but subsequently nearly the whole of them confessed a variety of murders which they had committed of travellers, who had joined them on their route, and entered into particulars of their crime almost too horrible to record.

The following statement is founded on those confessions, which being supported partially by other evidences, may, I consider, be taken as a correct detail of their proceedings.

Baz Khan, Shewa, Kurreem, Khoda Buksh, son of Lall Khan, Gunesh, alias Dhonkul, Khoda Buksh, alias Ghoorun, Nungoo, alias Hormut Khan, Kesur Khan, alias Khezzur Khan, Assulut Khan, son of Khyreat Khan, Hoshun, Boodhoo alias Hurry Sing, Zubur Khan, Dhurm Khan, son of Noor Khan, Zoolfeekar Khan, alias Budul Khan, alias Budloo, Durroo, alias Munsookh, Islama Khan (absconded), Peer Buksh (absconded) and Husnoo (absconded):—

Entered the Baitool district together, and near Neempanee, which lies on the direct road from Hussingabad to Baitool, falling in with two persons, a Sikh and Choomar at different places, Shewa and Kurreem with others of the gang, seized, robbed, murdered and buried them.

These two murders are proved independent of their confessions by the discovery of the remains of the deceased, which were disintered under the superintendance of Kurreem, and also some articles found on the prisoners.

The manner in which the prisoners are in the habit of waylaying travellers, and the secrecy observed by them, makes it almost impossible to find out the persons of those who fall a prey to their villainous practices, and there-

fore nothing has been ascertained, that could enable me to discover who these two individuals were or whence they came.

The gang proceeded from Baitool to the Dekhan, and they confess the following murders perpetrated by them when there; pointing out the property received by each as his share of the spoils, collected on these occasions, viz.

Five persons beyond Lukhunwara; five persons between a village called Borlgaon and Omrowtee; one person at Moostuzzurpoor, and one person near it. Of these crimes there is no proof, but what can be collected from their confessions; but since their confessions have been corroborated by evidence on the other murders committed by them, there is unfortunately but little reason for hoping that their statements of the destruction of so many individuals are false, and unfounded on fact.

At Omrowtee or near it, they were joined by Phoolell Khan, Sheikh Shuhadut, alias Assulut, Jhao Khan, Dhurm Khan, son of Bukhtawur Khan, Sheikh Islama, Kalo Khan, alias Kunnoo, and probably by others whom they have not mentioned, who were on their way home from the Dekhan where they had indulged themselves in murdering their fellow beings, and whence they were returning to feast on the property which they had thus acquired by their crimes.

They had fallen in on the road with Chintamun Jemadar and six other persons, who were proceeding to Hindoostan on leave of absence, from the Cantonment of Ingholee, and who had unsuspiciously associated with them for greater safety.

On arriving at a deserted spot near the village of Haingaon, on this side of Omrowtee, the prisoners taking advantage of the solitude of the place and the darkness of the night, seized their fellow travellers, and one with

another the whole seven were murdered, and would have been buried, but for the appearance of some strangers at a distance.

The murder of the seven persons is sworn to by Adhore Singh Jemadar, and Herpersaud Havildar, who went to the spot, and subsequently hearing of the apprehension of the prisoners attended on me, deposed to the circumstances they were acquainted with, and recognized a portion of the property found on the prisoners as belonging to the deceased, which, however, is but a trifling part of what the prisoners acknowledge was taken from them.

From Haingaon they came towards Seonee Chuprah by Nagpoor, and on this side of Nagpoor the remaining prisoners associated themselves with them; viz. Surroop Singh, Dhurm Khan, son of Bushoraut Khan, Goolab, his son, Assulut Khan, son of Man Khan, Islam Khan, son of Peer Khan, Akbur Khan, and Bahadoor, and others who have not been apprehended.

On passing from Sookhtowa to Choonree in the Seonee district, five travellers whom they had met, and one of whom was a woman, were disposed of by them in their usual method, and the property taken from them, divided amongst them.

The bodies of these five persons were dug up by Bahadoor Khan, whom I sent for the purpose to Captain Wardlow, and therefore there can be no doubt on this occasion, that the murder was committed, and their own confessions clearly bring it home to the party who had by this time collected.

After this murder, they came to Chuprah, where they were all seized, together with Khoshal, alias Laljoo, who is not implicated in these successive offences, but who nevertheless is an old Thug, and has been educated and bred up in a family of Thugs.

The two other persons, Munnoo and Mahadeo, are committed with the rest, but on a separate charge of keeping up a criminal intercourse with the Thugs, which is fully proved by the statement of Mahadeo, by the present received by them, and also by the confession of more than one of the other prisoners.

It probably would have been more correct had I sent the whole of the prisoners back to Captain Wardlow, as they were guilty of no offence within my jurisdiction; but on the whole from the Agent being present at Jubulpore, I determined on committing them at once, leaving their subsequent disposal for him to determine; a Persian statement is attached to the Roobukaree of the property found on the prisoners, and of the murders acknowledged to have been committed by them previously in different parts of the country, with a descriptive roll of some of their gang, who escaped when they were apprehended, and likewise of several individuals named by them, who are now at large, and who subsist like them, on property procured by murder.

In conclusion I may observe, that the discovery of their crimes is chiefly to be attributed to the confessions of Shewa, one of the prisoners; and that although I have given him no distinct promise, still I have told him that I would mention the circumstance, in the belief, that it would be the means of alleviating the punishment he might otherwise be sentenced to.

(Signed) C. FRASER,
P. A. A. G. G.

(True Copy,)

(Signed) R. LOW,
P. A. A. G. G.

Extract of a Letter to F. Wilder, Esquire, Agent to the Governor General, from the Chief Secretary to Government.

The Vice President in Council having duly considered the above report, adverting to all the circumstances of the case, and not seeing any thing to render the prisoners Kurreem Khan and Nungoo fit objects of mercy, confirms the judgment of the Agent to the Governor General, whereby the said prisoners Kurreem Khan, (1) alias Kuramut Khan, son of Khezzur Khan Pathan, and Nungoo (2), alias Hormut Khan, son of Maun Khan, are convicted of murder and robbery, and are declared liable to suffer death, and directs that they be hung by the neck until they are dead, and that their bodies be afterwards exposed upon a gibbet in chains, at such place as the Acting Agent to the Governor General may determine.

The Vice President in Council also confirms the judgment of the Agent to the Governor General, by which the prisoners—

3 Baz Khan, alias Bhuja, son of Nuthee Khan.
5 Khoda Buksh, son of Lall Khan.
6 Gunesh, alias Dhokul, son of Kunhey Tewaree.
7 Khodabuksh, alias Ghoorun, son of Sheikh Ruhmud.
8 Kesur Khan, alias Kheszzur Khan, son of Peer Khan.
9 Assulut Khan, son of Hormut Khan, alias Khyreat Khan.
10 Hoshun Dyer, son of Kulloo Dyer.
11 Muduree, son of Kulloo.
12 Boodhoo, alias Hurry Sing, son of Mukhun.
13 Zubur Khan, son of Lal Khan.
14 Dhurm Khan, son of Bussarut Khan.

15 Zoolfeckar Khan, alias Budul Khan, son of Bheckum.
16 Durroo, alias Munsookh, son of Persaud.
17 Phoolell Khan, son of Iktiar Khan.
18 Sheikh Shuhadut, alias Assalut, son of Sheikh Bukshoo.
19 Jhao Khan, alias Mudaree, son of Darab Khan.
21 Sheikh Islama, son of Sheikh Soultanoo.
22 Kaloo Khan, alias Kunnoo, son of Iktiar Khan.
23 Surroop Singh, son of Sookeh Lall.
24 Dhurm Khan, alias Izzut Khan, son of Noor Khan.
25 Assalut Khan, son of Man Khan.
26 Islam Khan, son of Peer Khan.
27 Bahadoor Khan, son of Imam Khan, and
29 Akbur Khan, alias Hukoon, son of Peer Khan, are convicted of being accomplices in murder and robbery, and sentenced to imprisonment in transportation for life.

With regard to the prisoner Shewa, the Vice President in Council observes, that the discovery of the crimes of this gang is represented by Mr. Fraser to be chiefly attributable to his confession, and that although he, Mr. Fraser, gave no distinct promise to the prisoner, he told him that the circumstance would be mentioned in the belief that it would be the means of alleviating the punishment to which he might otherwise be sentenced.

Adverting to this circumstance and to the want of sufficient evidence to convict the prisoners Dhurm Khan, (20) son of Bukhtawur Khan, and Khoshal, (28) alias Laljoo, son of Sooklall, of any active participation in the criminal acts of the gang, the Vice President in Council resolves that the sentence to which the said prisoners Shewa, (4) Dhurmo Khan, (20) and Khoshal are severally liable by the judgment of the Agent to the Governor General, be remitted ; but with reference to the fact of their being the associates of Thugs, and to their having

been apprehended in their company, directs that they be kept in confinement till they find substantial security for their future good conduct and appearance when required.

The Vice President in Council observes that the prisoners Goolab Khan (30), Munnoo and Mahadeo, have been sentenced to specific periods of imprisonment by the Agent to the Governor General.

Ordered, that a copy of the foregoing Resolution, together with a copy of Mr. Robertson's Report and the whole of the Proceedings in the case, be transmitted to the Acting Agent to the Governor General in Saugor and Nurbudda Territories for his information and guidance, with orders to carry the sentence of death passed on the prisoners Kurreem Khan and Nungoo (2) into execution, by causing them to be hanged by the neck till they are dead, at such time and places as he may deem proper; and with directions to send the prisoners Baz Khan (3), Khoda Buksh (5), Gunesh (6), Khoda Buksh (1), Kesur Khan (8), Asslut Khan (9), Hoshun Dyer (10), Muduree (11), Boodhoo (12), Zubur Khan (13), Dhurm Khan (14), Zoolfeekar Khan (15), Durroo (16), Phoolell Khan (17), Sheikh Shuhadut, (18), Jhao Khan (19), Sheikh Islama (21), Kalo Khan (22), Surroop Singh (23), Dhurm Khan (24), Assalut Khan (25), Islam Khan (26), Bahadoor Khan, (27), and Akbur Khan (29), in custody at a proper season, with the requisite Warrants to the Magistrate of the Suburbs of Calcutta, who will be instructed to carry the sentence of transportation passed upon them into effect.

(True Extract)

(Signed) F. C. SMITH,

Agent Governor General.

9th November, 1826.

W. H. SLEEMAN.

APPENDIX D.

BURWAHA GHAT AFFAIR.

Deposition of Moklal, Jonooa and others, taken at Saugor before Captain W. H. Sleeman.

In the month of Kartick, about six years ago, I, Bukhut Jemadar, and Thukoree at large, Dhokul Meraea Pande, (hung at Saugor) and Moklal approver, left our homes at Poorah in Jhansee, on an expedition to the Duckun, and after taking the auspices outside the village, we proceeded via Jhansee, Bhilsa, and Rehlee. Leaving Bhopaul on the right, we crossed the Nurbuda at Cheepanere, and encamped outside of the village, under a Bur tree on the bank of the river where we found a gang of fifty Thugs under the following leaders:

Roshun Jemadar hung at Saugor, with ten followers.
Khuleel ditto hung at ditto, with ten ditto.
Ghureeba Dhadee hung at ditto, with seven ditto.
Zolfukar Jemadar hung at ditto, with seven ditto.
Golab Khan, alias Puhara, hung at ditto, with 3 ditto.
Sheikh Madaree hung at Joura.

Moollooa Aheer .. and Kehree Lodhee, .. } Died in the Saugor Jail;

Nunha Musulman, ...
Manoola, ...
Bhowanee, son of Rostum,
Mahomed Buksh, ...
Pawn Mahomed, ...
Sheikh Chotee, ...
Daood, and .....
Pawn Khan, ... } Approvers;

also encamped, and we joined them. They had reached this place from their homes without committing any murder. The next morning we all fifty-six set out on the road to the Duckun, and arrived at Hurda where we passed that night. Thence we proceeded by Singeea Deo Boregow and Asseer to Borhanpore, and encamped outside of the town in a grove where there was a Muth (Gosaens lodging). We halted there the next day, and about noon a gang of fifty-six other Thugs, under the following leaders, came up from their homes and joined our gang:

Purshaud Lodhee hung at Saugor, with ten followers.

Purusram Jemadar, ...
Sirawun, brother of ditto, .. } at large, with fifteen ditto.
*Munohur Partuk, Jemadar,

Khooman Brahman, brother of ditto, and .... } (at large), number of followers not remembered.

Mahraj Patuck who drowned himself in the lake at Dhamanee, on his way to Saugor, under an escort 1832.

We all amounted to one hundred and twelve persons.

From this place we set out on the road to the Duckhun; on reaching the bank of the Taptee river we sat down, and while we were talking and smoking, two Mosulman travellers came up on their way from Bhopaul to Aurungabad. Roshun Jemadar acted as Sothae and won their confidence. They sat down with us and smoked the hookah, and Roshun gave them some food to eat as he was himself eating. After resting here sometime we went on with the travellers and reached Tankolee, a village six cose south from Borhanpore, and encamped on the bank of the river on the north side of the village.

* Munohur lately cut his throat near Jhansee, when he found the guard from Jhansee coming up with him upon the open plain, and died on the spot.

After we had taken our dinner, about two ghurries after sunset, we sent some people of our gang to converse with the travellers, and while they were engaged in talking they were both seized and strangled upon their beds by Khoda Buksh Mosulman and Bukhut Brahman, both at large, assisted by others as Shumsheeas, who were sitting near them. We got from them one hundred and fifty rupees in cash, two matchlocks, one tattoo and some other articles. In the division we got one rupee each.

After this affair the next morning we proceeded on the road to the Dukhun and reached Edulabad, about ten cose south from Borhanpore, and encamped outside of the town at a Fukeer's Tukeea under some trees. The same day eight Rokureeas, of whom six were armed with matchlocks, and two Camel drivers, came up with Tippoo Sahee rupees (Spanish dollars) from Dunraj Seth's house at Bombay, on their way to Indore, and lodged in a shop in the Bazar. We sent Khoda Buksh (at large) and Molloo Jemadar as Tilhaes (spies) to watch them. They went and put up in one of the shops near them. The next morning the Rokureeas set out and both our spies followed them. We conjectured that they would probably encamp at Tankolee that day, and as we had already committed a murder there we did not think it advisable to follow them to that place. We accordingly went on to Chaund Devee. The Rokureeas did not however go to Tankolee, but to Borhanpore—on the following morning :—

Khuleel, ...
Mahraj Patuk, ...
Purusram, ...
Zalim and Bukhut, ..
} Jemadars,

with fifty select Thugs from the gang, set out for Borhanpore, thinking that the Rokureeas would arrive there

from Tankolee. The remainder of the gang returned from this place to Deoleea, in the Bhopal district, having appointed to rejoin them there after perpetrating the murder of the above Rokureeas. About one watch before sun set our party arrived at Borhanpore and encamped outside of the town towards the north. Here both of the spies brought information that the Rokureeas had put up in the Bazar. On this we sent Molloo and Ghureeba Jemadars to make enquiries, and on reaching the Bazar they found three other Camels lodging there, but not the Rokureeas we were in search of. They returned and reported, and we sent off Khuleel and Monohur Jemadars, and Mudara Thugs to trace them, offering to give them one hundred rupees reward over and above their share of the booty. They were to proceed to Asseer and thence on to Boregow, where we would wait for them. These three men arrived at Asseer about midnight, but could not discover the Rokureeas, although they were at the time lodged in the Bazar. The next morning we reached Asseer without finding any trace of the Rokureeas, and sent Ashraff (at large) and Monga (died in Saugor Jail) to the Bazar to purchase some flour, &c. and went on to a nullah about one half cose distant from Asseer. Soon after we had sat down at this nullah, these two men returned and told us that they had seen the Rokureeas settling the duties at the Custom house. On learning this we were much gratified and leaving Moonga and Ashruff, as Tilhaees to watch their movement, we went on to Boregow; a little after our arrival there the spies brought information that the treasure bearers would not pass that way, having gone to Punchpuhar. On hearing this we immediately set out for Punchpuhar but could not find the Rokureeas. We passed that night there, and in the morning we sent six other active Thugs in different

directions to trace them. Two to Asseer, two to Boregow, and two to Sherpore, on the Indore road, while the main body halted at Punchpuhar. About a watch before sunset the two men from the Sherpore came back and told us that the Rokureeas had lodged in the Bazar at Sherpore the preceding night, and had set out on the road to Indore that morning, and intended to put up at a village about eight cose from Sherpore, name not remembered. They got this information from the people at Sherpore and it was correct. Here the four other men rejoined us also. On learning this, although we were all much tired, we immediately set out for that village, leaving Sherpore on the right; we arrived there at midnight and encamped outside of the village under a large Peepul tree. The next morning when the Rokureeas set out from this village we followed, and about a cose from the village we were detained by the Chokeedars of the custom chokee, and during our detention the Rokureeas went on out of our sight; we paid the Chokeedars one rupee four anas and went on; during this interval the treasure bearers had, we found, crossed the Nurbudda at Burwahaghat and gone on to the Bazar of Burwaha, a village the other side of the river, and put up in a shop. We followed and crossed the Nurbudda at the same ghat and encamped outside of the same village under a bur tree near the small reservoir. The next morning the Darogah of the custom chokee detained the treasure bearers to settle duties on their treasure, and we were detained also by the same authority, but we did not intend to pay them till the treasure bearers had settled, with the view of following them. The treasure bearers had great altercation with the people of the chokee who demanded a high rate of duty from them, when Maharaj Patuck went to the Darogah and admonished him, and asked why he did

not let the treasure bearers go, as, in the event of any accident happening to their treasure if they move at a late hour, he would be responsible for it; on this the Darogah became alarmed and took from them whatever they had intended to pay. It was now late and the treasure bearers would not move that night. We advanced to a garden about two cose on the side of the road, where we cooked and ate our dinner and passed the night. The next morning, while we were preparing to move, we saw the camels and the treasure bearers coming on, and we immediately set out and went on to a nullah in an extensive bamboo jungle, where there was an uninhabited village. Here we all sat down, after cutting some large bamboo sticks, thinking this a suitable place for murder. While we were smoking, a man on horseback who had been the companion of the Rokureeas ever since the preceding night, came up and sat down with us to smoke. Soon after the Rokureeas arrived and sat down to rest. We surrounded them from every side, and seized and strangled the six matchlock men, then the horseman, and lastly we pulled down the surwans from the camels with the bamboo sticks we had cut there, and strangled them. We buried the bodies of the whole in the nullah and instantly made Ghureeba mount on the sowar's horse, and took the treasure camels by a bye road through the jungle, leaving the high road to Indore on the left. Going on about two cose from the place where we had committed the murder, we sat down and took the loads off the camels, put them on our tattoos, and turned the camels loose in the jungles. Here we left the Indore road altogether, and took another in a direction to the East. In three days we reached Sundulpore and encamped on the bank of a tank. Here we cut the treasure khoorjees with tulwars and knives, and took out the treasure, in which we found 15,000 Tippoo Sahee rupees

(Spanish dollars), silver bullion 100 rupees weight, and a small brass box stamped. When we broke open this box, we found in it four diamond rings set with jewels, eight pearls, and one pair of gold kurras or bangles. The whole of these articles amounted to 1000 Tippoo Sahees rupees in value. From this booty Zalim took out a handful of money as an offering to Davee, which we intended to give to priests of Bindachul; but not finding an opportunity for doing so it was left with Zalim. Afterwards we divided the booty and got about 150 rupees each Tippoo Sahee rupees (Spanish dollars). The pearls and jewels were divided according to their value which had been then estimated. The shares of those who left our gang for the Bhopaul district as before described were given to their friends and relations. Hurry Sing (at large, adopted by Khoman, died in Jubulpore jail,) took the horse for 10 rupees. We passed that night at Sundulpore, and afterwards returned to our homes by regular stages. A few days after our return home, the part of our gang whom we had left behind at Dooleea returned, having heard that the treasure had been robbed at Burwahaghat.

(True Translation)
(Signed) W. H. SLEEMAN,
P. A. A. G. G.

To G. WELLESLEY, ESQUIRE.
Resident, Indore.

SIR,

I have the honor to forward the deposition of Moklal and others on the subject of the murder of the escort with the treasure of Dhunraj Seth, and to request that you will have the goodness to endeavour to procure the depositions of the men who burnt or buried the bodies. They were, I understand, discovered by the

people of the place soon after the affair. Any information regarding the camels left on the ground would also be important. The guard at the Burwahaghat belonged, I understand, to His Highness the Holcar.

I have, &c. &c.

(Signed) W. H. SLEEMAN,
P. A. A. G. G.

Saugor,
P. A. A. G. G. Office,
The 10th Oct. 1831.

(True Copy,)

(Signed) W. H. SLEEMAN,
P. A. A. G. G.

Deposition of Narooha Kumusdar, of the Purguna of Burwaha, taken on the 5th November 1831, *before Captain Sandys, Assistant to the Resident at Indore, and in charge of the Nunar district.*

In the year Sumbut 1884, on the 29th January 1829, A. D., three camels loaded with treasure belonging to Dhunraj Seth of Omrowtee, came to the town of Burwaha, rested the 30th and 31st, paid the duties demandable at the Custom-house, and marched again on the 31st January towards Indore, by the village of Naen, which was then unoccupied and waste. On the bank of the Nullah, near that village, the men escorting the treasure were all killed, and the treasure taken off by robbers, and on the 3d of February 1829 Khosala Balar, of the village of Omureea, came to the guard in the evening, and reported it. It was then late, and the horsemen of the guard had gone to escort treasure to Mundlesur, and I deferred going out till the next morning, when I, with Runa Ragonauth Sing, Zemindar of the Purguna, and

Chutter Duffadar, and three foot soldiers of the guard, went towards Naen, the place where the murders had been committed. On the road we met Golbeea, a Pardhee of the village of Nadeea, who told us that the three camels were left in the jungle, one with his legs tied and the other two free. On coming to the Nala, at about a hundred paces distant from the road to the west, on the dry bed, we found three bodies. They were under the branches of a Golur tree, covered with leaves, dry sand and stones. We took them out and found all their throats cut, apparently with swords. On one of the bodies was a black coat, and by that coat he was recognized to be Meer Futah Alee, a Merchant of Borhanpore. He often passed by Burwaha on business, and became known to the Peeadahs of the guard. We then went to Omureea and asked Humtah, the Putel of that place, where the bodies were that he had reported, and he took us to a part of the Nala in which some water remained, with Girdhur Mukatee and Nana Putwaree, and about fifty paces west from the place where we discovered the first three bodies, we saw two more bodies lying on the ground on the edge of the water. Their throats had been cut in the same manner as those of the other two, and they had been mangled by animals. From this place we returned to the first three bodies, and searching further found two more about ten or twelve paces from them covered with sand, leaves, and stones, and lying one over the other. We took them up and found their throats cut in the same manner as those of the others. There was no other wound discoverable on any one of the seven bodies. We now went in search of the camels, and about a quarter of a cose from the bodies to the east, we found one camel lying down with his legs tied. We took him up and came on to the village of Nadeea where we found the

two other camels browsing in a field, and sent all three without ropes or saddles to Burwaha, and I collected the Baloes from Nadae Rampoora, and Agurwara, and Omurreea to bury the bodies, and returned to Burwaha, and at the Custom-house chokee ascertained from the books of Gunput Raw, the Agent on the part of the farmer of the customs; that on the 30th of January, 1829, Dhunraj Seth's three camels had paid duty, and that on the same day, a Bhowanee Persaud, and others his companions, bearing arms, and residents of Bundelcund, thirty persons, with six ponies, had been entered as paying Rahadaree duties, and on the same day, Meer Tullah Alee, the merchant, had passed on his way to Indore. After learning these particulars, I sent off in pursuit of the robbers.

Davey Sing, Peeada of the guard, deposed on the same day to the same effect. So also did Gobind Apa, Peeada of the same guard, and Chutter, Dufadar of the same guard. Also Rana Rugonath Sing, Zemindar of the Purguna of Burwaha. The men employed to bury them, depose to their having buried the seven bodies by order of the Kumasdar.

Deposition of Bijan Naek Nahil, of Omureea, in Burwaha, 3d November, 1831.

In the year Sumbut 1834, three camels laden with treasure from Dhunraj Seth, were robbed at the Nalah of the village of Naean, and seven men who escorted it, murdered. Naraba, Kumasdar of the Purguna, called me and ordered me to search for the murderers. I took three other Nahils from Omureea, and two Danuks from Nadeea, and Bheela Raw, a Peeada of the guard of Burwaha, with me, to pursue the track *(many)* at the place where the bodies lay. We could find no trace, but

after a good deal of search we found the *many* on the road to Key, about a cose from the village of Naean east, near the deserted village of Khoree, and from that place we followed it through the villages of Gidwara, Jugutpoorah, Ramgolah, Chorurnudee, Khamkee, Khargee, Baroul, and Kutkote, Holkar's territories. From this place Bhula Raw returned home to Burwaha, and we took Zemeendars, one Dhanuk and one Bilae, to follow on the *many* or trace. We found it through Ranjhunna, Gowarbar, Gureegor, Chundere Gurh, Sankola, Byroogow, Kop Gowra, Beetora, up to the Bowlee of the village of Portula, in the Purguna of Neemunpore, Mukoar, in the territories of Bunnear, which Bowlee is situated about two hundred paces from the village. From that Bowlee no trace could be found. We told the Putel of that village, Dew Chund Kolee, and two other people to carry on the trace, and if they could not, they must answer to their Government for the murders, and having told them this we returned. On our way we saw the people of Kutkote cutting wood, and asked about the people who had passed of late. They said they had seen on the Nuddee, under Kutkote, twenty-five or thirty men from Bundelcund Awud, with five or seven ponies, and asked them whence they came. They said they were from Malwa and were going to Pootula, but had lost their road. We returned and reported all to the Kumasdar of Burwaha.

Deposition of Tejula Bular, of the village of Nadeea, Purgunna of Burwaha, 1st November, 1831.

In the Sumbut year 1884, on a Nalah, in the village of Naean, in the Purgunna of Burhawa, three camels laden with treasure, belonging to Dhunraj Seth, were robbed, and the men who escorted them murdered. I had been

taken as a *begar* with a Kafila of Government servants, who were going with a Palkee and other things from Borhanpore, as far as village of Omureea, and was on my return, and warming myself at a fire left burning on the ground which a party of Brinjaras had just quitted near the village of Naean, when I saw a number of carrion birds, such as vultures and others descend from the sky and collect on the bank of the nalah; on seeing this I went to the village of Rampora in the above Purgunna, and told Omrow Bhugwan and other Bulaes, that some animals must be lying dead in the nalah of Naean, as carrion birds were there collected, and they all accompanied me to the nalah to see, and we found two human bodies lying in the nalah close to the edge of the water. On seeing them, my companions returned to Rampora and I came home. On my way I met Heera Rajpoot, of the village of Agurwara, feeding his cattle in the grounds of Naean, and I told him that I had seen the bodies of two murdered travellers in the bed of the nalah, and at his request I went again and pointed them out from a distance.

Deposition of Heera Rajpoot, of Agurwara, 1st November, 1831.

I was grazing my cattle on the boundaries of Naean when Tejula Bular of Naneea, came towards me from the nalah, and said some people had murdered two travellers and thrown their bodies into the nalah, and at my request he went and pointed them out to me. At that time Nana Putwaree, of Naddera, was on his way from Burwaha to Omureea, and meeting him I mentioned the circumstance. He went on towards Omureea, and I returned to my cattle.

Nana Putwaree deposes, 1st November, 1831.

That on hearing the circumstances from Heera Rajpoot he went to Omureea and told Girdhur Muktee and Himota Putel, and went with them and Bichun Nahil and Shamila Bilae, to see the bodies. After seeing the two we returned, and I requested Shamila Bular to go and report to the guard at Burwaha, but he sent his brother Khosala to do so. Khosala deposes that he was sent to report the circumstance to the guard at Burwaha, and reached the place towards evening, and reported accordingly.

Urzee of Dhun Raj Seth, 5th November 1830, forwarded through Captain Robinson of Ellichpore.

About thirty-three months ago, 45,000 rupees of my property, on three camels and one pony, with nine men on their way from Bombay to Indore, were taken by twenty-nine Thugs, four cose from Alvee Bureyra and twenty from Indore. The men were all killed and the pony taken with the property, but the camels were let go: Behareelal and Gomanee Ram, my Gomashtas, went with Dolla Hurcara of Holkar's, in search of the Thugs, found them in Jhansee, and gave information to the Governor General's Agent at Humeerpore, who got them seized and put in irons. They confessed that the property had been taken and divided into a hundred and one shares, and the Agent sent them all to the Resident at Indore, and the Resident sent them back to the Agent at Humeerpore, who made them over to the Jhansee Rajah's Wukeel, with orders to recover and make good the property.

Some time before this, gold to the value of twenty-two thousand rupees, in charge of four Hurcaras, and another

batch of gold to the value of eleven thousand rupees, on their way from Poona to Jeypore, were taken by Thugs, and the people murdered. The robbery was traced to these same Thugs, some of whom were in the Gwalior, and some in the Dutteea territories; many were taken and made over to Kishen Persaud, Holkar's Wukeel, and put into his Highness's Fort of Alumpore. I have recovered fourteen or fifteen thousand rupees out of the whole; but my agents have in thirty-three months spent in the search fifteen or sixteen thousand.

The officer in charge of the Jubulpore district, has seized seven of the Thugs, and sent them to the Resident at Indore, and their case is not yet decided. All these Thugs reside in Jhansee and Jubulpore, and they should be made to give up my property. My Gomashta at Humeerpore wanted a Hurcara and a letter, but the Agent of the Governor General would not furnish them out of regard for the Jhansee Chief though the Residents of Nagpoor and Gwalior and other places have written to him in my behalf.

Urzee of Nanik Ram, Gomashta of Dhunraj Seth, forwarded through Mr. Graeme, the Resident at Nagpore, 2d September 1831.

About three years and four months ago three camels and a pony were laden with twelve thousand five hundred Reals of silver, value forty thousand rupees, and under the escort of seven matchlockmen, were on their way from Bombay to Indore. On the road about six cose from Indore, twenty-nine Thugs killed all the escort and took the pony but left the camels. Behareelal and Gomanee Ram, my Gomashtas at Indore, heard of the robbery and informed the Court of Holkar, who sent Dolla Hurcara

with them to search for the Thugs. They found them at Jhansee and informed the Agent at Humeerpore, who got them secured, and when they had confessed the crime he sent them off to the Resident at Indore with the Jhansee Rajah's Hurcara. Twelve hundred rupees and three of the Reals were found upon them, and made over to the Gomashtas, and the Resident, having proved the theft, sent them back to the Governor General's Agent at Humeerpore, who made them over to the Jhansee Rajah's Wukeel, with orders to request his master to make good the property.

Some time before this, silver and gold to the value of thirty-three thousand rupees were on their way in charge of Hurcaras from Poona to Jypore, and the men were all killed by Thugs and the property taken. This was made known to the Agent at Humeerpore, who discovered that the Thugs were from Gwalior. They were seized and sent to the Resident at Gwalior, who ascertained the truth and recovered gold to the value of four thousand rupees, and put it in deposit at Gwalior, and afterwards made it over to my Gomashta. Four Thugs had been seized by the Gentleman at Jubulpore, with fourteen hundred rupees of gold upon them, and on my representation through the then Resident of Nagpore, Mr. Wilder, they were forwarded to Indore. The gold was there made over to my Gomashta and the Thugs sent to Humeerpore, where the Agent made them over to the Jhansee Rajah, with orders that he should satisfy me and get my Razeenameh, as he must have received a share of the booty.

The Wukeel sent them all to Jhansee but remained himself at Humeerpore; and the Rajah detained my Gomashtas a month, and then told them to go to Humeerpore, and he would send them the thieves. They went accordingly to the Agent at Humeerpore, who promised

to recover the property for them, but it is not yet forthcoming. The Gomashtas are reduced to despair and have expended thousands of rupees. The Saugor Gentleman is now in charge, and three hundred and twenty Reals have been found upon the Thugs, and as Behareelal and Hursahee my Gomashtas, are now at Saugor, I pray a letter to his address, to request he will cause the Jhansee Rajah to make good my losses.

W. H. SLEEMAN.

APPENDIX E.

(No. 26.)

DHOOLEEA MALAGOW AFFAIR.

To G. WELLESLEY, Esquire.

Resident at Indore.

Sir,

I have the honor to forward the Deposition of Feringeea, one of the gang engaged in the affair commonly called Dhooleea Malagow, and request you will do me the favor to have the Depositions of some of the people of Jokur, who are said to have seen the bodies of the murdered people, taken by the local authorities and forwarded to me, that they may be filed as part of the evidence against the members of the gang now in this Jail. I must pray you to excuse the trouble which my ignorance of the local jurisdiction occasions.

I must also request you to do me the favor to ascertain whether the money was sent as stated by Kishenchund from Poona for the house of Maun Sing at Indore.

I have, &c. &c.

(Signed) W. H. SLEEMAN,
P. A. A. G. G.

Saugor P. A. A. G. G. Office,
29th June 1831.

DEPOSITIONS TAKEN BEFORE THE BOMBAY AUTHORITIES AND FORWARDED TO CAPTAIN SLEEMAN BY MR. WELLESLEY.

Bheeka and Luchmun, 25th March 1828.

We went from Jhorya to Arohee on the 22nd of Cheyt last on a Sunday, and on our way home at a ruined Bowlee near Jhorka, we smelt something like dead bodies, and coming home told the public officers who went to ascertain what it was.

Deposition of Sukharam, Luchmun, Mohun Ram and other Bankers of Poona, 22d July 1831, *A. D.*

Our Seth master at Poona sent three men* on the 2d of Mag, (January) from Poona to Indore, with gold to the value of eleven thousand rupees, and as they did not

* These were the three men murdered at Dhorecote, and not those whose bodies were found. These were the bodies of the seven persons murdered the year before, three were buried in the field, and the rest buried under stones in the Bowlee.

reach their destination, he sent us to seek them. We searched from village to village as far as Jhorka, and one cose from it in advance on the road to Dhooleea, on the right hand, in a ploughed field, we found the bodies of the three murdered men, and reported to the Sahib.

Deposition of Oda Putel taken at Malagow, 22d July 1831.

The Mamlutdar at Malagow asked whether I had gone upon Dusrut Bheel's report to search for bodies. I said that on the 7th March, on Saturday, Dusrut Bheel of Jhorka, came to me and said that in the Gya Pokar field were dead bodies. Papa Bheel told me the same thing. I told the—and he, I, and Raghoo Putel and Meerab. Kulkarnee, and four others went, and I saw in a hollow place bodies with stones over them : animals had devoured part of the flesh : we uncovered and took out bones and two or three skulls. About ten cubits from this pit, we found bones of two or three other people, but the skeletons were not entire. The hair on the head was about a cubit long, and part being cut off showed they were men. We reported to the Court at Malagow.

Deposition of Dusrut Putel, 22d July 1831.

Papa Bheel of Dharureea, on Thursday came to Maujee Naek while we were together, and said he had seen dead bodies in the field of Gya Pakur, the day before while hunting. I sent Gurha Bheel with him. He saw then and returned. I next day, with Dusrut Shikdar and Oda Putel, and three or four others, went and saw bodies under stones in a ditch. There was little flesh upon the bones. At another place twenty cubits distant were the

bones of two or three people, but the skelotons were not entire and we could not see the wounds. We came to Malagow Kutcheree and reported.

Krishna Putel, 22d July 1831.

On the 22d of Cheyt, Saturday, Bhika Bheel, on returning from Aumee to Jhorka, smelt a bad smelt, and came to Shikdar and reported. I and Oda Putel were sitting with him. He said there was a bad smell in the Bowlee and it should be searched. We went and were joined by Shukaram and Luchmun from Poona, who had just come from Dholeea in search of three men who had been sent with money from Poona to Indore. Having arrived at the Bowlee we smelt the stink, and looking down saw the body of a man under stones. He had on a white Ungarka, with blood about the collar of it. We threw it in again after looking at it. There was long hair on the head. We concluded had he been murdered by Thugs. We returned home and reported. Next day further search made, but no more were found in the Bowlee. Some time before five or six bodies had been dug up about five hundred paces from the Bowlee on the Purola road, but Shukaram thought the one in the Bowlee must have belonged to his three, as the others had been buried too long.

APPENDIX F.

DHOREE AFFAIR.

To W. S. BOYDE, ESQUIRE,

Magistrate, Candeish.

SIR,

I have the honor to forward the translation of the Deposition of Dulela, one of a gang of Thugs, who are said to have perpetrated some murders in your neighbourhood, and as several of the members of that gang are now in the Saugor Jail, and about to be brought to trial for that and other crimes, I must request you to do me the favour to send me copies of any proceedings held in that case at Dholeea.

(Signed) W. H. SLEEMAN.

15*th August*, 1831.

To W. S. BOYDE, ESQUIRE,

Magistrate, Dholeea.

SIR,

Permit me to request, that you will have the goodness to furnish me as soon as possible with any information you may be able to procure regarding the case mentioned in my letter to your address of the 15th August last.

(Signed) W. H. SLEEMAN.

25*th October*, 1831.

DHOREEA AFFAIR, No. 46.

(Copy.)

To CAPTAIN W. H. SLEEMAN,

Princl. Assistt. Saugor.

SIR,

I have the honor to forward all the information my Records afforded on the subject of your dispatch of the 25th ultimo.

(Signed) W. BOYDE,

Magistrate.

Candeish, Dholeea, 18*th Nov.* 1831.

No. 25.

To CAPTAIN H. W. HODGES,

Acting Collector in Candeish.

SIR,

In reply to your favor of the 13th instant, I lose no time in forwarding the enclosed petition this day received by me from the agents or owners of the property therein mentioned, and have only to add that four persons by name Rutteeram, Premrauj, Tillukchund, and Sidpersaud, on behalf of the above mentioned parties, this day proceed to appear before you at Dholeea. A Muckadum of Cossids by name Juggajee Rajpoot accompanies them.

(Signed) J. D. DEVETRE,

Senior Magistrate of Police.

BOMBAY POLICE OFFICE,
The 21*st February,* 1829.

To the Worshipful

J. D. DEVETRE, ESQUIRE,

Senior Magistrate of Police, &c. &c. &c.

MOST RESPECTFULLY SHEWETH,

That your petitioners on the 28th of January had dispatched some goods, valued altogether at about rupees 72,322, belonging to them, directed to Joypore, by the persons named Jootadass, Rajpoot, Jullajee Cooly Raoe Putel, Busta Putel, Busta Calooka, Beta Ravajee Putel, Jewraj Cooly, and Jeetajee Rajpoot, through the recommendation of the following Muccadums, viz. Pudmajee, Jasajee and Askurrun.

Intelligence has been received by your petitioners, that the men above named have been plundered on the road and killed by the highway men, except one, whilst on their way to Joypore. It was understood that some of the thieves are apprehended by the Honorable Company's Officer in charge of authority at that place, and also it is given to understand to your petitioners that some of the goods have been found there. In noticing to you the above circumstances your Worship ordered the petitioners to give a list of the goods and marks on the bundles so plundered, that your petitioners may perhaps obtain some relief.

Pursuant to your Worship's order the petitioners beg to annex a detailed list of the goods and marks of the bundles as above specified.

And your petitioners as in duty bound shall ever pray.

Jonuvmul Bahadoor Mull.
Mohun Ram Girdhurlall.
Arjoondas Soorujmull.
Tarachand Seetaram.

Bombay, 21*st Feby*. 1831.

Goods belonging to Jonuvmul, marked in Guzerate Nos. 1, 2, 3 and 4.

Marked in Gozeratee letters,	4 bundles of Pearls, value Rs.	16,842
Marked with wax seal in Gozeratee,	1 bundle of Europe Piece Goods, 1 piece,	5
		16,847

The detail of the above is as follows:

On every of this bundle Gozeratee, No. 151½,	Bundle No. 1, valued Rs.			8,400
	Ditto	„ 2,	„	3,550
	Ditto	„ 3,	„	4,300
	Ditto	„ 4,	„	592
			Total,	16,842

Seal of wax in Gozeratee on every bundle Mohomernom Sree Kishundass,

Goods belonging to Mohuman Girdurlal—

4 bundles of Pearls, 2 of which marked in Gozeratee, numbers 1 and 2, Rs. 10,500

The detail of it as follows:

Bundles No. 1, containing Pearls, value Rs.		2,150
Ditto No. 2, ditto ditto,	4,175	
Ditto ditto Diamonds,	35	
Ditto ditto Pana Manic,	40	
		4,250
1 bundle without number, containing Powder of Pearls,	550	
1 bundle ditto ditto, contg. Pearls,	3,100	
		3,650
Total Rupees,		11,810

Marked with wax seal in Gozeratee, Hoobchund Bohies, name 3 and 4, mark 15¼, ...	Goods belonging to Arjoondass Soorujmul— 1 bundle of Pearls, marked with different numbers, Rs.	11,750
Nos. 1, 2 and 3, marked 33¼, with Bhijachund Sunkurdass Mooltan Chund's name, ...	1 bundle of Gold and Silver, marked with Surendass Hursook's name, value Rs.....	60
		11,810
Marked with wax, seal in Gozerat, with Jeyram Munja's name, No. 15¼, ...	Goods belonging to Tarachund Seetaram— 11 bundles of Pearls, value Rs.	30,340
	1 box of ditto ditto,.....	5,400
	Total Rupees ..	35,740

(True Copy.)

(Signed) J. STEVEN, A. M.,
Judicial Department.

To CHARLES NORRIS, Esquire,
Secretary to Government, Bombay.

Sir,

An account of murder and robbery as required by the Secretary's letter of the 6th instant transmitted.

I have the honor to acknowledge the receipt of your letter of the 6th instant, in reply to mine of the 20th ultimo, and conformably to the instructions contained in the fourth paragraph of it, beg to transmit the following account of the murder and robbery which took place in the Dholeebaree pass, of the Sathpoora Hills, on the 6th February last.

Description of the persons robbed, and amount of the property in charge.

2d. The persons robbed and murdered were six men, who together with a seventh, had been entrusted with twenty-seven packages of pearls, a small package of cloth, and a few rupees, by four mercantile houses at Bombay, on whose account they were to have been conveyed to Jeypore. At Malegaon and Parolah, the persons entrusted with these commodities, the value of which is stated by the Gomashtas of the several houses to be rupees 72,322, took under their charge some gold mohurs, and Venetian ducats, and it is not improbable that from this circumstance it became known to the gang by whom they were plundered, that they had such valuable property under their charge.

Intimation of the robbery first received.

3d. The first intimation of the robbery was conveyed to the Mamlutdar of Chofrah, on the day after it was committed, by Dusrut, the Bheel Naig, of the Dholeebaree pass, who stated by letter that, at about eight o'clock in the morning of the preceding day, seven Beemawallas, of the designation of the persons robbed, had passed by Dooleebaree, and represented in reply to his enquiries on the subject that they were come from Bombay, and were going to Indore, and had no property of value in their possession. He added that they were followed shortly after by twenty-two men, with five tattoos, who had among them two swords and a dagger, and who stated that they had been in the service of the British Government, from which they had received their discharge and were proceeding to Cawnpore.

Intimation of the robbery by what means communicated to Dusrut Naig.

4th. The circumstance of the robbery became known to Dusrut Naig in consequence of one of the Beemawallas having proceeded in advance of his companions

as far as Gudurghaut, about four cose from Dholeebaree, where he waited for his companions during that day and night, and afterwards, finding he was not followed by them, returned to Dhooleebaree.

By what means the occurrence of the robbery was first discovered.

5th. On his way to Dholeebaree this person was informed by a traveller whom he met on the road that he had seen the body of a murdered man in a Nalah near the road, and proceeding himself to the spot where it was reported to have been seen, he recognized it to be the body of one of his companions. From that spot he proceeded to Dhooleebaree, and obtaining some of Dusrut Naig's people to accompany him returned to the Nalah where the bodies of his other five companions were also found, on one of them concealed in his clothes a bag of pearls was found, and on another a rupee and a half.

Conduct of Dusrut Naig and his followers in tracing the thieves.

6th. Dusrut Naig shortly afterwards joined his followers at the Nalah where the bodies had been found, and traced the footsteps of men and horses as far as a deserted village, on the way to a deserted part of country, between two ranges of the Sathpoora Hills called the Pall Tuppa. From thence he states some footsteps were traced in the direction of a village called Chinahpanee, in the Arraward Purguna, but the footsteps of the horses and the greater part of the gang were traced to a village named Dhegaum, in the Yawull Purgunah, it being by this time late in the evening no further traces could be discovered, and the Naig came to me at Yawull.

Measure taken at Yawull to obtain intelligence of the robbers.

7th. The following morning every Sowar whose services were available for the purpose, and several of the Mamlutdar's Hurcarahs, mounted on tattoos, were sent out in quest of intelligence of the robbers.

Proceedings of two Sowars and Hurcarahs from Yawull.

8th. Three Sowars and one of the Hurcarahs having obtained intelligence on the road that some persons answering to the description of the robbers given by Dusrut Naig, had been seen at a village called Nahnee, in the Yawull Pergunnah, proceeded to that village, and one of the horsemen being in advance of the others entered the village by himself, and standing near a Buneeah's shop, met a man who on enquiry described himself to be a Sepoy of the 4th Regiment; upon being asked if he had any companions with him he said he had two, who were preparing their food at a well near the village. Afterwards the person addressed accompanied him to the gate of the village, near which he pointed out two persons who he stated to be his companions. These two persons on being called to, stopped in the first instance, but after accompanying the horsemen a little distance ran off. The horsemen gave the man whom he had first accosted in charge to a Sebundy, and went in pursuit of the others, who he says ran towards a place called Martunachee Warra, and he observed that they were preceded by five other persons, all of whom were running away. The Sowar came up with five of the party who stood on their defence against him, one of them drawing a sword for the purpose, and in the end, by the assistance of other persons the whole five were apprehended. The Sowar stated that the other two were apprehended also at Fyzpoor, to which place he followed them, but there is not yet sufficient evidence that two persons who were apprehended there are the same he had seen at Nahnee.

Statement of the prisoners taken at Nahnee.

9th. The prisoners, six in number, who were taken at this place (Nahnee) all describe themselves to be persons

without employment or connexions in the country, and most of them state that they have recently come from Hindoostan. They all agree that they come to Nahnee together, but give different accounts of the time and place of their first meeting each other, some of them saying it was Dholia, others at Maligaum, and others between these two places, and notwithstanding they acknowledge they had been travelling together for some days past, they generally professed an ignorance of each other's name.

Mode in which part of the plunder was discovered.

10th. A short time after they were apprehended, a Chowdry of the village of Nahvee observed a sword and some other things without any person near them in the place called Martunchawarra. He communicated the circumstance to another Chowdry of the village, who taking a dirk with him brought the things found there to a Shaikhdar, who was in the village, and upon examining one of the things found, it was discovered to contain among other things two sealed bags which proved to be two of the bags of pearls of which the murdered Bimbeewallas were robbed.

Nature of the evidence against the prisoners taken at Nahvee.

11th. I cannot obtain any clear and certain evidence that the persons apprehended had been seen in the place where the stolen property was found, but all the circumstances under which they were apprehended point them out as the persons in whose possession it had been, and their guilt is further established by the important circumstance of two of them being recognized by one of the followers of Dusrut Naig, as two of the party that passed Dhooleeabaree immediately after the Bimbeewallas, by which party there can be no doubt the murder and robbery were committed.

Proceedings of a party of Sowars from Borhanpore.

12th. The party of Sowars whose operations have been described, proceeded from Yawull, and another party of five proceeded from Russoolpoor in the Rewair Purgunnah, and went to Borhanpore in quest of the robbers; they there learnt that some strangers with tattoos had just arrived, and alighted in a garden near the city. They proceeded to the spot and found three men together, two of whom were in the act of unloading their tattoos, and the third was standing near them with a sword under his arm. Other two were observed at some little distance from them, who when they found the Sowars questioning the three men ran off and made their escape. The three men were secured by the Sowars. The sword of the man described to have been standing unemployed, was on examination found to be stained with blood from the point to the hilt. Suspended to the neck of the same man was a tobacco pouch containing some rupees, gold mohurs, and Venetians—the latter the exact number that had been in charge of the Bimbeewallas. On examining the baggage that had been taken from the tattoos, four of the bags of pearls that had been plundered were discovered.

Nature of the evidence against the prisoners apprehended in a garden at Borhanpore.

13th. The evidence against these three persons appears to be quite conclusive. They themselves, however, deny their guilt, assert that all the Sowars have sworn to is false, and that they know nothing about things pretended to have been found with them. There is not the slightest reason to doubt the truth of the Sowars' statements, which are perfectly clear and consistent, and in confirmation of them, one of the three persons is recognized to have been with the party of twenty-two persons who followed the Bimbeewallas at Dhooleebaree.

Circumstance under which four prisoners were apprehended.

14th. On the same day and about the same time that the three persons were apprehended as abovementioned, other four were stopped by some persons employed in the collection of the Zukat near Borhanpore, and detained until some of the party that had been in quest of the robbers arrived. The four persons are stated to have been going towards the garden where the other three were apprehended. They had with them two swords and two tattoos. Both the swords were stained with blood, and one of them considerably so. The loads on the tattoos were not examined on the spot, but taken to a place where the Sowars were, and there examined. Nothing of value was found with the baggage of these persons, but two brass vessels were found with it, which are recognized by the Bimbeewalla that escaped to have belonged to one of his murdered companions. Of the two tattoos taken with these prisoners, one of them was seen at Dhooleebaree by a follower of Dusrut Naig, in possession of the party of two and twenty men that followed the Bimbeewallas and is recognized by him. Two of the prisoners are said to have been seated on the tattoos when the party was stopped by the Zakat Collectors, but unfortunately these last cannot point out which of the prisoners were so seated, nor can I ascertain on satisfactory evidence from which of them the swords were taken. One man only can swear to one of the swords being taken from one of the prisoners in particular.

Statement of the Prisoners.

15th. Three of the prisoners acknowledge that the four had been travelling in company together before they were apprehended, but give discordant accounts as to the time and place of their first meeting. One of the prisoners denies that he had previously been in company with the other

three before he was apprehended, and alleges that they were merely following him on the road unconnected with him. One of the swords is stated by the prisoners to have been in the possession of one of his companions, but that companion denies that he had any sword in his possession. The other sword none of the prisoners will acknowledge. One of the tattoos, but not the one which was recognized at Dhooleebaree, is acknowledged by one of the prisoners to have been in his possession, but the other tattoos none of them will acknowledge.

Remarks on the Evidence.

16th. Such is the evidence against the prisoners who have been apprehended on suspicion of having been engaged in this atrocious robbery and murder. I regret with regard to some of them it is not so perfect as could be desired, although it appears to me that there is sufficient to warrant the committal of thirteen of them and to leave little doubt of their guilt. I have in vain endeavoured by every proper means to induce some of them against whom the evidence is least perfect to turn King's evidence, and merit pardon by a full confession and disclosure of all the circumstances connected with the robbery.

17th. Considering the hazard to which so large a property was exposed by the manner of its conveyance through a wild and deserted country, and that the recovery of a considerable part of it, I believe about one-third of the whole in value, has been effected quite independently of the exertions of the owners of it, it may perhaps appear to the Honorable the Governor in Council, but just that whatever may be now given in the shape of rewards to those by whose exertions it has been recovered, should be paid to Government by the owners of the property after the trial of the prisoners has taken place, and it may be a question whether the owners of the property should not

also be required further to reward the Sowars and others by whose means their property has been recovered by the payment of a salvage, in addition to the rewards which they may be deemed entitled to under my proclamation.

(Signed) H. W. HODGES,
Acting Magistrate.

Bhurgaon, 24th March, 1829.

(True Copy)
(Signed) W. BOYDE,
Magistrate.

To W. BOYDE, ESQUIRE,
Magistrate, Candiesh at Dhooleea.

SIR,

I have to express my thanks for the documents you have done me the favor to forward with your letter of the 18th instant, but in order to complete the case I shall feel much obliged if you will have the goodness to procure for me any reply that Government may have sent to Captain Hodges' address to the Secretary to Government of the 24th March 1829, and let me know what ultimately became of the men therein mentioned as under his custody.

Several of the gang who then escaped have been seized by me, and I hope to secure the greater part of those still at large, but it is too late to expect to recover much of the property taken off by them. Should you not have a copy of Mr. Secretary Norris' reply, may I beg the favor of your making application for one in order to save delay, as the men are to be put upon their trial, if possible, next month.

(Signed) W. H. SLEEMAN,
Principal Assistant.

Saugor, P. A. Office, 30th November, 1831.

(Copy.)

To Captain W. H. SLEEMAN,

Princl. Assistt. A. G. G., Saugor.

Sir,

I have the pleasure to acknowledge the receipt of your letter of the 30th ultimo, and to enclose a copy of the reply from this Government required by you to Major Hodges's letter of the 24th March 1829.

2. I also enclose a memorandum of the manner in which the Thugs you allude to were disposed of.

3. With best wishes for the success of your able exertions in protecting the country from the atrocious acts of these detestable miscreants.

(Signed) W. S. BOYDE,
Magistrate.

Candeish, Magistrate's Office,
Dhoolea, 13th Dec. 1831.

MEMORANDUM.

No.	*Names of Convicts.*	*Sentence.*
1	Sheikh Emam, Ud. Sheikh Buscon,	Was sentenced to be hung, but he committed suicide, on the 2d August, 1829.
2	Munsaram, Ud. Kalooram, ...	Transported beyond seas on the 2d September 1829.
3	Madaree, Ud. Rajaram, ...	
4	Oody Sing, Ud. Punchum, ...	
5	Peerbux, ...	
6	Qasim Khan, Ud. Noor Khan, ...	
7	Hossein Khan, Ud. Peer Khan, ...	
8	Sheikh Rynoo, Ud. Sheikh Loothan,	Hanged at Raware on the 11th September 1829.

No.	*Names of Convicts.*	*Sentence.*
9	Manick, Ud. Buhader, ...	Released, now in Saugor.
10	Gunesh, Ud. Mungul, at large, ...	Acquitted on the 29th June 1829.
11	Massook Ud. Mudoo Sing, in Saugor,	
12	Bhowanee Ud. Munsook, at large,...	
13	Sheikh Kalloo Ud. Sheikh Munnoo,	Imprisoned for natural life—died on the 22d December 1829.

(Signed) W. S. BOYDE,
Magistrate.

No. 545 of 1829.

No. 46.

Judicial Department.

To Captain H. W. HODGES,
Acting Collector and Magistrate in Candeish.

Sir,

I am directed to acknowledge the receipt of your letter of the 24th ultimo, and to convey to you the sanction of the Honorable the Governor in Council for the distribution of a reward of rupees six hundred and fifty, among the persons through whose exertions certain delinquents, supposed to have been concerned in a robbery and murder, were secured, and for the offer of a reward of rupees fifty, for the apprehension of every other person engaged in the said robbery.

(Signed) C. NORRIS,
Secretary to Government.

Bombay Castle, 3d April, 1829.

(True Copy)
(Signed) W. S. BOYDE, *Collector.*

APPENDIX G.

(No. 102.)
SHIKARPORE AFFAIR.

To COLONEL BRIGGS,
Resident, Nagpore.

SIR,

I have the honor to request that you will do me the favor to let me know whether Mr. Jenkins, while he was Resident at Nagpore, paid a visit to Bundelkund about the year 1816 or not.

(Signed) W. H. SLEEMAN,
Princl. Assistt.

Saugor, 25th April, 1833.

To CAPTAIN WARDE,
Assistant Resident, Nagpore.

SIR,

Will you do me the favor to ascertain for me the names of any officer who passed up through Nagpore and Jubulpore in the early part of 1816. Some people following in their train were murdered between Jubulpore and Bandah, and some of those who were present at the murder say that they had very large establishments, and that they think one of them was a near relation of the Resident of Nagpore, Mr. Jenkins. They add, that the servant of the Gentleman talked of their having been on some expedition against the French.

At that time we had not taken possession of Jubulpore, and no information could be expected from reference to that place.

(Signed) W. H. SLEEMAN,
Princl. Assistt.

Saugor, 23rd May, 1833.

To CAPTAIN WARDE,
Assistant Resident, Nagpore.

SIR,

I have the honor to request that you will do me the favor to ascertain whether Ram Buksh Tumbolee ever recognized and recovered the property of his relations from Bundelkund, as he is stated in Mr. Jenkins's letter of the 6th September 1816 to have claimed them, but no documents relating to it can be procured from the Agent's Office. Some of the perpetrators of that murder are now under trial, and the Court is very anxious to ascertain this point, which it considers of great importance; and I shall feel much obliged if you can afford me the necessary information.

(Signed) W. H. SLEEMAN,
Princl. Assistt.

Saugor, 27th February, 1833.

To CAPTAIN W. H. SLEEMAN,
Princl. Assistt. Agent Gr. Gl. Saugor.

SIR,

In reply to your letter of the 27th ultimo, I have the honor to inform you that there does not appear to be any record in the Residency Office in the

case of Ram Buksh Tumbolee of a subsequent date to Mr. Jenkins's letter alluded to by you. Ram Buksh is dead, and by what I have been able to ascertain from persons recollecting the circumstance, it appears that he went to Bundelkund with the hope of recovering a child and his property, but returned unsuccessful.

(Signed) W. WARDE,
Offg. Assistt.

Nagpore Residency, 13th March, 1834.

SHIKARPORE AFFAIR.

Murder of 27 Persons.

Deposition of Sheikh Inaent, 11th April, 1833.

About fifteen years ago, in the year when Mr. Jenkins, the Resident, went from Nagpore to Banda, I was with a gang of one hundred and twenty-five Thugs, under Nathea, Noor Khan, Bhudae, Gholab Khan, Hyput Jemadars, at Sehora, in the District of Jubulpore. We heard of Mr. Jenkins's approach from Jubulpore and waited a day for his party, and when they came up to Sehora we joined them, and made acquaintance with the travellers. Some pretended to be on their way home from service, others to belong to the Resident's camp. They went on to Cowreea, and we continued with them, and went on the second day with them to Belhree, where we inveigled to join us, twenty-seven of the party, including five women and two boys about three years of age each. We persuaded them that they suffered much loss and inconvenience by travelling with so large a camp, that food was much dearer, and often not to be got for money, that the water was always

scarce and muddy, and that we should escape all this by leaving the camp, and taking the road by Powae. To all this they agreed and assented, and the next morning we left the camp which was going by way of Lohargong and took the road through Powae. We reached Shikarpore in Punna, which is three cose on this side of Powae, and encamped in the grove, and in the afternoon we sent on Kurhaea and Mutholee, to select a place for the murder of this party. They chose a place on the bank of a river, between Powae and Shikarpore, where the jungle is thick and extensive, and about midnight we set out with this party. As soon as we reached the appointed place, we recommended them to sit down and rest themselves, as a good deal of the night still remained; about half of them sat down and the other half remained standing, and the signal being given, twenty-five of the party were strangled.

Jowahir took one boy, and the other boy was taken by Kehree. The bodies were thrown into a dry pit in the Nalah, and some stones and branches of trees thrown in upon them to conceal them. The boy, whom Jowahir had taken, on seeing the bodies thrown into the pit, cried loudly, and Jowahir dashed him against a stone and killed him. We concealed the bodies of all but that of the boy, which we forgot to throw in upon the rest, and it lay by the stone exposed. We went on to Powae, and purchased five rupees worth of goor, which we took on with us to a village whose name I forget. In the morning a bearer going to the river to fish, saw the body of the boy and gave information to Burjore Sing, the Thakoor of Powae; and he went to the place with his people, opened the pit and took out the bodies, and proceeded in search of the murderers. He searched all day and the following night in vain, and the next day he came up

with us at a river, where we were washing our hands and faces, after having left the small village, where we had eaten our goor. He had before him two matchlock men, and suspecting his design we formed into a close body and proceeded on our road. They ran upon us, but we kept waiting with our matchlocks ready, and pointed towards them, but they had some horsemen with them, and they charged in upon our body, and they wounded Hyput with a spear in the breast, and Bhugwan on the face with a sword; and finding it vain to attempt resisting any longer we dispersed and fled. They each seized his man, and after possessing themselves of what property they found upon them let them all go, except Hossein Khan, alias Kunheya, Roshun, Khoosalee and Kureema, whom they sent to Bandah, where they were kept in confinement four years and then released.

The boy's name who was saved was Gunesh, and he was taken by Kehree Patuk, who brought him up as a Thug, and he died about three years ago.

(Signed) W. H. SLEEMAN.

To CAPTAIN SLEEMAN,

Princl. A. A. G. G., Saugor.

SIR,

I am directed to acknowledge the receipt of your letter under date the 25th ultimo, and to acquaint you in reply that Mr. Jenkins, while he was Resident at Nagpore, paid a visit to Bundelkund, either before or subsequently to the year 1816.

(Signed) W. WARDE,
Offg. Assistt.

Nagpore Residency, 3d May, 1833.

To CAPTAIN SLEEMAN,

Pl. A. A. G. G., Saugor.

SIR,

I have the honor to acknowledge the receipt of your letter of the 23d ultimo, and in reply beg to acquaint you that particular enquiries have been made regarding the information required by you, but I have not been able to procure any trace of officers passing up through Nagpore and Jubulpore in the early part of 1816. In December of that year, or January following, Captain Jenkins, of the Bengal Artillery, came by that route. He accompanied the force under the command of Colonel Adams as far as Bellary, where he was met by an escort from this, but there was no report of any of his followers having been murdered.

(Signed) W. WARDE,
Offg. Assistant.

Nagpore Residency, the 14th June, 1833.

No. 102.

MY DEAR SIR,

On examining the Records of this Residency I find allusion made to the murders regarding which you require information.

Captain Close must, I conceive, have been the Officer whose name you were desirous of ascertaining. I have not been able to find the four depositions referred to. They probably were never transmitted. I have sent copies of these documents officially, supposing you may wish to record them.

(Signed) W. WARDE,
Offg. Assistant.

Nagpore, 23d July, 1833.

To CAPTAIN SLEEMAN,

P. A. A. G. G., Saugor.

SIR,

In continuation of my letter to your address under date the 14th June last, I am now directed to transmit to you the enclosed copies of correspondence which took place between Mr. Jenkins and Mr. Wauchope in the early part of 1816, on the subject referred to in your letter of the 23d May last, and which it is hoped will be found correct and satisfactory.

(Signed) W. WARDE,

Offg. Assistant.

Nagpore Residency, the 23d July, 1833.

To R. JENKINS, ESQUIRE.

Resident at Nagpore.

SIR,

I beg leave to transmit to you the enclosed copy of my proceedings of the 13th instant, containing a statement of a most heinous robbery, with murder, which was committed on a party of travellers in the Rajah of Punna's Territory, in the month of March last, accompanied by a list of articles taken from the robbers.

2. The party of travellers who appear to have proceeded from Jubulpore, consisted of eighteen men, seven women and two children, every one of whom seem to have been murdered by the gang of robbers, which appears to have been very numerous. My object in addressing you on the occasion is, that in the event of your being able to discover the relations of the unfortu-

nate sufferers, you might have the goodness to direct them to depute an authorized person to receive the recovered property.

(Signed) J. WAUCHOPE,
Suptt. of Poll. Affairs.

Foujdaree Adawlut,
Zillah Bundelcund,
The 22d June, 1816.

To J. WAUCHOPE, ESQUIRE,
Suptt. of Poll. Affairs, Bundelcund.

SIR,

I have the honor to receive your letter of the 22d of June, enclosing a copy of your proceedings, containing a statement of a robbery committed on a party of travellers in the Rajah of Punna's Territory in March last, and a list of articles recovered, and requesting that in the event of my being able to discover the relations of the sufferers, I would direct them to depute an authorized person to receive the recovered property.

The bearer Ram Buksh Tumbolee has presented himself to claim a part of the property as belonging to his family, who he believes were amongst the unfortunate sufferers. Enclosed is a copy of the list of articles which he has given in, as having been in the possession of his family, and one of his verbal statements on the subject, taken down in my cutchery.

(Signed) R. JENKINS, *Resident.*

Nagpore Residency, 6th September, 1816.

(True Copies)

(Signed) W. WARDE,
Offg. Assistant.

Roobukaree, 27th March 1816—14*th Cheyt Sumbut* 1873, *by the Magistrate of Banda.*

As it is understood from the Superintendent of these Territories that twenty-five persons on their way from Jubulpore, have been strangled by murderers who were from the West and have taken the road to Huttah, and it is probable that they are from Gohud and Gwalior, purwanas are to be addressed to all the Thanahs to use all their efforts to arrest them.

Roobukaree of the Superintendent Mr. Wauchope, 13*th April* 1816.

On the 7th March a Purwana was addressed to Burjore Sing to require the arrested robbers by whose gang the twenty-seven persons had been murdered at the Pass of Shikarpore. This day Bukshee Chitura, the Punna Wukeel, has presented a Hindee letter from him in reply with a list of property, and stated that the four* arrested men are present—*Husun Khan, Imambuksh, Shumsera,* and *Bahader.* These men have been examined and they declare that they were not concerned in the murders, and state that they were innocent travellers. The Wukeel states that the men who took them have not come with them; but are with their masters at Powae; that among the things taken from them was a Phansee, or noose, and one of the Row's Sipahees took it to draw water from a well; that Buhader, one of the four taken, had confessed

* Husun Khan alias Hunna, dead.
Imambuksh alias Khosal, hung at Dholeea Malagow.
Shumshera alias Roshun, hung at Jubulpore 1832.
Buhadur, some where in Hyderabad, in service 1st Battalion.
Moghobee in Hingolee Aurungabad.

that they murdered the people in the Nalah; but Shumshera, who calls himself also Kuramut, forbad him, and said he would get hung if he confessed, and he remained silent; although they deny the crime, still it is clear that they are men of bad character, and the suspicion is very strong against them, and they are to be sent to the Magistrate with the list of things taken with them, and Burjore Sing is to be thanked for his meritorious conduct and to be requested to send the other evidence required.

(True Translation)

(Signed) W. H. SLEEMAN,

P. A. A. G. G. Saugor.

Roobukaree, 27th March, 1816, *by Mr. Wauchope.*

This day Bukshee Chitara, the Wukeel of the Punna Rajah, came and presented an Urzee, stating that twenty-five persons had been murdered on their way from Jubulpore, by fifty robbers, near the Pass of Shikarpore, in the Punna Rajah's territory, and that six or seven of them had been wounded, and four taken by the people of Row Burjore Sing, a relation of the Rajah's. The Wukeel stated that Omrow Zumeendar of Bumhoree was present, and would be able to give further information, and his deposition has accordingly been taken, and as it may lead to the discovery of their associates, the four robbers arrested are to be demanded from the Rajah, who will also be desired to take care of the property for the heirs of the murdered people. The Rajah is at the same time to be thanked for his exertions on this occa-

sion, and as these robbers may pass through these territories, the following Chiefs are to be written to, and conjoin to aid in their arrest.

Gwalior, Bijawur, Tehree, Jhansee, Dutteea, Kour, Sonee Sa and Kour Partab Sing.

Urzee of Bukshee Chitara, Wukeel of the Punna Rajah.

Row Burjore Sing, a Jemadar of my master, in the Purgunna of Powae, writes to me that near Shikarpore, about five cose south of Powae, near the Pass, in the middle of Phagun, twenty-five travellers, on their way from Jubulpore, a district of the Nagpore Government, were murdered by fifty robbers, and their property taken off. That after the murder the robbers came to Powae, and purchased food at the Buneeas' shops, but without sitting down went on. The Buneeas asked who they were, from whence and whither going, and they said they were from the Duckun on their way to Banda, saying this they went on; that contrary to their professed design they took the road to the West, and rested at the village of Chowmooka, in my master's territory, and left the place again at midnight for Tighurra, in the Jytpore territory. As soon as Row Burjore Sing heard these circumstances he sent on twenty-five of his soldiers after them, and they came up within the boundary of Tighurra, and unable to prevail upon them to surrender, they wounded six or seven of them, and took four out of the number into custody. They secured seven ponies, and brought them with other things, to Burjore Sing. Unable to stand against the Sipahees the robbers sought shelter in Tighurra, and the villagers came to their support and escorted them to Simareea in Jytpore, and the holder

of that village entertained them one day, and the next dismissed them, but took from them all their property, first understanding that it amounted to ten or twelve thousand rupees. Burjore Sing wrote to the Simareea man and desired him to keep them in custody but he would not.

Deposition of Omrow, Zumeendar of Bumhoree, 27th March, 1816.

I heard that twenty-seven persons, male and female, had been killed on their way from Jubulpore to Chutterpore, by fifty or sixty decoits, and all their property taken off—that they had gone after the murders to Powae and thence to Tighurra in Jytpore, and that Row Burjore Sing had sent after them twenty-five of his followers, who seized four and two more that had been wounded, and brought them with seven ponies to Powae to the Row who still has them. An action took place between the Row's people and robbers at Tighurra, but the people of that place came to the aid of the robbers, and as night came on they effected their purpose and escorted them to Simareea. Burjore Sing's people sent a message to the Thanadar of Simareea by the Zumeendar of Pourneea, to say that the Tighurra people had sent the robbers to him, and he must secure them. The robbers remained there all night till noon the next day and then took the road to Deoree in Huttah. I heard that all the property they had with them was taken by the Zumeendar of Simareea in Jytpore. I hear that the four taken confess they are from Gyalior and that the robbers had with them twenty-five matchlocks, and the rest had bows and arrows, and were all dressed differently, and talked like people from the West.

Urzee of Koonjbehareelal Akbur Nuvees at Punna.

I have received your Purwanas of the 27th March, stating that you had enclosed two Purwanas, one to Burjore Sing and the other to the Aumil of Simareea in Jytpore, and directing me to forward them immediately. I have done so by two Hurcarahs.

Copy.

To CAPTAIN W. H. SLEEMAN,

Princl. Assistt. Saugor.

SIR,

With reference to your letter of the 5th instant, I have the honor to transmit an Extract from Major Close's letter dated December 3d, 1815.

(Signed) R. CAVENDISH, *Resident.*

Gwalior Residency, 13th August, 1833.

Extract from a Letter from Major Close to the Secretary to Government, dated Poona, December 3d, 1815.

"I had yesterday the honor to receive your letter "dated 10th of November, notifying my appointment to "succeed Mr. Stacy as Resident at the Court of "Dowlut Row Scindia. I shall proceed to that Chief "in obedience to the Governor General's commands, "with the least practicable delay, and shall adopt the "route of Aurungabad, Nagpore, and Bundelcund, as "being the most open and the least liable to impedi-"ment."

(A true Extract,)

(Signed) R. CAVENDISH, *Resident.*

APPENDIX H.

SURGOOJA AFFAIR.

To MAJOR SMITH,

Commanding at Ellichpore.

SIR,

I have the honor to forward the deposition of Dorgha, regarding the murder of some people, on their way from Ellichpore to the Dooab, about the year 1809 or 1810, and shall feel obliged if you will do me the favor to ascertain whether any such people disappeared about that time.

(Signed) W. H. SLEEMAN,

Princl. Assistant.

Saugor P. A. A. G. G. Office,
14th February, 1834.

Deposition of Dorgha, 13th February, 1834.

In 1810 or 1809 we were 200 Thugs at a village near Suhajie in Nagpore, when we met 40 persons, some from Ellichpore, and some from Gwalior, and Jhalna, and Aurungabad. We came on with them seven stages, and in a jungle between Choree and Sutrumju, we killed them all, and buried their bodies under stones in the bed of the river; one was a Subadar, a Brahmin, belonging to the Regiment of Sulabut Khan and Behlal Khan, Newabs; one was a Brahmin Tewaree, with two daughters, he was going home to get married. They were murdered with

their mother and father. There was another Tewaree Brahmin, with an old woman, his wife, and a young daughter. The old woman was killed, but the daughter was preserved and married to Hunce Rao, nephew of Kasal, Subadar of Thugs; she had two or three children by him, but they are dead; all three were residents of the purdesee Mahulla, in Ellichpore, and they were going to the provinces on the Ganges.

(True Translation,)

(Signed) W. H. SLEEMAN,
P. Asst. Agent Governor General.

To CAPTAIN SLEEMAN,

Princl. Assist. Agent Governor General, Saugor.

SIR,

With reference to your letter of the 14th ultimo, and deposition of Dorgha annexed, I have the honor to forward to you the undermentioned papers containing all the information I have been able to obtain relating to the affair detailed therein, and which I trust, considering the long period which has elapsed, will be found satisfactory.

No. 1. Copy of a letter from Nawab Namdar Khan to Major Smith, Commanding at Ellichpore.

No. 2. Statement of Bapajie Pundit in the service of Major Smith, Commanding at Ellichpore.

No. 3. The depositions of Gobind Sing Subadar, Maun Sing Subadar, and Subsookh Jemadar, Pensioners, residing in the Cantonment at Ellichpore.

The occurrence to which they refer must have happened in November or December 1809, because it is stated in

the accompanying papers that the persons supposed to have suffered quitted this in the cold season previous to the march of Colonel Close's Force to Seronge, which took place in December or January 1809-10, to which I can speak myself, having been present with that Force. If however you should wish to ascertain the precise date (for I speak from recollection only) it can be ascertained by reference to the public Records of the Residency at Nagpore.

(Signed) H. SMITH, *Major*,
Commanding Ellichpore Division.

Ellichpore, 10*th March*, 1834.

Copy of a Letter from Newab Namdar Khan to Major Smith, Commanding at Ellichpore, 1*st March*, 1834.

I have received your letter with a Roobukaree from Saugor regarding the murder of some people from Ellichpore of the Purdessee quarter of the town. Twenty-five years have elapsed since that event, and the people of that quarter have dispersed, and no information can be got regarding them, but should I get any it will be forwarded to you.

Deposition of Gobind Sing Subadar, Maun Sing Subadar, Subsookh Jemadar, Pensioners, residing in the Ellichpore Cantonments, before Major Smith, Commanding.

8*th March*, 1834.

Colonel Close marched with the Division of Newab Sulabut Khan of Ellichpore towards Seronge, and before that time in the cold season twenty-one persons, purdessees (foreigners), residing in Bundelpoora in Ellich-

pore, set out for Hindoostan, with all their families in order to celebrate the marriage of their children. We afterwards heard that they had all been murdered in the Nagpore territories, but from that time we have received no further accounts of the matter. We heard that one girl who was saved on the occasion was still living at Nagpore, but Subsookh Jemadar in 1831 went to Hindoostan with his family, and on his return he said he could not discover what had become of this girl though he had made enquiries about her.

NAMES OF MURDERED PERSONS.

1 Gunga Tewaree of Dhondkhera, servant of Buhloll Khan Bahadur, deceased.
3 His wife and daughter about 9 years of age.
4 Bodhee Sing Subadar of Bhyswarra, servant of Newab Subahdar Khan deceased.
5 Needhan Sing, his father-in-law.
6 His mother-in-law.
7 His sister-in-law.
8 Alpee, his nephew.
9 The wife of Alpee's brother.
10 His niece.
11 Makun, his brother-in-law.
12 Wife of Makun.
13 Makun's brother.
14 Sunthoo Tewaree Havildar of Bhyswarra.
15 Byjnauth Sookul Havildar of ditto, servant of Sulubut Khan.
16 Gomaun Tewarry, of Sukraen.
17 Achuroo, his brother.
18 Wife of Gomaun.

19 His son's wife.
20 Dewan Choube Sing.
21 His brother.
22 Bawun, an old woman of Bhyswarra.

(True Translation)

(Signed) W. H. SLEEMAN,
P. A. A. G. G.

Statement of Bapoojie Pundit in the service of Major Smith, Commanding at Ellichpore, 4th March, 1834.

About twenty-five years ago, fifty persons, Rajpoots, with all their arms and necessaries, left in company with Rumakunt, a Brahmin, about twenty-five years of age, and his mother, set out for on Teeruth ; and we afterwards heard that they had been robbed on the Hatee Nalah. At that time the roads were much infested by robbers, and we never could learn any thing more about any of them, nor did the Brahmin and his mother ever return.

(True Translation,)

(Signed) W. H. SLEEMAN,
P. A. A. G. G.

Deposition of Bukhteen Brahmin, 14th April, 1834, *about thirty years of age.*

My mother and father resided in some town in the Duckun, but their names I do not recollect, as I was only three or four years of age, when my uncle and mother took me with them on a journey towards the Ganges. On the road my mother and uncle were killed by Thugs, with

many other travellers. Kasal Sing Putuck Jemadar preserved my life and took me with him to Pahlun in Gwalior, where he brought me up, and when I became of age he married me to his son, Hunce Rao, who is now dead. As long as he lived, I lived with him, but he has been dead several years, and I have since lived with his mother and earned my subsistance by my labour. Your Sipahees found me out and have brought me into Saugor. I had two sons by Hunce Rao. The first died when fifteen months old ; the other is eight or nine years of age, and is named Buksh ; he is in Khyrawa in Jhansee, with his grand mother. I was the only person out of the party saved. There is now no Thug left in the family of Hunce Rao, who can provide for me. If you will maintain me I shall be glad to remain here, but I have never heard whether my parents have any surviving relations or not. I was in advance of the party when they were killed. The other two girls who were killed were not related to me, but our parents resided at the same place, and we used to call each other sisters. I had no other relation killed but my uncle and mother.

(A true Translation,)

(Signed) W. H. SLEEMAN,

P. Assist. Agent Governor General.

APPENDIX I.

CHUTTERKOTE AFFAIR.

To CAPTAIN ROBINSON,
Paymaster, Ellichpore.

SIR,

I have the honor to forward the deposition of a noted Thug leader regarding the murder of a party of travellers, among whom is said to have been an Officer by name of Gholab Khan, who had been Killadar of Gawilgur, under the Nagpore Government, and as you are in the vicinity shall feel obliged if you will endeavour to ascertain whether such an Officer ever commanded that Garrison.

(Signed) W. H. SLEEMAN,
P. A. A. G. G.

2nd August, 1833.

Extract of a Letter from Captain Robinson to Captain Sleeman, dated Ellichpore, 20th August, 1833.

"Since the receipt of your letter of the 9th I have endeavoured to get information on the subject of the horrid murder, and though the information I have got in some respects differs from the Thugs' statement, I fear the leading facts are all too true. The person, who gives the Persian statement, which I send you, was a Jemadar of 300 men, in 1817-18, when I was sent up by General Doveton to take possession of Gawilgur. His family had been servants in the fort for three generations. His

name is Gopie. The family are originally from Tilinganah. He himself is in charge of the villages immediately under the fort at present, and I have no doubt as to the truth of his statement, so far as his memory serves him, for he cannot write, and there are no documents to be found; for even at the time I first went into the fort I enquired for the archives, but all I got was some old Sadre accounts, which only went back a few years, and were consequently of no use. I don't know what became of them. Gopie, in order to shew that there is no Killadar of the name of Gholab Khan, has mentioned the names of the Killadars in succession for a number of years, though I am sorry to say he could not give the periods of each reign; but he seems to be quite certain as to the fact that Gureeb Sing sent his brother to Hindoostan and a sum of money for recruits, and that there was no more heard of them after they left Jubulpore. The exact number of people in his suit he cannot tell, but to the best of his recollection about 100 people left the fort with him, though some of them may have only been going to Nagpore, and the number mentioned by the Thugs may have been that which really accompanied Gureeb Sing's brother. Is it not terrible to think what horrid deeds were almost every where perpetrated with impunity in former times? In making the above enquiry I was informed of a still more frightful murder which took place close under Gawilgur, a very few years before, of five hundred recruits, that had come from some place for Gawilgur, and were pitched in tents for some reason or other below the fort. Some how or other a quantity of treasure for the fort, for the night halted in this camp, and shortly after about one thousand, of apparently discharged Sipahees, came up, said they were from Hindoostan, and wanted service and encamped at night

in the same place, but in morning there were none to be found of the latter. The rest were all laying strangled, and the treasure gone. People were sent all over the country but none of the Thugs were caught. The person who has told me the above says he came to this place, or rather *Arkote Arkote* about one year afterwards, and though his story may not be correct in all its points there was no doubt a very great number murdered on the occasion. I expect to get a better account of it from another person expected here. If I get such as may be worth sending, you shall have it.

(Signed) W. H. SLEEMAN,
Princl. A. A. G. G.

Saugor, 30th August, 1833.

No. 100.

Statement of
sent by Captain Robinson of Ellichpore.

The fort Gawilgur was first held by Shabjie, under the Pewsha's Government, and after his death by Makatmun Tija Raw. He made it over to Madhajie Ghosla, Rajah of Nagpore, who appointed Pygoojie Ghosla to the command. He held it five years, after which he was replaced by Jam Sing, who died and was succeeded by Surnaum Sing, who held it sixty years, when in 1813, Murhatta, it was taken by the English, who made it over again to the Nagpore Government, who appointed to the command of it Gumbheer Sing, the son of Surnam Sing, who appointed as his substitute his uncle Ghureeb Sing, who sent his younger brother Dhyan Sing, to Hindoostan ; he had with him nearly a hundred followers and property to the value of twenty-thousand rupees, and he reached Adhartal, in the district of Jubulpore, where

he and all his party were plundered. What became of Dhyan Sing we could never learn, though it was twenty-four years ago. No Ghoolab Sing ever commanded the Fort of Gawilgur, but a Gholab Sing commanded the Fort of Peerusla, where he died.

(Signed) W. H. SLEEMAN,
Princl. A. A. G. G.

Saugor, 30th August, 1833.

No. 100

Deposition of Mahasook, the 16th April, 1833, *confirmed by Dorgha alias Dulele and others.*

About twenty years ago I was with a gang of three hundred and fifty Thugs under Ghasee Subadar, Noor Khan, and other leaders at Jubulpore. Some of us were at Gopaulpore and some encamped at Adhartal, and some in the bazar. We remained there three days, and on the third day Gholab Khan, the Killadar of Gawilgur, in Nagpore, with Kadher Khan and a party of sixty persons, including seven women and a boy, came up and encamped on the bank of the Gopaulpore tank, in a grove of Mangoe trees. Ghasee Khan Subadar went to them as our *Sothae*, and told them that he was a Subadar in the service of Rughoojee, the Rajah of Nagpore, and on his way home on leave with a number of the men of his regiment. Gholab Khan said he had been the Killadar of Gawilgur, and having been deprived of the command of that fortress was now on his way home. Ghasee said he and his friend should be glad to travel in his company, and finding the Killadar pleased with his proposal, he returned to us. The Killadar remained the next day and we remained also, and the following day went to Punnagurh, and thence to Sehora; from this place we quitted the high road through Belehree

and took that through Rewa, and encamped at a village, whose name I forget; we sent on people to choose a place for the murder, but no suitable one could be found, and we went on in this manner for eight days, searching every day in vain for a convenient place for the murder. On the eighth day we reached a village called, from a large Bur tree, the Burwala village, five cose from Birsingpore, and encamped under trees, and sent on men to search for a Bele. At a place two and a half cose distant between this village and Chitterkote, they found a place suited to our purpose on the bank of a Nalah, and about a watch before daylight we set out with the party of travellers; and contrived as we went along to put a Bhurtote (strangler) and a Shumseea (holder of hands) by every traveller's side; on reaching the spot chosen, Ghasee Subahdar gave the signal, and the travellers were seized by the men placed by their sides for the purpose and strangled. Their bodies were buried in the sand in the bed of the Nalah, and we got from them nineteen thousand rupees in money and seven or eight thousand rupees worth of other property, which we took on to Chitterkote. From thence we sent back men to bury the bodies deeper, and they found one body exposed which they buried, but the rest had been all washed down by the flood arising from some heavy rain that fell; alarmed at this we all dispersed and returned to our homes.

The boy was preserved by Mungul and Laljoo, brothers and Brahmins of Sindouse. He was a Brahmin and transported in 1834 for murder.

We passed through Rewa and Simereea and Chandeeah also, and another town, a few cose from Bundoogur.

(A true translation)

(Signed) **W. H. SLEEMAN.**

APPENDIX J.

OMERPATUN AFFAIR.

Camp Myheer, December, 1829.

SIR,

Having arrested and placed in confinement a man charged on suspicion of being the leader of a gang of Thugs, and having resolved to send him to Jubulpore to have the case investigated, I beg leave to report the circumstances under which he has been apprehended.

Early in the morning of the 7th instant, when the Regiment was on the march from Chaka to Sewagunj, two Chuprassies of your Establishment, named Doulut Sing and Dull Sing, who are in company with the Corps, suddenly came upon a party of about twenty-five men, seated round a fire on the side of the road, whom from their appearance they suspected to be Thugs; and approaching near to them, this suspicion was confirmed by their recognizing among them a man whom they had formerly known to be a Thug. On the coming up of these Chuprassies, this man made a signal to the party, upon which they dispersed and ran into the jungle, which is close to the road. The Chuprassies seized the man who made the signal, and although he attempted to draw his sword and made a desperate effort to escape, they kept hold of him until the advanced guard came up when he was secured. They also seized a tattoo, which he attempted to mount, on the party being surprized, and another tattoo belonging to another of the gang.

The prisoner says his name is Sheikh Inayut, and describes himself to be an inhabitant of Bundelcund, and that he was proceeding to Jubulpore in search of employment, and denies that he was in company with any person at the time when the Chuprassies seized him.

The Chuprassies however assert that he is a notorious murderer, and that they knew him as a Thug these several years ago, and they say that there are several men at Jubulpore who can confirm all they state regarding him.

Under these circumstances, and as I have heard reports that several gangs of Thugs are supposed to be in the neighbourhood, I have thought it proper to detain him in custody, and shall send him to you to be examined. Thakoor Bishun Sing has undertaken to provide a guard for his security, and he will proceed in progress to Jubulpore to-morrow.

The prisoner having no money, and requiring subsistence, with his consent I directed his tattoo to be sold by auction. Sixteen rupees were obtained for it, which will be accounted for to you when the prisoner is made over to you.

The several effects found on the prisoner, and the second tattoo, (of which he professes to know nothing) are sent with him. A list of them has been made out, and it is sent along with him.

(Signed) J. OLIVER, *Captain,*
Comg. 73d Regt. N. I.

To CAPTAIN SLEEMAN,
Pl. Asst. A. G. Gl.

Camp Omerpatun, 10th Dec. 1829.

To CAPTAIN SLEEMAN,

Pl. Asst. Agt. Govr. Genl. Jubulpore.

SIR,

I think it right to report to you that six persons were last night murdered near this place by a gang of Thugs.

I heard of it on my arrival here this morning, and as it was not convenient for myself to go and enquire into the circumstances, I sent a man for the purpose. He has just returned, and states that the bodies of six Gosaens were this morning found lying on the ground, near a tank close to the road, about a cose to the north of the town. They had been stripped. Their long matted hair seemed to have been opened out and examined, and the only mark of violence apparent on the bodies, was that of a string round the neck with which they seemed to have been strangled. Some articles of clothes were found near; also a tattoo and a bow and arrow under one of the small drains that cross the new road.

It is further stated that last evening these poor wretches were seen to stop at the tank, in company with twelve persons, apparently Kauretties, or carriers of Ganges water, and to them, some of the articles found near the tank, are supposed to have belonged.

The person who brought me this information called afterwards by my desire on the Cotwal of the town, and was informed that persons had been sent out in all directions in pursuit of the supposed murderers, but that no trace of them had been discovered. I also am informed

that immediate notice of the murder was sent to the Rewah Rajah, and his son Bulbudder Sing, under whom Omurpaten more immediately is.

(Signed) M. NICOLSON, *Captain,*
Assist. Suptt. Roads.

Benares, 15*th March,* 1833.

(True Copy)

(Signed) F. C. SMITH, *A. G. G.*

No. 26.

To CAPTAIN SLEEMAN,
Princl. Assist. A. G. G.

SIR,

I have the honor to acknowledge the receipt of your letter of the 2d instant, with its enclosure, and beg to forward you a copy of a letter from Ensign Richardson, regarding the circumstance of the monkey.

I am sorry to say that none of the Sepoys, now present, recollect either the circumstance of the monkey or cap, so I am unable to give you further information on the point required by you.

(Signed) T. R. S. YATES, *Major,*
Commanding 73*rd Regt. N. I.*

Benares, 11*th March,* 1832.

To LIEUT. AND ADJT. THOMAS,
73*d Regt. N. I.*

SIR,

I have the honor to acknowledge the receipt of your letter No. 24 of this date, and in reply beg to state that I perfectly remember the circumstance of the

seizure of a Thug by two of Captain Sleeman's Chuprassies. I was that morning on duty with the advanced guard of the Regiment, and just before sun rise I saw the man in custody of the two Chuprassies by whom he had just been seized. I recollect also what the Thugs mention (in their deposition) regarding the monkey, but cannot tell when the circumstance took place, not even if it was on the same day. I have no recollection whatever of a Sepoy having lost his cap. It could not have been one of the guard—otherwise I must heard of it.

I have the honor to return the Documents.

(Signed) W. RICHARDSON,
Ensign, 73d N. I.

Deposition of Ram Buksh, 20th February, 1833.

Three years and half ago when Sheikh Inayut was taken at Sewagunj by Dowlut approver, with the Regiment of Sepahees, I was with Mehrban and Dibba Jemadars, and a gang of twenty-five Thugs, of the Lodhee caste, and we fled on the road to Rewa, and reached a village under a hill ten cose from Sewagunj, where we rested. In the morning we left this place, and halted on the bank of a tank, on the road to Myhur, and there dined; and about twelve o'clock four Gosaens and a Brahmin and a Rajpoot came up on their way from Hydrabad to Benares. The Jemadars went to them, and in conversation won their confidence, and we went on with them to Omurpaten, which we reached about four o'clock, and rested in the shops of the bazar. We dined there, and some time after dark, we after consultation, determined to kill these men, and to set out with them for that purpose after the third watch. We did so about a cose and half from

Omurpaten under some mangoe trees and mhowa trees, which had been chosen by Budula. About an hour before daylight we sat down on pretence of performing our ablutions, when Esuree gave the signal, and Heera, my nephew, Sumbhoo, Esuree, Mehrban, Dibba, and Persaud strangled these six men while others held them down.

These bodies were disposed of in some rising ground, two hundred yards from the place. Some gentleman's things were coming from Rewah, and a white pony, belonging to Esuree, got loose, and the people with his property asked whose it was. Upon that we left the bodies exposed and fled. We got from them two ponies with some clothes upon them, and we went on with the booty to a village six cose distant, where we opened it, and found one hundred and fifty rupees in money and some gold beads, with one hundred rupees worth of silver, and eight selahs, two with gold lace, and six plain. We tied it up again and went on with it to Tirwa in the Doôab, where we divided it, and each man got about twenty rupees. The whole amounted to about nine hundred rupees.

The gang of Mussulmans took the road to Belloree after the seizure of Sheikh Inayut, and we did not meet again in the Doôab.

On one of the Gosaens' heads the hair was long, but on the three it was cut off. The pony Esuree let loose, and we never recovered it, nor did I learn who got it.

When we were about to take up the bodies to bury them, one got up and attempted to run off, but he was pursued by Dibba, Kasee Lodhee, and Dooja, who seized him after he had gone a hundred paces, and Dibba strangled him. He could not make a noise as his throat had been hurt in the attempt to strangle him before. As soon as we had placed his body with the other five, we

saw the party of the gentlemen coming from Rewah approach and made off. The people did not then see these bodies, but they were afterwards discovered.

Deposition of Bhikum Khan, 28th February, 1833.

A little more than three years ago when Sheikh Inayut was taken at Sewagunje, the Lodhies of the gang fled and took the road to Rewah to the west, and we about twenty Mussulmans took that of Belehree. We struck off towards Biseynee. We spent the night at a village two cose from Belehree, and setting out in the morning halted at a well about a cose from that place, and dined while these five travellers came up—two of them Kauruttees, two Taylors and one a woman. They told us they were on their way from Jubulpore, and we went on with them to Shahnuggur, where we spent the night, and the next day went to Biseynee, where we found two travellers who appeared to us to be extremely poor. When we prepared to set out with the five, after the third watch of the night, these two men got up and prepared to accompany us, but we tried to pursuade them that it was too early for them, as we wished to avoid putting them to death, seeing no prospect of advantage in it, and some risk of impediment in the murder of the other five. They however persisted; but still with a view to save them, we sent on three or four Thugs with them on the high road, while the main body of the gang set out with the five on the bye road to Pugdundee. The two men got alarmed on leaving the main body, and insisted on rejoining us on the Pugdundee road, and as soon as they came up we determined to put them to death also, and placed six Thugs with them for the purpose. They went on with them to the Nalah, where we usually killed travel-

lers, about two cose from Biseynee, and there put them to death, and concealed the bodies in the Nalah. We came soon after the five and put them to death also, and we buried the bodies of all seven under some stones.

Deposition of Bhola Buneea, Jemadar of Thugs, 27th February 1832, *before Captain Sleeman.*

Three and half years ago I joined Mehrban, Cheyn, Sheikh Inayut, Dibba, Sewdeen, Bhikka, and Nunha Jemadars, with a gang of altogether eighty-five Thugs, and we reached the tank at Sewagunje in the Myhir Jageer, where we passed the night. On the day we reached this place, the advance tents of a Regiment, on its way from Jubulpore, were passing, and we consulted upon the propriety of quitting the road, and determined to do so. In the evening two hours before dark four Hindoo travellers came up on their way from Jubulpore towards Bandah, and we invited them to encamp with us. One watch before daylight we were preparing to set out, and these four travellers with us, when we heard the voice of a hare, and this we took for a very bad omen, and allowed the travellers to pass on. Their lives were saved in consequence. We remained there, and I and Sheikh Inayut were on our way to the bank of the tank near the village, when Ram Buksh, the son of Runna, called out and asked us to smoke. I returned to him alone, and sat down with him by the fire he had kindled to warm himself. Sheikh Inayut went on, and soon after four sentries came up, and sat down to warm themselves by the same fire, and soon after went on; one of them lost his Regimental cap, and soon after they had gone, he came back and asked me whether I had seen it. I said I had not; and he went back on his road to Jubulpore to search for it. After this a gentleman (European) came upon horse back and

seeing a young monkey under a tree tied to a hackery, he ordered the driver to put it on the hackery, and the driver said that he got on and off when he liked, and the gentleman went on. The sun was now near rising, when Dhun Sing approver came up, and sat down to warm himself by the fire, with a spear in his hand, and immediately after him Dowlut approver came up, and sat down to warm himself at the fire, which the party of Mussulman Thugs had just left and gone on towards Belehree. He saw in the fire a black painted stick, which we had taken three days before from the five men whom we murdered at Biseynee, on our way to Sowagunge, and the party of Mussulmans had torn up and thrown into the fire, and being such a stick as Hurcarras commonly use, he concluded that Thugs had been there. He called to Dhun Sing to join him, but Dhun Sing told him to come to his fire, and he came, and they halted together, and we over heard them say that we seemed a large gang of both Mussulmans and Hindoos, and though we did not personally know either of them, we concluded from their discourse that they were spies. By this time a great part of the gang had gone off, and the others were preparing to move, when Dibba the Buneea called out to Sheikh Inaent, to move off. He replied "go on and I will follow". On hearing this, the approvers rushed in upon Sheikh Inaent, and seized his horse by the bridle. He asked whether they were robbers, and while they were scuffling, the rest made off. Sheikh Chaund who was lately hung at Saugor, the brother of Sheikh Inaent, leaped from his horse as one of the approvers seized him by the bridle and fled on foot. Sheikh Inaent was secured and taken away. I, Chimma, and Omeda ran off, and reached Guteearee in three days, travelling night and day. We rested there three days and then went to our home in Tirwa in Jalone.

Ram Buksh, Dibba and others, making a party of twenty-five Thugs, fled on the road to Mirzapore and Omurpatun and in their flight murdered the six Gosaens at Omurpatun. Three days afterwards Bhikka and others, making a gang of twenty-five, took the road to Belehree in Jubulpore, and with seven travellers whom they met there, they took the road to Biseynee, where they put them to death.

When Rambuksh, Dibba, and others went home after the affair of Omurpatun, I went to visit them in the village of Tirwa, in the Pergunnah of Phuppond, district Belha, and there I heard them relate the circumstances of that affair.

Cross Examined.

The five men murdered at Biseynee were a Mussulman trooper, from whom we got the stick, two blacksmiths and two shopkeepers. Had the two approvers called out Thugs when we were running off, we must have been all taken, as the Sipahees had come up, and there were many of the Myhere Rajah's horsemen present. They called out and said the fowls had gone loose, or something of that kind.

The five travellers were from Hyderabad on their way to Benares, and we fell in with them at the village of Pooreyneea, one cose and a quarter from Shahnugur on the road to Belehree. I, Rambuksh and Sheikh Inaent, with a party of two Thugs, had left Dibba, and the rest of the gang at Shahnugur, when we met these men at Pooreyneea, and I sent back with them Imanee, Dummee, the son-in-law of Dibba, Bukshee and other whose name I forget, with a message to Dibba to keep the travellers. They went to the Shahnugur, and Dibba invited them to his quarters, and we joined a little before

night. We had come on to Pooreyneea in the hope of meeting some travellers of this kind. We passed the night at Shahnugur, and in the morning set out with the travellers, and had sent on Bilhae to choose a place to kill them at, but we found so many Brinjaras encamped along the road that we could not manage it, and reached Beseynee where some encamped on the bank of the tank, and others took up their quarters in the shops of the Bazar. In the morning we set out about sunrise, and three cose from Beseynee at a Nalah, Sheikh Inaent gave the *Jhirnee*, and they were seized and strangled by Mehrban, Dibba Chqyn, Bhikka, the son of Sunum Isuree, neither of whom is yet seized. Their bodies were buried under stones in the Nalah; and we got from them one hundred rupees in money, four hundred rupees worth of Gota, besides clothes and brass pots. On a division we got about five rupees each. The bodies were pointed out last year by Ram Buksh to Chunder Deen Subahdar's party; Chittooa got a mare in this affair and she was taken from him by a Sepahee of the Hadjegur Rajah, stationed at the village of Gonoura, as a pick-pocket told him that Chittooa was a Thug, and he made off without his mare or pony. The Nalah is about two cose and half from Hoppa. No other village is near the place.

(True Translation,)

(Signed) W. H. SLEEMAN, *P. A.*

APPENDIX K.

GANGS ARRESTED AT KOTAH.

To CAPTAIN W. H. SLEEMAN,

Princl. Assist. Commissioner, Saugor.

SIR,

I have the honor to acknowledge the receipt of your letter dated 19th instant, and of its enclosures, and to forward to you in reply the copy of a letter addressed by Captain Caulfield to Sir David Ochterlony, dated 25th June 1822, and of Sir David Ochterlony's reply 9th July 1822.

2. The Persian Deposition referred to by Captain Caulfield has not been found; indeed I am led to believe that it is no longer in existence, the Persian records of that year having been destroyed by white ants. My reference to the Raj Rana in whose immediate keeping the Thugs in question were, has, I regret to say, been equally unsuccessful. A copy of his Vakeel's reply is herewith submitted.

(Signed) L. WILKINSON,

Offg. Political Agent in Harowtee.

Harowtee Agency, Camp Gooreea of Jeypore, the 22d January, 1834.

(Copy.)

To SIR DAVID OCHTERLONY, *Bart.*

Resident, &c. &c.

SIR,

I have the honor to enclose a Persian Deposition of forty-four Thieves, a translation of which has already been furnished by Captain Waugh. The Raj Rana has been in the habit of punishing all great offenders with death, upon their being first apprehended; but the lapse of time since the men in question were taken into custody, renders such severity at this remote period impracticable. He is therefore desirous of receiving instructions relative to their disposal from you. I should have declined troubling you upon this question, and should have informed the Raj Rana that he was competent to determine their destiny, had not the decision been previously thrown upon you.

(Signed) J. CAULFIELD,

Political Agent in Harowtee.

Kotah, 25th June, 1822.

To J. CAULFIELD, ESQUIRE,

Political Agent in Harowtee.

SIR,

I have the honor to acknowledge your letter under date the 29th June, enclosing the copy of a letter from Mr. Secretary Swinton, relative to a gang of Robbers apprehended by the Kotah authorities, at the desire of Captain Waugh, and in reply, have the honor to

acquaint you for the information of Government, that the said gang are now employed on the roads in the vicinity of the town.

I have, &c. &c.

(Signed) D. OCHTERLONY,
Resident.

9th July, 1822.

(True Copies,)

(Signed) L. WILKINSON,
Offg. Political Agent.

Letter from Ahmed Buksh, writer in the Agent's Office, Kotah.

I have searched in vain for copies of the papers forwarded to Sir David Ochterlony on the 25th June 1822, as the papers of that year have been destroyed by white ants.

Letter from Bhowanee Persaud, Vakeel of the Kotah Chief.

I have asked my master about the forty-five Thugs, and he states that they were confined ten or twelve years ago in the Pultun, but what became of them after that Pultun was disbanded, he knows not.

To CAPTAIN W. H. SLEEMAN,
Princl. Assist. to the Commissioner, Saugor.

SIR,

Lest the following list of Thugs, formerly kept in imprisonment by Colonel Caulfield at Kotah for some years, should prove of any service to you, I do myself the honor to enclose it.

It has been obtained from Bhimmee Jemadar and Nuthoo Sopurya who were of the party, and may be compared with such lists as you may already have by you.

(Signed) D. F. McLEOD,

Jr. A. A. G. G.

Ajmere, the 9th Dec. 1833.

Numbers.	*List of Thugs that accompanied Mr. McLeod's letter of the 9th December, 1833, to Captain W. H. Sleeman, P. A. Cr. Saugor.*	*Remarks by Captain W. H. Sleeman, General Superintendent, July,* 1835.
1	Bhimmee Jemadar, Lodhee,....	Approver, seized.
2	Bunsya Chumar his companion,	Dead.
3	Bhore, son of Makhun, Lodhee,	Seized, approver.
4	Gunesh, his brother, ditto, ...	Ditto, and died in Saugor Jail, approver.
5	Pudma, his brother, ditto, ...	Hung at Saugor 1832.
6	Mandhata 1st, son of Dulput, do.,	Seized, approver.
7	Purumsookh, his uncle, ditto, ...	Died in Saugor Jail.
8	Boodhooa, son of Purumsook do.	Hung at Saugor 1833.
9	Mandhata 2d, son of Purshaud, ditto, ...	Hung at Saugor 1833.
10	Mohun, father-in-law of Mandhata, ditto, ...	Died in Saugor Jail.
11	Gunesh Nace, his companion,...	Approver, in Saugor Jail.
12	Hurnagur, Lodhee,.....	Ditto, ditto ditto.
13	Munnee Ram of Behareepore, do.	Hung at Saugor 1832.
14	Bishun, ditto,.....	Transported 1832.
15	Sohabut, his son, ditto, ...	Transported 1832.
16	Dhunnoo, ditto, ...	Dead.
17	Kurhoreh, adopted of Bichchoo, ditto, ...	Dead.
18	Mohuna, ditto,.....	Hung at Joura 1829.
19	Dheer, son of Dorjun, ditto, ...	Died in Saugor Jail.
20	Kehuree, ditto,.....	In Jubulpore Jail.
21	Balkishun, ditto, ...	Hung at Saugor 1833.
22	Nunga, his son, ditto, ...	Died in Saugor Jail.
23	Gungapurshaud Misur,.....	Hung at Saugor 1832.

Numbers.	List of Thugs that accompanied Mr. McLeod's letter of the 9th December, 1833, to Captain W. H. Sleeman, P. A. Cr. Saugor.	Remarks by Captain W. H. Sleeman, General Superintendent, July, 1835.
24	Doorga Lohar,.....	Dead.
25	Buljoo Lohar, ...	Ditto.
26	Khoda Buksh, Mussulman,.....	Hung at Saugor 1832.
27	Azim, Mussulman,.....	Dead.
28	Nuthoo, Mussulman, Sopurya,	Approver, seized.
29	Kureema, ditto, ditto, ...	Transported 1832.
30	Gotyee Jemadar, ditto, ditto, ...	Dead.
31	Khoda Buksh, ditto, ditto, ...	Ditto.
32	Dewa, ditto,.....	Died at Kotah.
33	Lall Khan, Mussulman, ...	Died in Saugor Jail.
34	Pirooa, his son, Mussulman, ...	Transported 1832.
35	Kadir, of Sucdons, ditto,.....	Dead.
36	Khooda Buksh, son of Gubbooa, his brother,.....	Hung 1832.
37	Sirawun, Lodhee, ...	At large, (1.)
38	Pursram (1st) do. brother of Sirawun, ...	*Ditto, (2.)*
39	Pursram, (2d) do. son of Laljo, ...	*Ditto, (3)*
40	Jowahir, do. brother-in-law of No. 4, ...	*Seized and in Jail.*
41	Kinhur, do. his brother,.....	At large, (4.)
42	Tejuna, ditto, ...	Died in Saugor Jail.
43	Sookhooa, do. Chela of No. 12,...	At large, (5.)
44	Tewun, Mussulman, Sopurya,...	Ditto, (6.)
45	Phoolsa Kolee,.....	Died in Saugor Jail
46	Durrear ditto, ...	Transported from Indore 1829.

Besides these, there were seized at the time and kept in confinement though not belonging to this gang—

Imam Khan and Soobratee, Koelias, both at large; their ears have been partially cut. The real perpertrators of the affair which led to the arrest, are said to have been Feringeea, and his party of about thirty men

who were released after one day's confinement. The whole of the above list however can, it is believed, be convicted by reference to Kotah.

(Signed) D. F. McLEOD,
Jr. A. A. G. Gl.

Numbers.	List of Thugs under Feringeea who were apprehended at Kotah and released after having their faces blackened in 1832.	Age.	Remarks by Captain W. H. Sleeman, General Superintendent, July, 1836.
	STILL AT LARGE.		
1	Kullooa, son of Nundlal Lohar,	32	Of Murnaee, present residence in the Borhanpore District.
2	Judae, brother of Kullooa,.....	26	Residence of Ditto.
3	Asa, son of Deen Rajpoot, ...	40	Ditto of ditto—arrested at Borhanpore by Lieutenant Graham, November, 1835.
4	Dhun Sing, son of Kuree, ...	60	Ditto of Ditto.
5	Nungoo, son of Punchund Mussulman, ...	26	Still at large, of Murnae.
6	Bodhooa, brother of Nungoo,...	30	Ditto of Ditto.
7	Khooda Buksha, son of Roheenkhan, Mussulman,.....	40	Still at large, of Sindouse.
8	Roshun, son of Goman, ...	36	Do. of Sohow in Jhalone
9	Dhurinjeet, adopted of Heera, Mussulman,.....	36	Ditto, of Murnaee.
10	Peera, son of Man, Mussulman,.....	40	Ditto, of Jopur, now imprisoned at Kotah.
11	Goolbee, son of Man, ditto, ...	32	Ditto of Ditto.
12	Ajeeta, son of Goman Sing, do.	55	Ditto of Ditto.
13	Ruheema, brother of Ajeeta, ...	45	Ditto of Ditto.
14	Dewa, brother of ditto	40	Ditto of Ditto.
15	Lalkhan, son of Runjeet, Mussulman,.....	45	Ditto Rathgur in Saugor.
16	Bodhooa, alias Sumshera, son of Lalkhan, ...	25	Do. of Rathgur in Saugor.

Numbers.	List of Thugs under Feringeea who were apprehended at Kotah and released after having their faces blackened in 1832.	Remarks by Captain W. H. Sleeman, General Superintendent, July, 1835.

Dead, punished and otherwise disposed off.

1	Dhurumpaul Brahmin,.....	Dead.
2	Chotee Jemadar,.....	Hung at Saugor in 1832.
3	Chudamee, ...	Hung at Saugor in 1832.
4	Bhowanee Rajpoot, ...	Died at Saugor.
5	Mollooa, ...	Approver.
6	Kurhoree,.....	Ditto.
7	Buphtee, approver, ...	Ditto.
8	Madhoo, ...	Ditto.
9	Khundee Brahmin, ...	Dead.
10	Dulela, brother of ditto, ...	Died at Dhar.
11	Nungee, ...	Hung at Saugor in 1832.
12	Akbureea Mussulman, ...	Dead.
13	Bahadoora, ...	Transported.
14	Julla, brother of Bahadoora, ...	Dead.
15	Peera Mussulman,.....	Transported.
16	Laek,.....	Ditto.
17	Dhurum Khan Jemadar, ...	Dead.
18	Mandhata Brahmin, ...	Hung at Saugor in 1833.
19	Munee Ram Jemadar, ...	Hung at Saugor in 1832.
20	Puduma Lodhee, ...	Hung at Saugor in 1832.
21	Dorgah Lohar, ...	Died at Kotah.
22	Lall Khan, ...	Approver, dead.
23	Bahadoor Mussulman, ...	Dead.
24	Purmesuree Lodhee,.....	Died in Saugor Jail.
25	Bikram Lodhee, ...	Hung at Saugor in 1832.
26	Abdoolla, ...	Hung at Saugor in 1832.
27	Kurkoree, son of Laljoo, ...	Dead.
28	Bukbhan Lohar, ...	Hung at Jubulpore 1831.
29	Gubda, uncle of Mandhata appr.,	Dead.
30	Dheer Lodhee,.....	Died in Saugor Jail.
31	Bauz Khan Mosulman,.....	Transported.
32	Chotee Khan of Seronje, ...	Dead.

Numbers.	List of Thugs under Feringeea who were apprehended at Kotah and released after having their faces blackened in 1832.	Remarks by Captain W. H. Sleeman, General Superintendent, July 1835.
33	Dhowkul Lodhee, ...	Hung at Saugor in 1832.
34	Subha Mussulman, ...	Hung at Saugor in 1832.
35	Shir Khan Kooeleen Jemadar,...	Hung at Saugor in 1832.
36	Hoormut Khan, ...	Hung at Neempanee.
37	Murdan Lodhee, ...	Hung at Saugor in 1832.
38	Saadut Jemadar, ...	Dead.
39	Bhowanee, son of Mucka, ...	Dead.
40	Bodhee Buneeah, ...	Hung at Jubulpore.
41	Mudoon Rajpoot, ...	Hung at Jubulpore.
42	Bhowaneepersaud, uncle of Feringeea and brother of Benee,	Hung at Jubulpore in 1830.
43	Shera Mussulman,.....	Dead.
44	Khodabuksha Mussulman, ...	Transported.
45	Paharee Mussulman,.....	Ditto.
46	Dorgha alias Shera Mussulman,	In Saugor Jail.

W. H. SLEEMAN.

(Copy.)

To CAPTAIN CAULFIELD,

Political Agent, Harowtee.

SIR,

I have the honor to acknowledge the receipt of your letter with depositions, and to acquaint you I have some time since made a reference to Government on the subject.

There does not seem a doubt from the deposition that the far greater part, if not all this band, were associated for purposes of plunder, and though no one act can be brought home to them, except on their own recital, it

would appear dangerous to let loose such a set of miscreants to prey upon the public. If therefore the Raj Rana could be induced to retain those who by their own confession are professionally thieves, in some sort of restraint and hard labor, similar to our punishment of working on the roads, I should hope the very terror of such punishment would have a beneficial effect, and perhaps prove more salutary than the infliction of capital punishment.

I would therefore recommend your suggesting this measure to the Raj Rana, at the same time informing him that he is at liberty to act in this case, as in all other matters of internal administration, as he deems most advantageous to the public interests.

(Signed) D. OCHTERLONY,

Resident.

Neemuch, the 28th June, 1822.

(True Copy,)

(Signed) W. H. TREVELYAN,

4th Assistt. A. Gr. Gl.

APPENDIX L.

ARRESTS AT BHOPAUL IN 1820.

To CAPTAIN STEWART,

Acting Resident at Scindheea's Court.

SIR,

Some months ago several highway robberies, and murders of a very atrocious nature were committed in this District. A number of the perpetrators including three Jemadars were shortly afterwards apprehended, and from the confessions of a few individuals it appeared that they belonged to some large gangs of Thugs who had come chiefly from the banks of the Jumna and Chumbul. The first depositions however did not afford precise information regarding the names of the principal members of the confederacy or their places of abode, but one of the Jemadars has now given a declaration stating these particulars so minutely that it may perhaps afford the means of apprehending the greater number of the leaders.

2. This declaration states that there are about twelve hundred men who follow the profession of Thugs, according to a regular system; that after the Dahsehra and Dewalee they set out in gangs under their several Jemadars to different parts of the country, assuming various disguises, and return to thir homes before the commencement of the rains; that with the exception of a few residing in Saugor, Jaloun, and the neighbourhood of Jhansee, the residence of the great body is within a very small tract, in Scindheea's

territories, near the banks of the Sind and within seven or eight cose from those of the Jumna; that about two years ago nearly the whole of the Jemadars were seized and confined by an officer in Scindheea's service named Roy Sing Havildar, commonly called the Hurda Wallah, who after some months released them on the payment of a fine amounting to rupees 11,250; that a requisition was made about that time or shortly afterwards, by the Magistrate of Etawa for the apprehension and surrender of the individuals, but that only one man named Durroo, who had been unable to pay his share of fine, was sent to the Magistrate, the rest having been previously released.

3. The enclosed list contains the names of the individuals designated as Jemadars who are said to inhabit that part of Scindheea's territories before referred to. It is stated that nearly the whole of them reside with their followers, in five villages, contiguous to or within very short distances of each other, the names of which are Onjha, Surote, Nudna, Purosa and Pursal.

4. For your further information in case you should think it proper to take any steps in consequence of the communication, I have the honor to enclose a copy of the deposition of Kulleean Sing Jemadar, taken in Persian.

I have, &c. &c.

(Signed) C. A. MOLONY,
Commissioner in the Nurbudda.

Jubulpore Office of Commissioner,
1st October, 1820.

(True Copy,)

(Signed) C. A. MOLONY,
Commissioner in the Nurbudda.

Numbers.	List of Thugs, that accompanied Mr. Molony's letter of the 1st October 1820, to Captain Stewart, Resident at Gwalior.	Remarks by Captain W. H. Sleeman, General Superintendent, July, 1835.
1	Monuwar Khan of Nunga Purthan,.	Seized & made an approver.
2	Taujoo alias Taj Khan adopted of Monuwar, ...	Hung at Saugor.
3	Subsook Lodhee son of Bunsee,	Died at Gwalior.
4	Khooman Musulman son of Syfoo, ...	Died in Saugor Jail.
5	Nunkoo alias Nunnakolee son of Heera, ...	In Saugor Jail.
6	Hursing Roy Brahmin son of Singh,.....	Died at Sumtur.
7	Munsah, ...	Ditto, seized and made an approver at Saugor.
8	Mahraj Partack Brahmin son of Surdoo,.....	Drowned himself on his way to Saugor from fright.
9	Dirgpaul son of Newul,.....	Hung at Saugor.
10	Assalut Khan son of Mungul,...	Seized and in Saugor Jail.
11	Ally Khan son of Roshun, ...	Hung at Saugor.
12	Kumolee or Kumole Singh, ...	Seized and died in Jubulpore Jail.
13	Sheikh Dhrum Khan son of Jurrool,.....	Transported from Saugor.
14	Muchul nephew of preceding,...	Died at his home.
15	Khoman Lodhee, ...	Died in Jubulpore Jail.
16	Bhime Lodhee son of Jhundee,..	At Saugor, approver.
17	Chinta Lodhee son of Bhowanee,	Seized and in Saugor Jail.
18	Bichoo Lodhee son of Puthee (at large,)	Seized & made an approver.
19	Hurteelee Branda son of Punchun,.....	Hung at Saugor.
20	Jalim Brahmin son of Buljoo, ...	Ditto Ditto.
21	Budum Sing son of Ramjoo, ...	Approver in Jail, since dead.
22	Kunhye Aheer son of Bhowanee (at large,)	Seized and died at Aluneeabas in Joadpore.
23	Thukoree son of Bhowanee Aheer,.....	Seized and in Saugor Jail, approver.
24	Ghyboo alias Roheem Khan son of Muchoo, ...	Died in Jubulpore Jail.

Numbers.	*List of Thugs, that accompanied Mr. Molony's letter of the 1st October 1820 to Captain Stewart, Resident at Gwalior.*	*Remarks by Captain W. H. Sleeman, General Superintendent, July* 1835.
25	Noor Khan alias Gomanee son of Pitholee, ...	Died in Hutta Jail.
26	Mungudh Lodhee adopted of Newul, ...	Died in Saugor Jail.
27	Durroo son of Incha, ...	Hung at Jowra.
28	Mungul Sing Lodhee son of Incha, ...	Dead.
29	Munsah Mussulman son of,.....	Ditto.
30	Nungoo son of preceding, ...	Ditto.
31	Gunesh Brahmin son of Kunhye,	Transported.
32	Pucholee Brahmin son of Mahadeo, ...	Sent to Hydrabad by Mr. Molony.
33	Duleele Mussulman,.....	Died at home.

The principal Jemadars are stated to be,	*Remarks by Captain Sleeman,* 1835.
Monuwur Khan, ...	No. 1, Approver at Saugor.
Hur Singh Roy,.....	„ 6, Died at Sumtur.
Munsah, ...	„ 7, Approver at Saugor.
Dirgpaul, ...	„ 9, Hung at Saugor.
Assalut Khan, ...	„ 10, Seized and in Saugor Jail. Hung.
and Khooman Lodhee, ...	„ 15, Died at Jubulpore.

The following individuals are believed to have been concerned in some of the murders committed in these districts:

	Remarks by Capt. Sleeman, 1835.
Asalut Khan, ...	No. 10, In Saugor Jail. Hung.
Ally Khan, ...	„ 11, Hung at Saugor.
Kumole Sing, ...	„ 12, Died in Jubulpore Jail.

Remarks by Capt. Sleeman, 1835.

Dhurum Khan, ...	No.	13, Transported.
Muchul, ...	,,	14, Died at his home.
Noor Khan, ...	,,	25, Died in Huttah Jail.
Mungul Sing, ...	,,	28, Dead.

The following individuals are stated to have been concerned in murders and robberies in the Saugor district:

Monuwur Khan, ...	No.	1, Approver at Saugor.
Tej Khan, ...	,,	2, Hung at Saugor.
Subsookh Lodhee, ...	,,	3, Died at Gwalior.
Khooman Mussulman, ...	,,	4, Died in Saugor Jail.
Nunkoo, ...	,,	5, In Saugor Jail.

Besides the Jemadars named in the above lists, it is stated by Kulleean Sing that the principal Sirdar of the whole body is a man named Roy Sing, a Brahmin, commonly called the Etawah-walla, who has taken a farm of sayer or custom duties at Mulharghur.

(Signed) C. A. MOLONY,

Commissioner in the Nurbudda.

To T. H. MADDOCK, Esquire,

Acting Agent to the Governor General,

Jubulpore.

Sir,

I have the honor to send you a copy of the declaration of a man named Kulleean Sing, who with several others was apprehended some months ago on suspicion of being concerned in several murders and robberies committed in these districts.

2. It is stated that some murders were also committed in the Saugor district by the gang of Thugs described by Kulleean Sing, and that some individuals belonging to the gangs are now residing in Saugor and Bundelcund.

3. The following are the persons designated as Thugs, said to be residing in the Saugor district, in a village situated about one and a half cose S. W. from Dhamow.

List of Thugs that accompanied Mr. Molony's letter of the 1st Oct. 1820, to Mr. Maddock, Acting Agent Governor General, Jubulpore.	*Remarks by Capt. W. H. Sleeman, Genl. Supt. July 1835.*
Jowahir Brahmin, a Jemadar, ...	Died in Saugor Jail.
Gooroo Lodhee, a Jemadar, calls himself a Rajpoot, and assumes also the name of Kesuree and various other names. It is said that he has twenty-five or thirty followers in different villages in the neighbourhood, ...	In Saugor Jail.
Gunnoo Khomar, son of Humeer Sing, ...	In Saugor Jail.
Bukut Ditto, ...	Died in Saugor Jail.
Budhoo Ditto,.....	Ditto Ditto.
In the Town of Dhamow:	
Laljoo Brahmin, ...	In Saugor Jail.
Mehrban Brahmin, ...	Ditto Ditto.
In a village named Mareeadeh about four cose north from Huttah Mahasook Brahmin, ...	In Saugor Jail, approver.
Punchee, ditto ditto ditto, ...	In Saugor Jail, approver.
In a village named Seloda or Selondah, Purgunah Khemlasah.	
Junoo Mussulman, son of Nundun, ...	At large, and in Gwalior district—since seized.
Poonoo Mussulman, son of Sudee,...	Died in Saugor Jail.
Roop Sah Mussulman, son of Oodiet,	Died at his home.

4. The Thugs stated to be residing in Bundelcund are as follows. In a village three cose last from Mhow.

List of Thugs that accompanied Mr. Molony's letter of the 1st Oct. 1820, to Mr. Maddock, Acting Agent Governor General, Jubulpore.	*Remarks by Capt. W. H. Sleeman, Genl. Supt. July 1835.*
Purumsookh Mussulman, a Jemadar; he is said to have with him twenty-five or thirty followers, ...	Hung at Saugor.
In the Town of Mhow.	
Buddye Jemadar Mussulman, son of Durroo at large, and is said to be in Chunder Ilaka Gwalior, ...	In the Jubulpore Jail.
Goolab Khan Mussulman, son of Durroo, ...	In Saugor Jail.
Munnoo Mussulman, ...	Died at home.
In two contiguous villages named Roopapora and Koorapoora, four cose north-west from Jhalons.	
Bhoora Khan Jemadar, son of Kemoo,	Hung at Saugor.
Doorga, alias Narain Sing Jemadar, son of Khyroo, at large, and is said to be in the Cawnpore district, ...	Seized and made approver.

5. From several depositions it appears that Bhoora Khan and Purumsook, Jemadars, were the principal persons concerned in a very atrocious murder committed at Jhansee Ghaut in this district.

6. I have the honor to enclose also copies of depositions of a man named Thakoor Persaud, taken before Major McPherson, which contain further information

regarding persons said to be Thugs, residing in the district of Saugor, and murders alleged to have been committed.

7. I have also the honor to send for your information the copy of a letter which I have addressed to the Acting Resident at the Scindheea's Court on the subject of the gang described in Kulleean Sing's deposition.

(Signed) C. A. MOLONY,
Commissioner in the Nurbudda.

(A true Copy,)

(Signed) W. H. SLEEMAN,
P. A. A. G. G.

Jubulpore Comr's. Office,
1st October, 1820.

Extract of a letter to Captain Stewart, Acting Resident at Gwalior, from Major Henley, Poll. Agent, Bhopaul, dated the 22d March, 1820.

Para. 5th. No less than fifty-five of the murderers, denominated Thugs, were apprehended six days ago and brought in here. Although, I fear, I can only obtain sufficient proof to enable me to institute proceedings against eight of the number, yet as there is no doubt of the whole of them supporting themselves by these practices, I have deemed it an indispensable measure of precaution to disarm them, and after transmitting an accurate description of their persons to all the principal towns, to remove them out of Malwa, with a strict prohibition against their returning. The whole of them are

natives of the provinces on the Jumna, between Etawah and Allahabad. Nearly fifty persons have fallen victims to murderers of this description in this part of Malwa, in the course of a few months.

Deposition of Thakoor Pershad, Bhopal Hurcarra, 3d September, 1831.

About fourteen years ago, I went with a gang of about forty Thugs, from my residence at Murnae to Bhopaul, where we were all taken up on suspicion by the Nowab's officers, and sent to Major Henley, the Agent to Sehore, but he was at that time out on his circuit of the districts. One Hurcarra was sent with us, and about one cose and a half from the village of Kuttora, he was strangled by one of the gang named Hindoo, who was lately hung at Indore, and the body was thrown into a Nalah, where it was concealed by the long grass.

We then went off to Sohud, which is about eighteen cose from Ojeyn, where we murdered four people and got booty, which on a division, gave to each a quarter of a seer of gold. I was at the time at Hutteea, which is fifteen cose from Sohud. Of the Thugs of this gang some have been seized.

1 Thakoor Pershad Jemadar—deponent.
2 Huttellee Jemadar—hung at Saugor, 1833.
3 Zalim Jemadar—dead.
4 Goomanee.

Two Jemadars not seized.

5 Maleea.
6 Bichooa.

Roobukaree from the Bhopaul Agent, 19th Sept. 1831.

In reply to Captain Sleeman's reference, with copy of a letter from the Nowab of Bhopaul, states that about twelve years ago, a gang of men who seemed to be Behreeas, or vagrants, had been seized at Bhopaul, on suspicion of being Thugs, and that they had all been sent off to Major Henley at Sehore, the then Agent, but that information of their escape was received three days after, and as the Hurcarra never returned, they concluded he had been murdered by the Thugs.

(Signed) L. WILKINSON,

Poll. Agent.

APPENDIX M.

DOWSA AFFAIR, No. 169.

Deposition of Rustum Khan, 15th January, 1834.

In Jet, about six years ago, I was with a gang under Nuthee Khan, lately hung at Saugor, Bhurjee, Bhikka, and Saadut Jemadars, and a gang of forty Thugs, on our way from Madhorajpoor: we reached Mularna Dongerka in Jypore, and lodged in the Surae. A little before dark, the son of the Cotwal of Sooper came up with four companions on their way from Sooper to their homes in Rewaree, and lodged in the same Surae. Nuthee Khan went to the young man who was about fifteen years of age, and won his confidence. He agreed to travel with us, and we set out the next morning, and reached Lalsont,

and lodged in the Surae of Khosal Bhuteeara: next day we reached Ramgur in Jypore, four cose distant, and lodged in some shops. Thence we sent on Bhikka Jemadar, to select a place for the murder, but he could not find one, and returned in despair. The next day we went on to Dowsa in Jypore, which place we reached about noon, and we lodged the boy and his companions in a shop, while we went to the Surae. The shop-keepers, in whose shop they lodged, were three, Nanuk, Sewlall and another, whose name I forgot. We were all well known to these three shop-keepers, and they had shared liberally in our booty, and their shop was near the Surae in which we lodged. Four ghuries before night, we sent on Bhikka again to look for a Bela, and he chose one on the bank of a river, a cose and a half distant; and at night reported his success. Nuthee Khan, Bhikka, Kureema, Incha, Ramla, a Sooseea Thug, were chosen as stranglers, and others appointed to assist them; and a watch and half before daylight we set out, and on reaching the place chosen, in the bed of the river, which was then dry, they were persuaded to sit down to their ablutions. A carpet was spread for them, and the son of the Cotwal, with one of his companions, sat upon it, and the other three sat at a little distance. The Shumseeas sat near them, and the Bhurtotes (stranglers) stood behind them. I was appointed to give the signal, and I did it by saying, "If the lads are all come, give them tobacco," and instantly the Bhurtotes threw their Angochas over their necks and strangled them. Their bodies were buried in two graves, two in one, and three in the other, in the sand in the bed of the river. Bhikka Jemadar, still at large, strangled the boy, and the four other Bhurtotes strangled the others. We got from them a mare, a pair of ear-rings, with two large pearls in each, and

other things worth two hundred and fifty rupees. Bhikka Jemadar states there was a bag of gold mohurs found upon them, which we had no opportunity of counting: he found them upon the boy whom he himself strangled. Bhikka's brother Chunda held the boy's hands while he strangled him, and took off his kummurbund as soon as he was dead, and put it round his own waist. At this moment, the mare ran off, and several Thugs ran after her, and brought her back, but before their return, Chunda had made off with the waist band, and gone home. Bhikka, however, pretended that his brother had lost the road. We went to Sooper in Jypore, and divided the booty, but not the Sooper whence the party had come from. We got five rupees each; and Nuthee Khan took the mare at a valuation of forty rupees; and sold her to the Thakoor of Puchawur in Jypore, for sixty rupees. Three days after the murder, the bodies were dug out by the animals of the jungle, as we learnt from the Bhuteearas and shop-keepers, who requested us to keep away from Dowsa, in consequence. The Cotwal wrote to his home to announce the departure of his son, and as he did not reach home, his uncle and another man came out to search for him, and came to the shop where he had lodged him at Dowsa. We returned to the place twenty days after, and found the uncle on a Chubootra, in front of the shop, weeping and saying that he could trace his nephew thus far and no further. We concealed the property we got after hearing this, but we have none of it now.

(True Translation,)

(Signed) W. H. SLEEMAN,

Pl. A. A. G. G.

(Copy.)

To CAPTAIN W. H. SLEEMAN

Princl. Assist. Commis

SIR,

In reply to your Rool u [illegible] ultimo, I have the honor to forward copy [illegible] the Prime Minister's letter No. 68, and translation of a Marhatta note.

I have, &c. &c. &c.

(Signed) R. CAVENDISH,

Resident.

Gwalior Residency,
15th March, 1834.

Kyfeeut of the Aumil of Seopore, received with the letter of the Minister of Gwalior to Mr. Cavendish the Resident, and the Resident's letter of the 15*th March,* 1834.

Lalla Bhujun Lal, in the time of John Baptiste, was stationed at Seopore, on the part of Chutter Bhoje Dewan. He had his family with him. He sent his son Bunsee Lal towards Rewaree to bring back his bride. He had with him Pirthee Brahmin of Seopore, and Jogul Brahmin of Rewaree, Heera Sing Sepahee and Govinda Jat. They had a horse with them; they set out on the 27th of Cheyt, 1885 Sumbut, towards Rewaree, and after three months a letter arrived stating that he had never reached home. Bhujun Lal sent people in search of him, and found that on the other side of Madhoopore, and the other side of

the Bimas river, a half a cose from the Bower Bowlee, they had been all killed. Bhujun Lal died soon after of grief for the loss.

(True Translation,)

(Signed) W. H. SLEEMAN,

Pl. A. A. G. G.

APPENDIX N.

MURDER OF SUBAHDAR MAJOR AKBUR KHAN.

Deposition of Feringeea, 17th December 1832.

About ten years ago in the month of Magh (January) I was with a gang of nearly one hundred Thugs at Lakheree, in the Boondee territory, lodged in some deserted houses outside the town to the east, when Akbar Khan Subahdar came up with eight companions, six being bearers, one a Sepahee, and one a servant of the Subahdar. He was very ill, and carried by the six bearers in a Dooley ; and he took up his quarters near the Bowlee, intending to move on the same day, after resting a little, to Indergur, which is two cose from Lakheree. He said he was going from the Cantonments at Neemuch, to his home in Furruckabad, in consequence of a protracted pain in the head. He asked us to go on with him to Indergur, and after he had gone on, Khuluk, Bichoo, Aman, and Chotee went after him with forty Thugs of our gang, and reached Indergur. I with the sixty under Dhunnooa and Nunha, Jemadars, remained at Lakheree,

with five travellers, on their way from Kotah to Cawnpore, a Rajpoot, two Brahmins, and two Kaets. These men we killed that evening, at Lakheree,* and went on to Indergur with the booty after midnight, as stated in my deposition in the Lakhoreo case.

At Indergur we lodged at the Tukeea of a Fukeer, near a Bur tree, with those who had gone on before. In the morning we left Indergur and lodged at the village of Pachoola, in Jypore, and the following morning reached Sherepore with the Subahdar and his party. Having determined to kill them, on leaving this place, we in the afternoon sent on Khomna and Juiguleea to choose a bele, and they chose one a cose distant on the road to Herowtee in a hill. In the morning we set out before day light and on reaching the spot chosen, Aman gave the *Jhirnee* and they were all killed, and their bodies buried in the hill; the stranglers were Man Khan and Bhowanee who have been seized; Gunesh and Mandhata who are still at large; Bhowanee the second, now in Jail, and Lal Khan approver, who lately died in Jail. Soorjun and Peera who are still at large.

Three months after, while we were encamped at Madhoorajpore, two men, relations of the Subahdar, came and asked us whether we had heard any thing of the Subadar, and told us all they knew about him. We had an iron grey pony that we got in the booty from the Subahdar, and we threw a cloth over him lest they should recognize it.

(True Translation)

(Signed) W. H. SLEEMAN,
Pl. A. A. G. G.

* These bodies were taken up under the inspection of the Acting Agent at Kotah, Doctor Corbet.

W. H. S.

To MAJOR C. P. KING,

Or the Officer Commanding 4th Regiment
Light Cavalry, Nusseerabad.

SIR,

I have the honor to request, that you will do me the favor to ascertain and let me know whether any Native Commissioned Officer of your Regiment disappeared in the month of October 1821, or about that time on his way to his home on sick leave.

(Signed) W. H. SLEEMAN,
Pl. A. A. G. G.

29th August, 1833.

No. 21.

(Copy.)

To CAPTAIN SLEEMAN,

Assistant Governor General's Agent,
Saugor.

SIR,

I have the honor to acknowledge the receipt of your letter under date the 29th ultimo, and in reply to inform you that I consider your communication must allude to the death of Subahdar Ashruff Khan, late of the Regiment under my Command.

The Subahdar left the Regiment, then quartered at Neemuch, on the 9th February 1822, for Futteh Gurh, in a very bad state of health, in a Dhoolie, and was accompanied by five bearers and a servant boy. None of the

party ever reached their destination, nor could any account of them be obtained beyond Lakheree Ghaut, a few cose from Kotah.

I have, &c. &c.

(Signed) C. P. KING, *Lieut.-Col.*
Commanding 4th Light Cavalry.

Nusseerabad, 8th September, 1833.

Arzee of Nurkoolal, 16th June, 1833, *to Mr. McLeod.*

On the 9th June we reached Alumpore near Nana Sheher; next morning about 4 o'clock P. M. two Thugs, Khoda Buksh and Imam Khan, came to the Surae to lodge; Kurhoree and Godhee pointed them out, and got them seized, and they have been secured; four bodies have been taken up under the temple near the Bowlee at Alumpore before the Officers of the Rajah of Jypore, and a part of the inquest is enclosed.

Report.—The exhumation of the bodies of Akbur Khan Subahdar, and three of his companions at Alumpore under a temple. The day 14th June 1833, Nurkoolal Moonshee, Purumsook Havildar, with a party of Sepahees, came to the place. Munnoo Khan Subahdar, of the Regiment of Juhan Geer Khan Kuptan, Meer Shumshere, Akram Khan, Munsub Khan, Gunesha Ram, Hurcara, Kirpa Ram Putel, of Alumpore, all residents of Naya Sheher and Alumpore, attended. One thousand cubits from the walls of the village to the South, the ground was dug up at the place the approvers pointed out, in a grove of custard-apple trees, and four skulls, with the entire skeletons of four persons, found; all the people present saw them, and the Amil called Jewun Ram Seth, of Naya Sheher,

Munnoo Khan Jemadar, and others, to see the skeletons. Grave three and half cubits long, one cubit and a span wide, two cubits and two fingers deep.

Signed by all the above persons.

Kirpa Ram Putel, of Alumpore, 14th June, deposes that he never before heard of the murder, but that he has now seen the bodies of four murdered persons taken up.

(True Translation,)

(Signed) W. H. SLEEMAN,
Pl. A. A. G. G.

Urzee of Sheikh Imam Alee, Cotwal, of Furruckbad, to the Magistrate, 2d June 1833.

Ashore Khan, the son, and Enaent Khan, the brother of Ashruf Khan Subahdar, who reside in the street of Nahas, having been summoned came, and Enaent stated that about thirteen years ago his brother Ashruf Khan, father of Ashore Khan, wrote to them to say that he was about to come home, and they waited a long time expecting him; at last they sent Sheikh Rujjoo of Nukhas, to Akberabad to a Hukeem, whose name I forget, a friend of Ashruf Khan, supposing that as he had had a paralytic stroke, he might have remained with him for his advice. We found that he had not been seen there; and sent Hussein Khan to Neemuch to search for him, and engaged to pay him seven rupees for the journey. He returned, and from him, and Sheikh Khyratee and Jawahir Alie Khan, Subahdars, we learned that Ashruf Khan had had a paralytic stroke, and engaged five Palkee bearers of Bareilly, and with Islam, a boy, and a pony, on which his things were laden, left

Neemuch on his return home. Other persons accompanied him from Neemuch, but soon again left him on the road. He was traced so far as Indergur, which is three cose from Lakheree, but from that place no trace of him, the boy, the five bearers or pony could be found. We therefore concluded that they must have been killed by Thugs or banditti. We could never learn what property he had taken with him from Neemuch.

(True Translation,)

(Signed) W. H. SLEEMAN,

Pl. A. A. G. G.

APPENDIX O.

LIST OF THUG FAMILIES, WHO PAID THE TAX ON THUGS TO THE GWALIOR STATE.

To CAPTAIN SLEEMAN,

SIR,

I have the honor to forward the Deposition of Suntoke Rae, son of Laljoo Kuchwaha, a Thakoor, Zumeendar of Sindouse, with the latest list of the Thugs, who were registered as liable to the usual tax of twenty-four rupees eight anas, A. D. 1797.

I have written by the side of a few of the names, the circumstances in which their posterity are at present.

From the great number of Sindouse Thugs at Saugor, you will be able to learn the circumstances of the descendants of the greatest part of them.

When you have filled it up, I trust you will do me the favor to return me a copy so completed.

(Signed) J. C. WILSON.

Etawah, 19th August, 1834.

Deposition of Suntoke Rae, son of Laljoo Kuchwaha, Thakur, Zumeendar of Sindouse, Thanah Sindouse, Zillah Etawah, taken before me this 24th day of August, 1834.

I am about 60 years of age, and am the son of that Laljoo, who was confined for life in the Barreilly jail, for having been an accomplice in the murder of Lieutenant Mansell near Murnae, in the year A. D. 1812, when Mr. Halhed came down from Agra to arrest the Thugs. I have been asked to give a list of Thugs who paid tribute to the Gwalior State, and I have accordingly brought the latest list with me. It is dated Aghun Sumbut 1854, November A. D. 1797. Sheikh Mohumud Jumma, who was styled Colonel, was Aumil, under the Gwalior State of the Purgunnahs in which the Thugs resided, viz. Pureehar, twelve villages, and Sursaudhu fifty-two villages at that time, and he sent for my father Laljoo, and between them this list was made out. Each of the three hundred and eighteen houses were taxed at St. Rs. twenty-four and eight annas, and the agreement was to last three years. My father collected the tribute, which amounted yearly to St. Rs. seven thousand seven hundred and ninety-one, and after the collections he was allowed to deduct one hundred rupees for himself, and fifty rupees for the two Putwaries, the remaining seven thousand six hundred and forty-one rupees he forwarded to the Aumil's treasury. Whenever the Thugs returned

from an expedition, my father used to receive a present of one rupee from every house. The Sindouse Thugs were in the habit of making very long expeditions. They never returned in less than six months; and if they were unsuccessful, they sometimes remained absent two years, and on this account my father did not make a very large sum by the presents. The list I have now brought is the latest made. It is dated Aghun Sumbut 1854, (November 1797). Colonel Mahumud Jumma was dismissed from the Aumilship Sumbut 1857, (A. D. 1800), and owing to the confusion which existed in the Gwalior State, the Rajah of Rampoora seized upon the Purgunnah Pureehar, and stripped the Zumeendars and the Thugs of their property. The Thugs fled to the Purgunnah Sursaee, in which half of the Thugs formerly resided, and which was still under the Gwalior Government, and the Zumeendars went to complain to the Collectors of Mynporee and Agra. Matters stood in this way till Sumbut 1864, (A. D. 1807), when a Tuhsildar, Lala Sunkerlal, was sent from Agra to Sindouse, and the Purgunnah Pureehar was attached to the British dominions. The Purgunnah of Sursaee, in which half the Thugs always resided, and to which the other half (who had resided from time immemorial in Purgunnah Pureehar) had fled on account of the oppression of the Rampoora Rajah, in Sumbut 1857, (A. D. 1800) still remaining under the Gwalior Government. The greater number of the Pureehar Thugs then returned to their villages, and every thing went on comfortably for the next five years, when Mr. Halhed, who was Deputy Superintendent of Police, came to arrest the Thugs in December 1812. Into whosever hands the Purgunnahs of Pureehar and Sursaee have fallen, viz. Nuwab Vizier, the Rana of Gohud, the Rohilla Chieftains,

the Bhudoreea Rajah, the Rajah of Bhurtpore, and the Gwalior State, from time immemorial has a tax of 24-8 on every house inhabited by the Thugs, been levied and paid to the respective aumils.

Number of Thug families commonly called Sindous Thugs, who were taxed (Sumbut 1854 *A. D.* 1797*) by the Gwalior State.*

Sindous, ...	88	Villages—Sindouse held by the Purhecar Rajpoot Zumeendars.
Choorapoora, ...	11	
Chourehla, ...	2	
Bindowa, ...	12	
Khorun, ...		
Beroree, ...	9	
Bitholee, ...	1	
Sukutpoora, ...		
Kureeawalee, ...	28	
Bunsaree, ...	2	
Gurheea Kalee Soor,	8	
Sursaee, ...	17	These are Sursaee villages, held by the Kuchwaha Rajpoot Zumeendars.
Paureree, ...	20	
Murnae, ...	102	
Tehngoor, ...	1	
Jukhmolee, ...	2	
Kunawur, ...	4	
Bujhae, ...	3	
Kote, ...	7	
Oojah, ...	1	
Total, ...	318	

In each of these three hundred and eighteen houses we may allow an average of three men capable of going on Thuggee. Thus the Sindouse Thugs may be fairly estimated at nine hundred and fifty-four, particularly as the tax was levied on the houses and not on the persons.

(Signed) J. C. WILSON.

The lists received were those rendered by Laljoo and other Zumeendars to the Amils as the true Thug *rent rolls*; but they did not contain all the Thug families from whom the tax was levied. The Zumeendars often collected from several independent members of one great family who had separated, while they inserted in the rent rolls only the reputed head of the whole. The heads of families who paid the tax were therefore more than three hundred and eighteen, as will be seen by the following lists, which contain one hundred and twenty-two families more than are named in the lists of Suntoke Rae, forwarded by Mr. Wilson, and are very complete and correct I believe.

W. H. SLEEMAN.

List of the heads of the Thug Families who occupied the Villages of the two Purgunas of Sindouse and Sursae, in the Delta of the Sind and Rooaree Rivers, and near their confluence as they enter the Jumna.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
1	Hirolee, Jemadar,	Son of Chinnoo,..	Brahmin Pande,	In the division of Laljees in the Town of Sindouse.	Died at Borhanpore on a Thug expedition: had no sons.
2	Ghunsiam Jemadar, ...	Ditto, ...	Ditto,..... ..	Ditto, ...	Died at home: had two sons, Gopee and Bhimlae, both died without issue.
3	Dorjun Jemadar,	Ditto, ...	Ditto, ...	Ditto, ...	Died at home, had five sons—1st, Mahasook, died at home, and his son, Mungul, transported from Saugor 1832; 2d, Kinhur, executed at Muthura by Sindheea; 3d, Kothee alias Suntokerae, died without issue; 4th, Hurchund, died without issue; 5th, Nungoo, died without issue.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov. 1835.*
4	Punchum Jemadar,	Son of Heera,....	Brahmin, Puchoree,.....	In the division of Laljees in the Town of Sindouse, ...	Died at home: had five sons—Hutelee, hung at Saugor 1833; Chiddee, transported 1833; Gomanee, transported 1834; Dorugna, hung 1830; Kohman, died at home.
5	Gokul Jemadar,..	.....	Lohar,.....	Ditto, ...	Died at home: had four sons—Dorgha, died at Kotah on a Thug expedition: Baljoo, died at Gwalior; Gunooa, died in the Deckun on a Thug expedition; Birghan, died on a Thug expedition.
6	Himmut Jemadar,	Son of Kishendas,	Brahmin, ...	Ditto, ...	Died at home: had three sons—Ajubee, hung at Saugor 1832; Nungooa, died at home; Budae, hung at Saugor 1832.
7	Madhoo Jemadar, Dandewur, ..	Son of Zore, ...	Brahmin, ...	Ditto, ...	Died on a Thug expedition: had two sons—Keerut, died at home; Madhoo, died on a Thug expedition, left one son; Dhurumpaul, died in the Jubulpore Jail.

8	Ruttun Jemadar, Dandewur, ..	Son of Mandhata,..	Ditto,.....	Ditto, ...	Died at home: had twosons—Tunta, who died at home; Jychund, adopted, died in the Saugor Jail, and left a son, Jowahir, now in the Saugor Jail.
9	Bikhbhan Jemadar,	Son of Doorga,..	Ditto, ... Tuhngoria, ..	Ditto, ...	Died at home: had one son, Esure Jemadar, who is still at large on Thuggee, offer of two hundred rupees for his apprehension.
10	Newazee, ...		Brahmin, ... Kunojea, ..	Ditto, ...	Died at home: had four sons—Munsook, who died at home and left a son; Mundhata, hung at Saugor 1833 ; Punchum, died at home, leaving six sons; Chunderbhan, died on a Thug expedition; Pukholee, hung at Saugor; Jowahir, died at home; Odeebhan, hung in Khandeish 1830; Moollooa, died at home; Sixth died at home; Jeswand, 3d son, died on a Thug expedition, leaving four sons; Deokee, dead; Nowul, dead; Bukut, dead; Surawun, at large, on Thuggee, offer of two hundred rupees for him; 4th son, Subsook, died on a Thug expedition.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
11	Juswunt,.....	Son of Newazee,..	Ditto, ...	In the division of Laljees, in the Town of Sindouse, ...	Died at home.
12	Odeyt Jemadar,..	„ Bhowanee,..	Brahmin,..... Parasior,....	Ditto, ...	Died at home: had three sons—Simbhole died at home; Godhee, released as he had become deranged; Mohun, died at home.
13	Ogursa Jemadar,..	.....	Ditto, ...	Ditto, ...	Died at home: had three sons—Chutter, dead; Omrow, transported 1833; Meherban, transported 1833.
14	Laljoo Kusbatee,.. Jemadar,.....	„ Soorg Mull..	Brahmin, ... Kusbatee, ..	Ditto, ...	Died at home: had two sons—Cheytwar, transported 1832; Jowahir, died in the Saugor Jail.
15	Khoman,.....	„ Soorg Mull,..	Ditto, ...	Ditto, ...	Hung at Saugor.
16	Jowahir,.....	„ Omed,.....	Ditto, ...	Ditto, ...	Died at home: had one son, who died in the Saugor Jail, and one adopted, died in a Thug expedition.

17	Bhugwan Jemadar,	„ Punchum, ..	Ditto, ...	Ditto, ...	Died at home: had three sons—Pershaud, died at home: he left one son not apprehended yet; his 2d son Jitwar, transported; 3d son Murjad, is in prison at Jubulpore as an approver—he has a son also an approver at Jubulpore, by name Saejoo.
18	Bukhut, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home.
19	Kehuree Jemadar,	Son of Bhow Sing ..	Ditto, ...	Ditto, ...	Died at home: had a son, Mungul, who died at home.
20	Niddhee Jemadar,	Son of Bhow Sing ..	Brahmin, Morea,	Laljee ka puttee, Sindouse, ...	His adopted son, who died in the Saugor Jail 1834; Mundram strangled Middhee to get his wife, with whom he had been criminally connected.
21	Mungul, ...	Pirthee, ...	Ditto, ...	Ditto, ...	Died at home.
22	Than Sing, ...	.....	Brahmin, ... Tehugoria, ..	Ditto, ...	Died at home: left three sons—1st, Bhukhut, died in the Jubulpore Jail; Nongoda, became deranged, where he is no one knows; Gobra, died at home

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov. 1835.*
23	Khyroo Jemadar,	Son of Dowlut, ..	Mosulman, ...	Laljee ka Puttee, Sindouse, ...	Died at home: left four sons—1st, Punga, died in the Saugor Jail 1834, had one son; Poorun, died in the Jubulpore Jail 1835; 2d son of Khyroo; Khurgoo, died at home; 3d, Doorgah alias Dulele, an approver at Jubulpore, has two sons, Dhoonda, young—at home; Emam Khan, died at home; three adopted sons—Rahman, approver at Jubulpore; Poorun, hung at Saugor; Puncha, devoured by a Tiger; 4th, son of Khyroo Kohman, approver, at Hydrabad, his son Roshun Khan, a prisoner in the Jubulpore Jail.
24	Laljoo Jemadar,..	Son of Goolal,....	Ditto, ...	Ditto, ...	Died at home: left one son—Burear, died at home, had three sons: Peerbuksh, transported; Purma, hung at Jowra 1829; and Punga, hung at Jubulpore in 1835.
25	Burecar, ...	Son of Laljoo,....	Ditto, ...	Ditto, ...	Dead.

26	Durroo, ...	Son of Goolal,....	Ditto, ...	Ditto, ...	Died at home: had two sons—1st, Bhoora Jemadar, a prisoner in the Jubulpore Jail, who has four sons—1st son Bhowanee, an approver at Jubulpore; 2d, Burra a prisoner in the Jubulpoor Jail—3d, Emamee, at large; 4th, Bhoodhoo, young, at home.
27	Dhowkul Jemadar	Son of Zaree, ...	Mosulman, ... Bhoot, ...	Ditto, ...	Died at home: leaving two sons—the 1st, Moollooa, died at home; 2d, Noor Khan Jemadar, hung at Jubulpore 1835.
28	Fazil, ...	.....	Mosulman, ... Kaea, ...	Ditto, ...	Died at home: had four sons—1st son Bhooka, died at home, leaving two sons Bahadoor Jemadar died in the Hutta Jail; 2d, Salabut killed on an expedition; 2d son of Fazil; Sookha died at home; 3d, Madaree dead: left one son Peerbuksh, at large; 4th, Kheer Khan died at home, leaving one son, Puharee, dead.
29	Bahadoor, ...	Son of Bhikka, ..	Ditto, ...	Ditto, ...	Died in the Hutta Jail: had one son, Dhumolla, apprehended and released.
30	Mukholee Jemadar, ...	Son of Akil,.....	Mosulman, ... Bursote, ...	Ditto, ...	Died at home had one son, Mahomed Buksh, an approver, at Jubulpore

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
31	Ajub Jemadar, ..	Son of Akil,.....	Mosulman, Bursote,.....	Laljee ka Puttee, Sindouse,.....	Died at home: had four sons—1st, Sunum died at home, leaving two sons, Bhikka alias Hussun Khan Jemadar, Nakesah alias Man Khan, both at large in Joudpore; 2d son of Ajub Omeid executed at Agur; 3d son Mirza died at home, leaving one son; Kohman apprehended and released; 4th son Huzooree dead, left one son, Moollooa, who died at Jhalone.
32	Ruheem Khan, ..	Son of Bujja, ...	Ditto, ...	Ditto, ...	Dead: had two sons, first was Paun Khan transported; Maun Khan at large.
33	Muhboob Jemadar	Son of Akil,.....	Ditto, ...	Ditto, ...	Died at home: had two sons—the first was Durgha dead, left three sons; Mittoo died at Jafferabad; Fattooa died at home; Islam transported from Saugor; 2d son Chunda, died at home.

34	Dhurm Khan, Jemadar,.....	Son of Joogga,..	Mosulman, Bursote	Ditto, ...	Hung at Saugor: had seven sons—1st, Dulele, an approver, in the Jubulpore Jail; 2d, Bussarha, hung at Saugor; 3d, Shitaub, at large; 4th, Munnooa, hung at Saugor; 5th, Emamee, transported from Saugor; 6th, Gomanee, died at home; 7th, Omeid, died without issue.
35	Munoo, Jemadar, ...	.....	Mosulman, ...	Ditto, ...	Dead: had four sons—1st, Becha, dead; 2d, Zalima, dead; 3d, Madaree, died in the Saugor Jail, without issue; 4th, Soojjah, died at home.
36	Noora,.....	.....	Ditto, Kalà, ..	Ditto,.....	Dead: had two sons—1st, Muttooroo, died without issue; 2d, Chota, died leaving three sons; 1st, Peerbuksh, transported from Saugor; 2d, Joomana, died without issue; 3d, Madaree, at large, in employ of some one towards the Dukhun.
37	Rahim Khan,....	Son of Roshun Khan, ...	Ditto, Bursote,	Ditto, ...	Died in the Jubulpore Jail. had three sons—1st, Bhoora, 2d, Khodabuksh, 3d, Rahim, all three at large.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
38	Newazee Agoreea, ...		Mosulman, ...	Lalljee ka Puttee, in Sindouse, ..	Died at home: had four sons—1st, Kumoollee, died at home; 2d, Bhugwan, dead; 3d, Gazee, died, leaving two sons; 1st, Ghussooa, dead; 2d, Buhadoora, at large; 4th, son of Newazee; Bukhut died without issue.
39	Aman Goorjee, ..	Adopted of Lalmun,.....	Ditto, ...	Ditto, ...	Dead: had three sons—1st, Muchla, at large; 2d, Mosaffira, hung at Gwalior; 3d, Bukhta, transported from Saugor.
40	Lalmun, Jemadar, ...		Ditto, ...	Ditto, ...	Shot at Jubulpore in attempting to break prison, had two sons—1st, Bhowun, dead, left two sons—Budloo, transported; Mungulleea, dead; 2d of Lalman died without issue.
41	Jey Sing,.....	Brother of Lalmun, ...	Mosulman, ...	Ditto, ...	Dead: had two sons—1st, Moolloo, who was transported from Saugor; 2d, Durroo, died at home, leaving one son; Deena, hung at Saugor.

42	Sunker, ...		Mosulman,Poorbia,.....	Ditto, ...	Dead: had five sons—1st, Sookhoo, dead; 2d, Bhugwan, dead; 3d, Pultoo, dead; 4th, Hussunnoo, dead; 5th, name not known, said to be dead, leaving two sons—1st, Mullooa, in prison at Mynpooree; 2d, Chota, died in the Jail.
43	Jumaeut,.....		Mosulman, Delhiwal,....	Ditto, ...	Dead: left four sons—1st, Lullooa, at large; 2d, Buhadoor, executed at Umur; 3d, Ghupoo, hung at Gwalior; 4th, Gholab Khan, hung at Saugor.
44	Gurhooa,.....		Lohur, ...	Ditto, ...	Dead: had one son—Nund Lall, dead, left five sons; Hullooa, Juddola, Gunesha, Zalim, Uman, all five brothers, at large.
45	Kunholee, ...	Son of Ramkishen, Mosulman, ...	Mosulman,Poorbia, ...	Ditto, ...	Dead: left four sons—eldest son hung at Joura, name not known; 2d, Roshun, at large; 3d, Subhanee, transported from Saugor; 4th, Bchaira, at large.
46	Bhujjoo, alias Kaem Khan, ..	Ditto, ...	Ditto, ...	Ditto, ...	Dead: had five sons—1st, Jubura, died in prison at Jubulpore; 2d, Kaussim at large; 3d, Noora, died in prison at Jubulpore; 4th, Buksha, hung at Joura, 5th, Ghazee, in prison at Jubulpore.

Nos.	Names.	Birth.	Cast.	Residence.	Remarks by Captain Sleeman, Nov. 1835.
47	Buhadur, ...	Son of Ramkishen, Mosulman, ...	Mosulman, Poorbia, ...	Laljee ka Puttee, in Sindouse, ..	Died at home: had one son—Huttea, alias Futteh Khan, who was hung at Jubulpore
48	Buhadur 2d, alias Buhra,.....	Ditto, ...	Ditto	Ditto, ...	Dead: left three sons—1st, Kuddroo, who died at home; Daem, hung in the Gwalior district, leaving four sons—1st, Ubdoolla, hung at Saugor; 2d, Mhengoo, transported from Saugor; 3d, Hossein, still at large; 4th, Mohmuddeea, who was strangled by Ghassee Subahdar; 3d, of Buhadoor, died at home.
49	Madaree Dhadee, ...	Mosulman, Dhadee, ...	Ditto, ...		Died at home: he had a son by name Ghureeba, hung at Saugor.
50	Kishen, ...	.....	Brahmin,.....	Ditto, ...	Dead: had four sons—1st, Bhowanee Persaud, died, leaving two sons; 1st, Ussurreea, dead; 2d, Poonnooa, still at large; 2d son of Kishen Doorgha, died at home; 3d, Dabee, dead; 4th, Lughran, dead.

51	Bhowanee Persaud,	Son of Kishen, ..	Ditto, ...	Ditto, ...	Dead.
52	Kinher,.....	Adopted of Doorgah Tehngonia Brahmin, ...	Rajpoot, Dhakur,.....	Ditto, ...	Died at home: left two sons—1st, Bhugwan, died at home; 2d, Bukhut, transported from Saugor.
53	Hurhur, ...	Ditto, ...	Ditto, ...	Ditto, ...	Dead: he had a son, Runjeet, who is also dead.
54	Deen, ...	.....	Mosulman, Muneehar, ...	Ditto.	Dead: he had one son; Punchee dead, left three sons—1st, Nunjooa; 2d, Heera, both still at large; 3d, Munsook, in prison at Jubulpore.
55	Zorawun,.....	.....	Mosulman,....	Ditto, ...	Died at home: had three sons—1st, Gunesh, died in Saugor Jail; 2d, transported from Saugor; 3d, died in the Saugor Jail.
56	Dulela, ...	.....	Ditto, Muneehar,	Ditto, ...	Dead: he had one son—Jowahir, arrested and escaped from the Jubulpore Jail.
57	Roshun, ...	.....	Ditto, Muneehar,	Ditto, ...	Dead: he had two sons—Heera and Buhadoora, both still at large.
58	Asa,.....	.....	Gureria, ...	Ditto, ...	Died without issue.
59	Ghunseeam, ...	Brother of Jhurra,	Ditto, ...	Ditto, ...	Died without issue.
60	Zalim,.....	Son of Buljoo,....	Brahmin, Kusbatee, ...	Ditto, ...	Hung at Saugor.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov. 1835.*
61	Gubooa, ...	Son of Mutcha, ..	Mosulman, Kuthur,.....	Laljee ka Puttee, in Sindouse, ..	Dead.
62	Butchâ, ...	Son of Palta, ...	Ditto, ...	Ditto, ...	Dead.
63	Kishnaee, ...	.....	Brahmin, Kusbatee, ...	Ditto, ...	Dead: had one son—Mahadeo, now an approver at Jubulpore.
64	Rae Sing Jemadar,	Son of Ruttun Aheer, ...	Ditto, ...	Ditto, ...	Dead: had one son—Chiddhee, transported from Saugor.
65	Ghunsiam, ...	Adopted of Ruttun Aheer, ...	Aheer, ...	Ditto, ...	Killed on an expedition: had two sons—1st, Sooklall, hung at Jhoura; 2d, name forgotten, transported from Jubulpore.
66	Bhikka Jemadar,	Son of Sub Kurun,	Ditto, ...	Ditto, ...	Dead: had two sons—1st, Doorjun, hung at Jhoura; 2d, Soorjun, Jemadar of Thugs, still at large, offer of two hundred rupees for his apprehension.
67	Bhowun, ...	Son of Ahim, ...	Mosulman,....	Ditto, ...	Dead: he had one son—Pitta, alias Purumsookh, still at large.
68	Dowlut, ...	.....	Gureria, ...	Ditto, ...	Died without issue.

69	Suburjeet, ...	Son of Balkishen,	Koomar, ...	Ditto, ...	Died, leaving three sons—1st, Uchroo hung at Saugor; 2d, Gunesh, died at home; 3d, Girdharee, released from Saugor.
70	Bhubpootee, alias Pitholee, ...	Adopted of Munee,	Rajpoot, ...	Ditto, ...	Died, leaving three sons—1st, Ooddey Sing, transported from Saugor; 2d, Burnam, is at home not a Thug; 3d, Nothee, died at home without issue.
71	Doorjun, ...	.....	Brahmin, Kusbatee, ...	Ditto, ...	Died, leaving two sons—1st, Kurhora and Rambuksh, both killed by Thugs in the Duckun, for sins against the craft.
72	Bhagee, ...	.....	Ditto, ...	Ditto, ...	Died at home without issue.
73	Phoolsa, ...	Son of Gopaul, ..	Rajpoot, ...	Ditto, ...	Ditto, ditto.
74	Punchum Jemadar, ...	Son of Chumma,	Aheer, ...	Ditto, ...	Died at home: leaving three sons—1st, Bhagwan; 2nd, Heera, and 3rd, Soorjun Jemadar, all three died at home.
75	Anunt, ...	.....	Brahmin Khurgeea, ...	Ditto, ...	Died at home without issue.
76	Bhoora, ...	.....	Brahmin, ...	Ditto, ...	Ditto ditto.
77	Lulloo, ...	Son of Hurjoo, ..	Brahmin Poorbeea, ...	Ditto, ...	Dead: left one son; Moolloo, dead: had a son, Laljoo, also dead.

Nos.	Names.	Birth.	Cast.	Residence.	Remarks by Captain Sleeman, Nov. 1835.
78	Muhabut Khan,..	.....	Mosulman, ...	Laljoo ka Puttee, in Sindouse,....	Dead: had two sons—1st, Muddee Khan, died at Surgooja, Thug expedition; 2d, Peerkhan, who was transported from Saugor.
79	Jorawun Jemadar,	.....	Ditto, ...	Chutter and Sohbut's Puttee, Sindouse, ...	Dead: had two sons—1st, Bukshee Jemadar, died in the Saugor Jail, head sent to England; 2d, Sedhoo, died at home; Bukshee Jemadar had five sons—1st, Dulla, transported from Saugor; 2d, Kuddarooa, killed on an expedition at Gwalior; 3d, Khuleel, died at Chutterpore, Jahanee and Jowahir, both approvers, at Jubulpore,
80	Roshun Jemadar, Son of Himmut,...		Ditto, ...	Ditto, ...	Hung at Saugor: had three sons—1st, Moosthafa, hung at Gwalior, had a son Khuleel, hung at Saugor; 2d, son of Rosun, killed on an expedition; 3d, hung at Saugor.

81	Nuthoa, ...	.....	Ditto, ...	Ditto, ...	Dead: had five sons—1st, Himmut dead: left two sons Roshun, hung at Saugor, Moosthafa, hung at Gwalior; 2d, of Nuthoo Soorab dead: had two sons—Azim and Joomun, both dead; Azim had three sons, Meerkhan, an approver at Jubulpore, the other two Kullooa and Madarée, still at large; 3d, son of Nutoo Dowlut, dead: had two sons, one Hunhya dead, the other Chand Khan, at large; 4th, son of Nuthoo Shakir Khan, died: leaving two sons, Markoo and Joonoo, both dead; 5th, son of Nuthoo Peera, dead: had five sons; 1st, Jumul, died in the Saugor Jail; 2d, Doorgha, killed on an expedition; 3d, Keam, dead; 4th, Durraub, hung at Saugor; 5th, Chotey, an approver.
82	Ruheem, ...	Son of Sanyut, ...	Ditto, ...	Ditto, ...	Dead: had three sons—1st, Uman, died at home; 2d, Runjeet, was killed by the Zemindars in Zillah Banda; 3d, Sahoo, devoured by wolves.
83	Asalut, ...	Son of Alinna, ...	Ditto Bursote, ..	Ditto, ...	Dead: left two sons—Bheekun Khan approver, and Ullah Buksa, a prisoner in the Saugor Jail.

Nos.	Names.	Birth.	Cast.	Residence.	Remarks by Captain Sleeman, Nov. 1835.
84	Badul, ...	.....	Mosulman, ...	Chutter and Sohbut's Puttee, Sindouse, ...	Died: leaving one son—Ruheem Khan, who had left four sons, three adopted sons and one son; 1st, Kadir Khan, approver, at Jubulpore; 2d, Bhikka; 3d, Imamee; the 4th, his name not known, all three at large.
85	Dhurum Khan Jemadar, ...	Son of Jurul, ...	Ditto Bhyns, ..	Ditto, ...	Died at Sehoree: left one adopted son and two sons—1st, Rumzanee, approver; 2d, Darughna; 3d, Poonnoo, both at large.
86	Jhura, ...	Son of Lokmun,..	Ditto, ...	Ditto, ...	Died at home: left three sons—1st, name not known, hung at Gwalior; 2d, Moolloo, transported from Saugor; 3d, Nadir, has turned a Fukeer.
87	Khandee Jemadar, aged 84, ...	Son of Chumput,	Brahmin,.....	Ditto, ...	Approver: has three sons—1st, Gobra, died without issue; 2d, Bukhut Mooreea Jemadar, at large; 3d, Moolleea, transported from Saugor.

88	Rumjoo, ...	Adopted of Chumput, ...	Rajpoot, ...	Ditto, ...	Dead: left four sons—1st, name not known, killed at Umber on an expedition; 2d, Moollooa, hung at Gwalior; 3d, Hunsraj, killed in the Duckun, by Omeedeea Jemadar of Thugs; 4th, Buddun Sing, approver, died at Saugor 1834.
89	Talib, ...	.....	Mosulman, ...	Ditto, ...	Died: leaving two sons—Purharree and Fyzoo, both at large.
90	Waris, ...	.....	Ditto Bhyns, ..	Ditto, ...	Dead: had one son—Daood, an approver at Jubulpore.
91	Khimmun, ...	Son of Mungulo,..	Mosulman Bursote,.....	Chutter and Sohbut's Division in Sindouse, ...	Dead: left one son—Bauz Khan, an approver at Jubulpore.
92	Ghassee Subadar,	Son of Suburjeet,	Rajpoot, ...	Tijgun and Chundun's Division, Sindouse,.....	Dead: left seven sons, two his own sons, and five adopted—his son Dulput, an approver, dead, and Chutter, an approver at Jubulpore; his 1st adopted son, Ramdeen, died at home; 2d, Rama, a Havildar, in one of the Madras corps; 3 l, Ulma Chumar, at large; 4th, Chiddhoo, dead, and Moothya, a prisoner in the Jail at Jubulpore.

Nos.	Names.	Birth.	Cast.	Residence.	Remarks by Captain Sleeman, Nov. 1835.
93	Golaub, ...	Son of Birjee,....	Rajpoot, ...	Tijgun and Chundun's Division, Sindouse,.....	Died without issue.
94	Khuggee, ...	Adopted of Chuttee Sing, ...	Ditto, ...	Ditto, ...	Died, leaving one son Kisshendoss, who is also dead.
95	Sobha,.....	Ditto of Khuggee Rajpoot, ...	Sonar, ...	Ditto, ...	Dead: had five sons—1st, Dhunnah, left five sons; 1st, Bhoora, died at Jubulpore; 2d, Munohur, an approver at Jubulpore; 3d, Pultoo, hung at Jubulpore; 4th, Hur Sing Rae, in prison at Jubulpore; 5th, Mandhata, Saugor Jail, imprisoned for life; 2d, son of Sobha Bussuntha, arrested and sent to Hydrabad; 3d, Hirdee, dead; 4th, Khumoole, died in the Jubulpore Jail; 5th, Maha Sing, died at home.
96	Bukhut, ...	Son of Rae Sing,..	Lodhee, ...	Ditto, ...	Bukhut, in the Bareilly Jail, imprisoned for life.

97	Mungul, ...	Son of Kuree, ...	Mosulman Bursote,.....	Lowkee Puttee in Sindouse,.....	Died without issue.
98	Roshun, ...	Ditto, ...	Ditto, ...	Ditto, ...	Ditto ditto.
99	Asalut,.....	Son of Musta, ...	Ditto, ...	Ditto, ...	Ditto ditto.
100	Bukhtoura,.....	Adopted of Munyut, ...	Ditto, ...	Ditto, ...	Ditto ditto.
101	Lal Khan, ...	Son of Bankee, ..	Ditto, ...	Ditto, ...	Approver, he has a son Peerooa, who was transported from Saugor.
102	Bhikka, ...	Son of Bhikhalee,	Ditto, ...	Ditto, ...	Died at home, leaving two sons—1st, Jaffir, died at home; 2d Puretha, executed at Seronge.
103	Kirparee, ...	.....	Gureria, ...	Ditto, ...	Died at home: had three sons—1st, Kunhyea; 2d, Dowlut, both died at home; 3d, Jhurrooa, killed at Nagpore, left one son, Chiddeea, at large.
104	Deendar Jemadar, ...		Mosulman Bhyns,.....	Village Khorun in Sindouse Purgunah,.....	Died at home: left two sons—1st, Dulele Khan Jemadar, died at Gwalior, he left one son, Zolfakar, who was hung at Saugor; 2d, adopted son of Deendar, hung at Saugor.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov. 1835.*
105	Rumzanee Jemadar, ...	Son of Boka, ...	Mosulman Bhyns,.....	Village Khorun in Sindouse Purgunah, ...	Dead: left one son Zolfakar, transported from Saugor.
106	Durra,.....	Son of Drab,....	Ditto, ...	Ditto, ...	Killed at Sunouree Gureea.
107	Lal Khan, ...	Son of Peera, ...	Ditto, ...	Ditto, ...	Died at home without issue.
108	Rumzanee,.....	Ditto, ...	Ditto, ...	Ditto, ...	Ditto, ditto.
109	Noor Khan Jemadar, alias Jhurra, alias Khan Sahib, ...	Son of Fazil Khan, alias Mujkoo,..	Ditto, ...	Ditto, ...	Died at home, leaving one son and four adopted sons; his son's name was Zolfakar, hung at Saugor; adopted sons—Bhoora and Poladdee, both at large; Bhowanee and Gooreya, both died in the Saugor Jail.
110	Sher Khan,.....	Son of Jahud Khan,	Ditto, ...	Ditto, ...	Died at home: left two sons, one named Kesur Khan, died at home; the other Emam Khan, died in the Jail at Saugor.

111	Chutter, ...	.....	Ditto, ...	Ditto, ...	Died at home: left one son, Asalut, he also is dead.
112	Bhalder Jemadar,	Son of Ramzanee,	Mosulman Bursote, ...	Ditto, ...	Dead: left four sons—1st, Paun Khan, an approver at Jubulpore; 2d, Emamee, at large; Khoda Buksh and Mohkhum, both died at home.
113	Badul Jemadar,..	Son of Khittee, ..	Ditto, ...	Ditto, ...	Died at home: left one son, Sadul, who also died at home.
114	Jooned Jemadar,	Ditto, ...	Ditto, ...	Ditto, ...	Died at home, leaving four sons—1st, Alum, executed at Seronge; 2d, Boodha, transported from Saugor; 3d, Suntoo, executed at Seronge, and Poonnoo, died in the Saugor Jail.
115	Lal Khan, ...	Son of Ghazee, ..	Ditto, ...	Ditto, ...	Died at home: had no sons.
116	Mukholee, ...	Son of Peera, ...	Mosulman Kuchnee,....	Ditto, ...	Died at home: had five sons—1st, Khoda Buksh, hung at Jalna, left two sons, Khoman and Chand Khan, both transported from Saugor; 2d of Mukholee, Sahib, alias Emam Buksh Havildar, imprisoned for life in the Jail at Jubulpore: 3d, Emam Buksh, strangled by Thugs at Omrowtee; 4th, Jooraa, died in the Saugor Jail; 5th, Kaddooroo, died on an expedition at Baitool.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
117	Sahoon, ...	Son of Shureef, ..	Mosulman, Kuchnee,....	Village of Horun in Sindouse Purgunnah, ...	Died at Choorapore: he had four sons—1st, Gomanee, died at home, leaving two sons; Ameera, at large, the other, in prison, at Saugor; 2d, son of Sahoon was Rujjee Khan, died, leaving two sons; one Nijabut, the other Buhadoor, both at large; 3d, son of Sahoon, Amnud, died at home; 4th, adopted son of Sahoon, is at large.
118	Sahoon 2d, ...	Son of Fukeer Mahomed, ...	Mosulman Bhyns,.....	Ditto, ...	An approver, at Jubulpore.
119	Buhadoor, ...	Son of Kalee Khan,	Mosulman Bursote, ...	Ditto, ...	Died at home: left two sons—1st, Aimun Khan, died at home, leaving three sons; Asalut, executed at Jubulpore; 2d, Ningoo, died in the Saugor Jail; Doorgha, transported from Saugor; 2d, son of Buhadoor Punga, executed at Jubulpore, left one son named Saedad Khan, was an approver, died at Jubulpore.

120	Hinga Jemadar,..	Son of Dindar Jemadar,.....	Mosulman .... Bhyns,.....	Ditto, ...	Died at home : had six sons—1st, Inaent an approver, at Jubulpore; Chand Khan Jemadar, hung at Saugor; Dulele Khan, also hung at Saugor; 4th, Dhurm Khan, an approver, at Jubulpore; Munnooa and Paun Khan, both adopted sons, now at large.
121	Jommun Jemadar,	Son of Pulta, ...	Ditto, ...	Ditto, ...	Died at home, leaving two sons—1st, Noor Khan, arrested and released; 2d, Imamee, an approver, at Jubulpore.
122	Emumee,.....	Adopted of Mirza,	Mosulman, Bursote,.....	Ditto, ...	Died at home: leaving two sons—Kuddooroo and Bussooa, both at large.
123	Mungul, ...	Son of Borahnee,	Mosulman, Kuchnee,....	Ditto, ...	Died at home: leaving three sons—1st, Furzund; 3d, Kunhyea; 3d, Boodha, all three still at large.
124	Nizabut Jemadar,	Son of Turra,....	Mosulman, Bursote,.....	Ditto, ...	Died at home: leaving two sons—1st, Madaree, still at large; 2d, Bhujoo, transported from Saugor.

Nos.	Names.	Birth.	Cast.	Residence.	Remarks by Captain Sleeman, Nov. 1835.
125	Saadut alias .... Suhtoo, ...	Son of Fukeeree,..	Mosulman, ...	Village of Horuu in Sindouse Purgunnah, ...	Dead: left four sons—1st, Bahadoor Khan, hung at Jubulpore; 2d, transported from Jubulpore, his name forgotten; 3d, Madaree, transported from Saugor; 4th, Nijabut, still at large.
126	Peerbuksh, ...	Son of Wulee,....	Mosulman, Bhyns, ...	Ditto, ...	Died at home: had one son, Emamee, who is at large.
127	Jowahir, ...	Son of Dhokul, ..	Brahmin Sookul,	Ditto, ...	Executed at Ugur, had an adopted son, who is an approver with Captain Reynold, by name Huree Sing.
128	Heera,.....	Son of Choree, ..	Lodhee, ...	Ditto, ...	Died at home: left four sons—1st, Kulleean Sing, an approver; 2d and 3d, Chyn Sah and Motee, hung at Saugor 1833; 4th, his adopted son, Mhengoo, hung at Jubulpore 1835.

129	Debun, ...	Son of Hubeetee,	Ditto, ...	Ditto, ...	Died at home: had three sons—1st, Kulleean Pooree, an approver, at Jubulpore; 2d, Nugooa, transported from Saugor; 3d, Gunesh, at large.
130	Dulla Muneehar Jemadar,.....	Ditto, ...	Mosulman, Muneehar,.....	Ditto, ...	Died at home: leaving three sons—1st, Dulput Jemadar, died at home, had no sons; 2d, Laljoo Jemadar, died, leaving three sons—1st, Jooggoo; 2d, Sonaea, both killed at Tehree; 3d, Mujgoo, died at home; 3d, son of Dulla Pahar Jemadar, died at home, left one son, who was executed at Tehree, name not mentioned.
131	Bewun, ...	.....	Aheer,.....	Ditto, ...	Died at home, had no sons.
132	Ghazee, ...	Son of Kumroo Odeen,.....	Mosulman, ...	Ditto, ...	Died at home: had five sons—1st, Kheer Khan, executed at Jhalone; 2d, Nijabut Khan; 3d, Sirjee Khan; 4th, Lal Khan, all three died at home; 5th, Bhujoo, transported from Saugor.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov. 1835.*
133	Karee, ...	Adopted of Kootbee, ...	Ditto Poorbeea,	Village of Horun in Sindouse Purgunnah, ...	Died at home: leaving six sons—1st, Bhugwan, transported from Saugor; 2d, Mahasook, was killed by a traveller in attempting to strangle him; 3d, Doorgha, hung at Saugor; 4th, Ghubda and Surwara; 6th, his name not known: all three transported from Jubulpore.
134	Dhumma, ...	Son of Baz Khan,	Mosulman, Bursote, ...	Ditto, ...	Died at home: had one son, Iddha, at large.
135	Omed, ...	Son of Devee, ...	Lodhee, ...	Ditto, ...	Died at home, without issue.
136	Emam Khan, ...	Son of Buhadoor,	Mosulman, Bursote, ...	Ditto, ...	Died at home: had no sons.
137	Hindoo, ...	Son of Dhunna, ..	Lodhee, ...	Villages of Sukutpoora in Sindouse, ...	Died at home: leaving five sons—1st, Uran Khan, who was hanged at Saugor; 2d, Bhehaira; 3d Shumshaira, both transported from Saugor Lushkaree and Golba, still at large.

138	Durroo Jemadar,..	Son of Anokee, alias Goolzar,..	Muneehar, Mosulman, ...	Ditto, ...	Died at home : had no sons.
139	Goman, alias Khooman, ...	.....	Lodhee, ...	Ditto, ...	Dead.
140	Mukholee Jemadar, ...	Son of Anee, ...	Aheer, ...	Villages of Ballee, ka Gurheea in Sindouse,.....	Died at home: leaving three sons—1st, Chunderpaul, an approver ; 2d and 3d, Kullooa and Dhunnoo, both at large.
141	Saadut Khan,....	.....	Mosulman, ...	Ditto, ...	Dead.
142	Rujole, ...	Son of Lohurkee,	Kolee,.....	Ditto, ...	Died at Saugor in the Jail, left three sons—1st, Nunda, hung at Jhoura ; 2d, Moolloo, transported from Jhoura ; 3d, his name forgotten, transported from Saugor.
143	Huree Sing,.....	Ditto, ...	Ditto, ...	Ditto, ...	Died in the Esagurh Jail—1st, Nuggooa, died at home ; 2d, Bhoora, imprisoned for life in the Saugor Jail.
144	Suthooa, ...	Adopted of Khulluk Brahmin,..	Lodhee, ...	Ditto, ...	Dead.
145	Bhikureea, ...	Son of Bemgalee,	Mosulman, ...	Ditto, ...	Dead.
146	Khurga, ...	.....	Kolee, ...	Villages of Choorehla, ...	Dead.

Nos.	Names.	Birth.	Cast.	Residence.	Remarks by Captain Sleeman, Nov. 1835.
147	Pirtolee Jemadar, ...		Brahmin,.....	Village of Binduwa in Sindouse,....	Died at home: leaving four sons, 1st, Pame Shah, died at home without issue; 2d, Mohun, died at home, leaving two sons; 1st, Indur, dead; 2d, son at large; 3d, Laljoo, dead, left one son; Bhagwan, also dead; 4th, Puhar, died at home.
148	Mahadeo Jemadar Son of Tola, ...		Ditto, ...	Ditto, ...	Died at home: had five sons—1st, Doorjun, died at home, left three sons; 1st, Moolloo, died, leaving three sons; 1st, Nudhan, died at home; 2d, Jhurra, died in the Hutta Jail; 3d, Mottee, died in the Saugor Jail; 2d, son of Doorjun, Pershaud, died at home, had two adopted sons; one Bhowanee, hung at Jubulpore; the other Rambuksh, died at home; 3d, son of Doorjun Sheola, died at home, 2d, and 3d, sons of Mahadeo Kesurree and Sooghur, died at home, had no sons; 4th, Kunhye Jemadar, died, had three sons; 1st, Gunesh, transported from Jubulpore;

					2d and 3d, sons of Kunhye Jemadar Chotee Jemadar and Sutram, are both approvers at Jubulpore ; 5th, son of Mahadeo, Puchole, Jemadar, died at home, left two adopted sons, one named Rama, an approver, the other was Tejnah, hung at Saugor.
149	Odeit Hazaree, ..	.....	Mosulman, ...	Ditto, ...	Died at home : leaving four sons—1st and 2d sons, Bhugwan and Roopsah, died at home ; 3d, Khan Mahomed, Jemadar, hung at Saugor ; 4th, Burea, executed at Uggur, had a son, Omur Khan, an approver.
N					
150	Sadee, ...	.....	Ditto, ...	Ditto, ...	Died at home : had five sons—1st, Khoman, hung at Saugor, left one son ; Urjoona transported from Saugor ; 2d, son of Sadee, Poonoo, died in the Saugor Jail ; 3d, of Sadee Shooree, executed at Uggurh ; 4th, son of Sadee, Pudum transported from Saugor ; 5th, son Moolloa, hung at Saugor.
151	Chotee, ...	.....	Ditto, ...	Ditto, ...	
152	Chutter, ...	Son of Tez, ...	Ditto, ...	Ditto, ...	Died at home : had no sons.
					Died at home : without issue.

Nos.	Names.	Birth.	Cast.	Residence.	Remarks by Captain Sleeman, Nov. 1835.
153	Karee, ...	.....	Mosulman, ...	Village of Binduwa in Sindouse,....	Died at home: had one son and three adopted—1st, Hussunnoo, an approver; two adopted sons, Punchum and Dulput, both at large; 3d, Dhun Sing, died at home, leaving two sons, Nuggoo and Boodhoo, both at large.
154	Purumna, ...	Jey Sing,.....	Ditto, ...	Ditto, ...	Dead.
155	Prawn Jemadar, Etawawala,.....	.....	Brahmin,.....	Ditto, ...	Died at home: had three sons—1st, Pearee Lall, died at home, without issue; two an adopted son, Heroop, died at home left two sons, Khyra dead, Durroo died at home, left five sons; Bhukhut and Jowahir, approvers, Kasheram 3d son, hung at Jhalna; 4th son Chunderpaul, transported from Saugor; 5th, Uman, dead; 3d, an adopted son, Saethoo, died at home, had no sons.

156	Gopee,.....	.....	Kolee, ...	Ditto, ...	Died at home: leaving four sons—1st, Hurree, transported from Jhoura; 2d, Kumla, also transported from Jhoura; 3d, Laljoo, and 4th, Muchla, both at home, they are not Thugs.
157	Jhurra, ...	.....	Koomar, ...	Village of Bindawa in Sindouse.	Died at home: had three sons—1st, Durreau; 2d, Busunt Rae; 3d, his name forgotten—all three at large.
158	Golee, ...	.....	Aheer, ...	Ditto, ...	Died at home, left two sons—1st, Nehal, dead, had no sons; 2d, Deokee, died at home, had four sons; 1st, Dissool, died at home; 2d, Sohunpaul, died in the Jubulpore Jail; 3d, Siddoo, hung at Jhoura; 4th, Umaun, hung at Dhooreear.
159	Juswunt,.....	.....	Ditto, ...	Ditto, ...	Died at home: had two sons—1st, Doorjun, hung at Dooreear; 2d, Punchum, died in the Jubulpore Jail, leaving one son, Nuggoua, at large.
160	Kuseea, ...	.....	Brahmin,.....	Ditto, ...	Died at home: had no sons.
161	Nihal, ...	.....	Aheer, ...	Ditto, ...	Ditto: ditto.
162	Fukeera, ...	Son of Gopee,....	Kuchee, ...	Ditto, ...	Died at home: had two sons—1st, Moolloua; 2d, Suburjeet, both at large.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
163	Sulabut, ...	Son of Paturee, ..	Mosulman, ...	Village of Kurrowlee in Sindouse.	Died at home: left one adopted son—Durraub Khan, transported from Saugor.
164	Rumzanee, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: had one son, named Bijae Jemadar, who died in the Saugor Jail, leaving three sons; 1st, Nizam, 2d, Jowahir, prisoners in the Jail at Jubulpore; 3d, Gunesha, dead.
165	Dhokul, ...	.....	Lodhee, ...	Ditto, ...	Died at home: had no sons.
166	Bhadul, ...	.....	Mosulman, ...	Ditto, ...	Died at home: had three sons—1st, Buhadoor Khan, and 2d, name forgotten, both died at home; 3d, Puharee, an approver, dead.
167	Janoo, ...	.....	Ditto, ...	Ditto, ...	Died at home: left three sons, and one adopted; 1st, Kurhoree Jemadar, transported from Saugor; 2d, Mollooa, shot himself; 3d, Kisseea, died at home; 4th, his adopted son, hung at Jubulpore, (Madaree).
168	Roopa, ...	.....	Ditto, ...	Ditto, ...	Dead.

169	Khurgee,.....	Adopted of Alum,	Ditto, ...	Ditto, ...	Died at home: had two sons—1st, Kheer Khan, executed at Ugur; 2d, Moollooa, died at home, leaving one son, Peerbuksh, not arrested.
170	Poonooa,.....	.....	Lodhee, ...	Ditto, ...	Died at home: left one son, not known what is become of him, and name not recollected.
171	Bunseea,.....	.....	Ditto, ...	Ditto, ...	Died at home: left two sons, their names forgotten, both at large.
172	Fazil, ...	.....	Ditto, ...	Ditto, ...	Died at home: left four sons—1st, Iradut Khan, died at home, leaving three sons; 1st, Kalee Khan, executed at Seronge; 2d, Gholab Khan, hung at Saugor; 3d, Bhooree Khan, an approver, at Jubulpore; 2d son of Fazil, Omur Khan, died at home, left two sons, one Nijabut, an approver, the other Bham Khan, died at home; 3d of Fazil Alee Khan, died at home, had one son, Siparam, alias Salil Khan, at large; 4th son of Fazil, Kassim, died at home, had two sons, Khuleel Khan, and Mukoond, both died at home.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
173	Bhoree Khan,....	Son of Kumal Khan, ...	Mosulman, ...	Village of Kurrowlee in Sindouse,	Died at home: had two sons—1st, Zolfukar, an approver, at Jubulpore; 2d, Man Khan, transported from Saugor.
174	Peer Khan,.....	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: had three sons—1st, Sirawan; 2d, Burgwan, both dead; 3d, Hyat an approver, at Jubulpore.
175	Rutta,.....	Ditto, ...	Ditto, ...	Ditto, ...	Died at home, without issue.
176	Jumoree,.....	Ditto, ...	Ditto, ...	Ditto, ...	Ditto, ditto.
177	Jhurra, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: had two sons, their names forgotten, both at large.
178	Namdar Khan, ..	.....	Ditto, ...	Ditto, ...	Died at home, without issue.
179	Rehooa, ...	Son of Fukeer Mahomud, ...	Ditto, ...	Ditto, ...	Ditto, ditto.
180	Mukholee, ...	Son of Bulla, ...	Ditto, ...	Ditto, ...	Died at home: had two sons—1st, Hoossaina, died at home, had no sons; 2d, Laljoo, died at home, leaving two sons, Molloo and Bodhoo, both transported from Saugor.

181	Bhikharee, ...	.....	Muneehar, Mosulman, ..	Ditto, ...	Dead.
182	Ghusooa alias Buhadur, ...	Adopted of Jumaeut, ...	Ditto, ...	Ditto, ...	Dead.
183	Heera, ...	Related to Goolal,	Ditto, ...	Ditto, ...	Died at home: had three sons—1st, Rajjoo; 2d, Ghussooa; 3d, Kuddooroo; all three at large.
184	Suroop, ...	Adopted of Mykoo,	Ditto, ...	Ditto, ...	Died at home: had three sons—1st, Doorgha, died without issue; Duleele and Imambuksh, both hung at Saugor.
185	Khunna, ...	Son of Juburdust Khan, alias Akil,	Ditto, ...	Ditto, ...	Died at home: had two sons—Nijabut and Khoshalla, both died at home.
186	Amur Sing, ...	Son of Naensookh,	Rajpoot, ...	Ditto, ...	Died at Ruttunporo, on a Thug expedition.
187	Omeid, ...	Adopted of Dess,	Brahmin, ...	Village of Bitholee in Sindouse, ...	Died at home: had two sons, Gomanee, at large; Rambuksh, hung at Jubulpore.
188	Khunna, ...	.....	Ditto, ...	Village of Biroree in Sindouse, ...	Died at home: had two sons—Mahasookh, hung at Jubulpore; Bhowannee, died at home.

Nos.	Names.	Birth.	Cast.	Residence.	Remarks by Captain Sleeman, Nov. 1835.
189	Amer Jemadar, ..	Son of Kootbee, ..	Mosulman, ...	Village of Biroree in Sindouse, ...	Died at home: had four sons—1st, Pissoo; 2d, Dhulsoo; 3d, Pultoo, all three died at home, without sons; 4th, Puhar, dead, left four sons; 1st, Chuttee, transported from Saugor; 2d, Futteh; 3d, Ghoura; 4th, Rae Sing, released from the Saugor Jail.
190	Heera, ...	.....	Ditto, ...	Ditto, ...	Died without issue.
191	Dhuttee alias Puhar, ...	.....	Ditto, ...	Ditto, ...	Died at home: had two sons—Gomanee, died in the Hutta Jail; Ghussoo, died at home.
192	Ghussoo, ...	Son of Puhar, ...	Ditto, ...	Ditto, ...	Died at home: leaving four sons—1st, Beharee, hung at Saugor; 2d, Goolba, transported from Saugor; 3d, Himmut, an approver at Jubulpore; 4th, Doorugua, in prison at Jubulpore.
193	Gomanee, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died in the Huttah Jail.

194	Khandee Rae,....	.....	Ditto, ...	Ditto, ...	Died at home: had one son—Boodhoo, died without issue.
195	Brikhbhan,.....	Son of Mudda, ..	Ditto, ...	Ditto, ...	Dead: had no sons.
196	Husunooa, ...	Brother-in-law of Mudda, ...	Ditto, ...	Ditto, ...	Ditto: ditto.
197	Dummoo, ...	Brothers,.....	Ditto, ...	Ditto, ...	Dummoo, died at home, had one son—Kunhyea, transported from Saugor; Kummoo, transported from Saugor.
198	Kummo, ...				Died in the Jubulpore Jail.
199	Gopee,.....	.....	Aheer, ...	Ditto, ...	
200	Muholee Jemadar,	.....	Mosulman, ...	Village of Gurheea Kalesoor in Sindouse, ...	Died at home: had three sons—1st, Kinnoo, died at home, left four sons; 1st, Boodhoo, executed at Jhalone, left an adopted son Gholab, alias Khoman, an approver at Jubulpore; 2d son of Kinnoo Bhooree, hung at Saugor, left two sons, Zalim, an approver, Poonoo, in the Jubulpore Jail; 3d son of Kinnoo, Kumolee, who was put to death at Jubulpore, by orders of the Rajah; he had one son, Purumsook, hung at Saugor; 4th of Kinnoo, Newul, died at home, had no sons; 2d of Muholee Sooklall, died at home, leaving four sons; 1st, Sulhan, died at home; 2d, Murdan, executed at Seronge; 3d, Heera, an approver at Saugor; 4th, Bhuggee, hung at Saugor; 3d of Muholee, [illegible], died, left two sons, 1st, [illegible], [illegible], in the Jubulpore Jail, 2d, [illegible], died at home.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov. 1835.*
201	Munsa, ...	Son of Tauj, ...	Ditto, ...	Village of Gurheea Kalesoor in Sindouse, ...	Died at home: left four sons—1st, Nuggoo Jemadar, died at home; 2d, Bhugwan, hung at Jubulpore; 3d, Dooraughna, died in Saugor Jail; 4th, Khurgooa, hung at Dhoree.
202	Punchee, ...	Son of Durroo, ..	Brahmin,.....	Ditto, ...	Dead: had two sons—one Punoha, the other Mahasookh, both approvers at Jubulpore.
203	Kutholee, ...	Adopted of Tauj,	Mosulman, ...	Ditto, ...	Dead: had two sons—Sibhooa, died at home, 2d, Gunesha, an approver at Jubulpore,
204	Akhtiar, ...	Son of Soobha, ..	Ditto, ...	Ditto, ...	Died at home: leaving two sons—1st, Ahmud, died in the Pulaire Fortress; he had a son, Islam, now an approver of Akhtear; Madaree, alias Phoolela, died at Ujegurh.

205	Pitholee, ...	Adopted of Kootab, ...	Mosulman, ...	Village of Gurheea Kalesoor in Sindouse	Died at home: had two sons—1st, son Gomanee, died at home, leaving three sons, —1st, Sadee Khan transported from Saugor; 2d, Peer Khan, imprisoned for life; 3d, Ukhber Khan, alias Punjureea, at large; 2d son of Pitholee, Kasim at large, has three sons—1st, Kadir Khan; 2d, Muddee Khan, both in the Saugor Jail, imprisoned for life; 3d, Kullian, at large.
206	Omed, ...	Son of Duhee,....	Lodhee, ...	Ditto, ...	Dead.
207	Laljoo,.....	Son of Mosumat Neitee,.....	Mosulman, ...	Village of Bunesaree in Sindouse,	Died at home: had two sons, Moollooa and Khulka, both transported from Saugor.
208	Bhoree, ...	Saleh of Pursee,	Kolee,.....	Ditto, ...	Dead.

Nos.	Names.	Birth.	Cast.	Residence.	Remarks by Captain Sleeman, Nov. 1835.
			Held by the Kuchwaha Rajpoot Zumeendars.		
209	Rae Sing, ...	Son of Hur Sing,..	Brahmin,.....	Town of Murnae, Purgunah Sursae, ...	Died at home : had six sons—1st, Duriar Soobahdar, died in the Mynpooree Jail, left five sons ; 1st, Bhowanee Pershaud ; 2d, Thukooree, both died at home ; 3d, Phoolsa, prisoner in the Jubulpore Jail ; 4th, Omrow, an approver at Jubulpore ; 5th, Jhurra, hung at Jubulpore; 2d son of Rae Sing, Ooddho, died without issue ; 3d son of Rae Sing, Aman Soobahdar, died at home, leaving an adopted son, Gunga, an approver ; 4th, adopted son of Rae Sing, Rambuksh Jemadar, at large ; 5th, an adopted son of Rae Sing, Dulele, died at Oogein, left a son, Rambuksh, at large ; an adopted son of Rae Sing, Moonooa, died at home, had no sons.

210	Mandhata, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: had five sons—1st, Bhugwent, died at home; 2d, Bhowanee Pershaud, hung at Jubulpore; 3d, Kulloo, now approver in the Jubulpore Jail; 4th, Bichoo, killed by Byrageea; 5th, an adopted son Mudooa, hung at Jubulpore.
211	Toolsee Ram, ...	Ditto, ...	Ditto, ...	Ditto, ...	Killed at Murnae, left two sons—1st son Gunesha, died at home: 2d, an adopted son, Kullean, executed in Holkar's Camp.
212	Bullum, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: had an adopted son, Tijna, died also at home, had no sons.
213	Puras Ram, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: had four sons and five adopted—1st, Keheree, hung at Oomree; 2d, Feringeea Jemadar, and 3d, Maharaj Sing, both approvers, at Jubulpore; 4th, Manick, died in the Hutta Jail; 1st and 2d, adopted sons, also approvers: 3d adopted son, hung at Jubulpore: 4th, Kullooa, and 5th, Hurreea, both at large.
214	Bhagwan, ...	Son of Bukhroo, ..	Ditto, ...	Ditto, ...	Dead

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
215	Hurnagur, ...	Son of Nynsook,..	Ditto, ...	Town of Murnae, Purgunah Sursae, ...	An approver: has five sons and two adopted sons—1st, Mahasookh, transported from Saugor; 2d, Boodhooa, shot himself; 3d, Chyn Sah, hung at Saugor; 4th and 5th, Doorjun and Bhowanee, both approvers; his adopted son, Lullo, an approver, died, Munsook killed by Thugs, for sins against the craft.
216	Mahasookh, ...	Son of Hurnagur,	Ditto, ...	Ditto, ...	Transported.
217	Kooeree, ...	Son of Laljoo,....	Ditto, ...	Ditto, ...	Died at home: had an adopted son, who is at large, name forgotten.
218	Bikka,.....	Son of Hurrolee,..	Ditto, ...	Ditto, ...	Died at home: had seven sons, three his own and four adopted—1st, Chotee, approver, dead; 2d, Moollooa approver, now at Jubulpoor; Mutroo, died at home—1st adopted son Kusseea, and 2d, Doorjuna, both died; 3d, Kusseea, Kurar and 4th, Goolla, both at large.

219	Nutha, ...	Son of Khurgolee,	Ditto, ...	Ditto, ...	Died at home: had six sons—1st, Jhurr- died in the Saugor Jail, the other five, their names forgotten, all five were executed at Jyepore.
220	Purus Ram,.....	Son of Benee, ...	Ditto, ...	Ditto, ...	Died at home: without issue.
221	Somere	Son of Ruja, ...	Ditto, ...	Ditto, ...	Ditto: ditto.
222	Mandhata, ...	.....	Ditto, ...	Ditto, ...	Died at home: had one son, Chutter Sing, who is also dead.
223	Kunhae, ...	Son of Mohun, ..	Ditto, ...	Ditto, ...	Dead.
224	Bhugwan Luhbur,	Son of Prawn,....	Brahmin,.....	Ditto, ...	Died at home: had no sons.
225	Alum, ...	Son of Futtah,....	Mosulman, ...	Ditto, ...	Died at home: had a son, named Kullean, who is also dead.
226	Buhadoor, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: had four sons—1st, Heera, executed at Tehree, left four sons—1st, Bhugwan; 2d, Emam Khan, both approvers; 3d, Akbur, died without issue; 4th, Dhurmjeet, at large; 2d son of Bahadoor, Aman Jemadar, hung at Saugor, leaving two sons; Kaem Khan and Golab Khan, both approvers; 3d son of Bahadoor, Laljoo, died at home; 4th son of Bahadoor Khoman, died in the Saugor Jail, left three sons, two his own and an adopted son; 1st, Noor Khan, an approver; 2d, Bhowna, at large; 3d, adopted son Bhoora, an approver.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
227	Kinher, ...	Son of Durroo, ..	Brahmin,.....	Town of Murnae, Purgunah Sursae, ...	An approver: has two sons—one his own the other adopted; 1st, Chiddee, died at home; 2d, Ghussooa, hung at Jubulpore.
228	Nundun, ...	Son of Buchroo, ..	Ditto, ...	Ditto, ...	Dead.
229	Ghasee, ...	.....	Mosulman, ...	Ditto, ...	Dead.
230	Durgahee, ...	.....	Ditto, ...	Ditto, ...	Died at home: leaving a son, Muttonoo, also dead.
231	Suroopa, ...	.....	Lohar,.....	Ditto, ...	Died at home, had no sons.
232	Mohkum, ...	Adopted son of Dokul,.....	Rajpoot, ...	Ditto, ...	Died at home: leaving four sons—1st, Sirawun; 2d, Moollooa, executed at Ugur; 3d, Buckut, died at Omrowtee; 4th, Pultoo, hung at Saugor.
233	Emambuksh, ...	Son of Deendar, ..	Mosulman, ...	Ditto, ...	Died at home: had five sons, three his own and two adopted—1st, Hormut Khan, hung at Neem Punee; 2d, Kesur Khan, transported from Saugor; 3d, Bhujjoo, at large; 1st adopted son Kullooa, dead; Rusooloo, arrested and released.

234	Shera, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: leaving four sons—1st, Chand, transported from Saugor; 2d, Doorgha, transported from Jubulpore; 3d, Puharee; 4th, Dowlut; and 5th, Kummooa, transported from Saugor.
235	Moolloo, ...	Son of Noree, ...	Ditto, ...	Ditto, ...	Transported from Saugor, had no sons.
236	Lalmun, ...	Son of Himmut,..	Ditto, ...	Ditto, ...	An approver at Jubulpore.
237	Rostum, ...	Son of Saâdut,....	Ditto, ...	Ditto, ...	Strangled by Purusram Jemadar for sins against the craft.
238	Bichcha, ...	Son of Pulta, ...	Ditto, ...	Ditto, ...	Died without issue.
239	Bodhooa,.....	Son of Karee, ...	Ditto, ...	Ditto, ...	Died at home: had two sons—1st, Ruheam; 2d, Soobhan, both died at home, had no sons.
240	Ruttun, ...	Son of Sava, ...	Aheer,.....	Ditto, ...	Died at home: had two sons—Khauree, hung at Jubulpore; Bhugwan, hung at Jhoura.
241	Dhun Sing, ...	.....	Brahmin,.....	Ditto, ...	Dead: left one son—Bhukut, died in the Saugor Jail.
242	Chinta, ...	Son of Luche,....	Ditto, ...	Ditto, ...	Transported from Saugor.
243	Puttee,.....	.....	Lodhee, ...	Ditto, ...	Died at home: leaving two sons—1st, Bichoo, an approver; 2d, Buljoo, hung at Jubulpore.

Nos.	Names.	Birth.	Cast.	Residence.	Remarks by Captain Sleeman, Nov. 1835.
244	Maha Sing, ...	.....	Lodhee, ...	Town of Murnae, Pergunah Sursae.	Died at home: had two sons—Bhugwan, died at home, left two sons; 1st, Doorugha, in the Jubulpore Jail; 2d, Sowajeet, at large; 2d son of Maha Sing Rajaram, transported from Jubulpore.
245	Odaee, ...	Son of Cheyn, ...	Ditto, ...	Ditto, ...	Dead: had four sons—1st, Nunha, at large; 2d, Purusram Jemadar, a prisoner in the Jubulpore Jail; 3d, Keheree, died in the Saugor Jail; 4th, Sirawun, at large.
246	Maha Sing, ...	Ditto, ...	Ditto, ...	Ditto, ...	Dead: had a son, Khooman, died in the Jubulpore Jail, left three sons, two his own and one adopted; 1st, Adhar; 2d, Bhujoo, both at large; adopted son, Hurree Sing, an approver.
247	Tijja, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: leaving two sons—1st, Moolloo; 2d, Kunhaea, both died in the Saugor Jail.
248	Alum, ...	Son of Kaem, ...	Mosulman, ...	Murnae, ...	Dead.

249	Mungul, ...	.....	Ditto, ...	Ditto, ...	Died at home: leaving three sons—1st, Bukhtawur, dead; 2d, Tijjooa, died at home, left two sons, Hormut Khan and Allee, both transported from Saugor; 3d son of Mungul, transported from Saugor.
250	Roshun, ...	Son of Karee, ...	Ditto, ...	Ditto, ...	Died at home: had six sons—1st, Sobhut Khan, died in the Hoshungabad Jail; 2d, Alee Khan, hung at Saugor; 3d, Munowur, died at home; 4th, Saadut, died at Indore; 5th, Kesureea, died at Omrowtee; 6th, Aleef Khan, in the Jubulpore Jail, imprisoned for life.
251	Alahdad,.....	Son of Musta, ...	Ditto, ...	Ditto, ...	Executed at Saugor, had two adopted sons; Buhadoor, transported from Saugor; Zaptha, hung at Jubulpore.
252	Syfoo, ...	.....	Ditto, ...	Ditto, ...	Died at home; had seven sons, two his own and five adopted—1st, Saadut; 2d, Nijabut, both died without issue; 1st adopted son Madaree, transported from Saugor, left three sons; 1st, Durauz Khan; 2d, Bhujjoo and Kheer Khan, all three transported; 2d adopted son Dhokul and Khomun, died in the Saugor Jail; 4th adopted son Khoshala, transported from Saugor; 5th, Pudma, hung at Saugor.

Nos.	Names.	Birth.	Cast.	Residence.	Remarks by Captain Sleeman, Nov. 1835.
253	Munowur, ...	Son of Mungee, ..	Mosulman, ...	Town of Murnae, Purgunah Sursae, ...	An approver, had four sons, two his own and two adopted—1st, Rumzanee, dead; 2d, Junglee, transported from Saugor; 1st adopted son Tijjoo, hung at Saugor; 2d, Kudra, at large.
254	Asalut,.....	.....	Ditto, ...	Ditto, ...	Dead.
255	Oodeit,.....	.....	Ditto, ...	Ditto, ...	Dead: had two sons—Bauz Khan and Gunesha, both dead.
256	Rostum, ...	Son of Kolla, ...	Ditto, ...	Ditto, ...	Died at home: left two sons—Kullooa and Runjeeta, both at large.
257	Poordeel,.....	.....	Ditto, ...	Ditto, ...	Dead: had no sons.
258	Kuseea, ...	Son of Munoo, ..	Garhareea,....	Ditto, ...	Died at home. had three sons—1st, Purmooa; 2d, Sookhooa; 3d, Jowahir, all three at large.
259	Jahanee, ...	Son of Asaulut, ..	Mosulman, ...	Ditto, ...	Died at home: had no sons.
260	Purshaud, ...	Son of Himut,....	Ditto, ...	Ditto, ...	Ditto : ditto.
261	Hurnaum, ...	Son of Bhugwunt,	Lodhee, ...	Ditto, ...	Ditto : ditto.
262	Sooklall, ...	.....	Ditto, ...	Ditto, ...	Ditto : ditto.

263	Laljoo,.....	Son of Sumbhoo,..	Ditto, ...	Ditto, ...	Died at home: had three sons—1st, Purusram Jemadar, at large; 2d, Hhautheea; 3d, Brighban, both transported.
264	Newul,.....	Son of Bhowanee,	Ditto, ...	Ditto, ...	Died at home: leaving three sons—1st, Sreekishen, an approver, the other two, their names forgotten, both at large.
265	Dulput, ...	.....	Ditto, ...	Ditto, ...	Died at home: had three sons—Mandhata, an approver; 2d, Sukree, died at home; Gopee, died in the Saugor Jail.
266	Mudee, ...	.....	Ditto, ...	Ditto, ...	Dead.
267	Govindah, ...	.....	Ditto, ...	Ditto, ...	Dead.
268	Bhugwunt, ...	.....	Ditto, ...	Ditto, ...	Died at home: had a son—Ruma, an approver, died at Saugor.
269	Bussuntah, ...	Nephew of Aman,	Ditto, ...	Ditto, ...	Died at home: had two sons—Keheree and Hurree Paul, both transported from Jubulpore.
370	Munsookh, ...	Son of Bodhee, ..	Ditto, ...	Ditto, ...	Died at home: had a son—Chutter, who is also dead.
271	Bukhut, ...	Son of Nutha,....	Ditto, ...	Ditto, ...	Hung at Saugor: left three sons—1st, his name forgotten, executed at Jhoura; 2d, Phoolsa, transported from Saugor; 3d, his name forgotten, died at home.
272	Purumna, ...	.....	Brahmin,.....	Ditto, ...	Dead: leaving a son—Moollooa, at large.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
273	Subsookh, ...	Son of Benee, ...	Lodhee, ...	Town of Murnae, Purgunah Sursae, ...	Died at home: had five sons—two his own and three adopted; 1st, Duriar, arrested, released; 2d, Bhugwan, died at home; 1st adopted son, Lulla, died at home; 2d, Ghyboo, transported from Saugor; 3d, Nunhooa Koree, an approver at Jubulpore.
274	Suntoke Rae, ...	Son of Sookh, ...	Brahmin,.....	Ditto, ...	Died at home: had three sons—1st, Mahajeeta; 2d, Budaloo; 3d, Bhola, all three died at home.
275	Seetaram, ...	.....	Ditto, ...	Ditto, ...	Died without issue.
276	Runjeet, ...	.....	Mosulman, ...	Ditto, ...	Died at home: left one son, Madaree, hung at Saugor.
277	Kinher, ...	Son of Munsookh,	Ditto, ...	Ditto, ...	Died at home: left three sons—1st, Adhar, died in the Saugor Jail; 2d, Sooghur, died at home; 3d, Moolloo, transported from Saugor.

278	Umur Sing, ...	Son of Balkishen,.	Koomar, ...	Ditto, ...	Died at home: had one adopted and five sons—1st, Lulla, died at home; 2d, Toolsee, died in the Saugor Jail, left a son, Chuhdumee, transported from Saugor; 3d Gurhooa, transported from Saugor; 4th, Budduloo; 5th, Khoomna, both died at home; 6th, adopted son, died in the Saugor Jail.
279	Buduloo, ...	Son of Fazil, ...	Mosulman, ...	Ditto, ...	Died at home: left three sons—1st, Doorgha; 2d, Khoman, both died at home; 3d, Munowur, at large.
280	Waris, ...	.....	Ditto, ...	Ditto, ...	Died at home: had a son, Daood, an approver.
281	Laljoo, ...	Son of Dheer, ...	Brahmin, ...	Ditto, ...	Dead.
282	Khandee, ...	.....	Ditto, ...	Ditto, ...	Dead.
283	Buggee, ...	.....	Aheer, ...	Ditto, ...	Died at home: left two sons, Kulloo and Lullooa, both at large.
284	Kunhae, ...	Son of Bhowanee,	Ditto, ...	Ditto, ...	Killed in the Joudpore country: had two adopted and four sons—1st, Laek; 2d, Purusram; 3d, Aman; 4th, Suttram, all approvers; 1st adopted son Kullooa; 2d, Moolloo, both at large.
285	Judae, ...	Son of Sookhee, ..	Lodhee, ...	Ditto, ...	Died at home: had a son, Bhimmee Jemadar, approver.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov. 1835.*
286	Hury Sing, ...	Son of Sookhee,	Lodhee, ...	Town of Murnae, Purgunah Sursae, ...	Died at home: had a son, Nundlall, died at home, left a son, Lotun, an approver.
287	Noora,.....	Adopted of Rujuk,	Mosulman, ...	Ditto, ...	Died at home: had three sons—1st, Dhurm Khan, died in the Jubulpore Jail; 2d, Ruheem Khan, transported from Jubulpore; 3d, Kasim, hung at Dhoreea.
288	Madaree, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: left a son, Bukhut, died at home, had a son, Moollooa, transported from Saugor.
289	Mukhmullee,....	Ditto.	Ditto, ...	Ditto, ...	Died at home: left a son, Baz Khan, transported from Saugor.
290	Gopee,.....	.....	Aheer, ...	Ditto, ...	Dead.
291	Dhara,.....	.....	Muneehar, ...	Ditto, ...	Died at home: leaving two sons—1st Moollooa, killed by a Puthan, at Kuttungee, while attempting to strangle him; Mungulleea, at large.

292	Bhooreh,.....	.....	Rajpoot, Chundelah, ...	Ditto, ...	Died at home: had two sons, Dowlutee and Moollooa, both at large.
293	Makhun,.....	Son of Ghasee, ..	Lodhee, ...	Ditto, ...	Dead.
294	Purmessure, ...	Son of Pem, ...	Ditto, ...	Ditto, ...	Dead.
295	Chuttooreh,.....	.....	Ditto, ...	Ditto, ...	Died at home: leaving two sons—Tijna, died in the Saugor Jail; Nundhoo, executed at Seronge.
296	Goopeeah, ...	.....	Ditto, ...	Ditto, ...	Dead.
297	Chidoo, ...	.....	Ditto, ...	Ditto, ...	Died at home: leaving four sons—1st, Budulloo Jemadar; 2d, Ungnoo, both hung at Saugor; Budloo, left two sons, Unoop and Durujhna, both prisoners in the Jubulpore Jail; 3d son of Chidoo, executed at Ugur; 4th, Moorlee, an approver.
298	Guzooa, ...	.....	Aheer,.....	Ditto, ...	Dead: had no sons.
299	Bhugwunt, ...	.....	Lodhee, ...	Ditto, ...	Died: had two sons, Luljoo and Hurnam, both died at home, had no sons.
300	Mukoond, ...	.....	Ditto, ...	Ditto, ...	Died at home: had a son, Gooroowa, hung at Saugor.
301	Nundram, ...	.....	Ditto, ...	Ditto, ...	Dead.
302	Makhun,.....	.....	Ditto, ...	Ditto, ...	Died at home: left four sons—1st, Gunesh; 2d, Bhoora, both approvers; 3d, Pudma, hung at Saugor; 4th, Gobra, died in the Saugor Jail.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
303	Omed Sing,.....	.....	Soopooreea, ..	Town of Murnae, Purgunah Sursae, ...	
304	Shimbhoo, ...	.....	Ditto, ...	Ditto.	
305	Gomaun Sing,....	.....	Ditto, ...	Ditto.	
306	Chotee, ...	.....	Aheer,.....	Ditto, ...	Died at home: left four sons—1st, Adhar; 2d, Rambuksh, both died at home; 3d, Bhoora, at large; 4th, Maha Sing, got strangled for sins against the craft.
307	Kumlah,.....	.....	Ditto, ...	Ditto, ...	Died at home: had two sons—1st, Nuggooa, died in the Saugor Jail; 2d, Mahasookh, transported from Saugor.
308	Kaem,.....	.....	Mosulman,....	Ditto, ...	Died at home: left an adopted son—died in Saugor Jail.
309	Nundun,.....	Son of Sobhanee,	Ditto, ...	Ditto, ...	Died at home: had no sons.
310	Budeleh,.....	Son of Chada, ..	Ditto, ...	Ditto, ...	Ditto: Ditto.
211	Khosala,.....	.....	Ditto, ...	Ditto, ...	Died at home: left three sons—1st, Chiddee, hung at Jubulpore; 2d, Gunnah, also hung; 3d, Dhurn Khan, transported from Saugor.

312	Sheera,.....	Son of Meer, ...	Ditto, ...	Ditto, ...	Dead: had two sons—Goonja, died at Banda, left a son Man Khan, arrested and released; 2d of Shera, Dhurm Khan, transported from Jubulpore.
313	Mucha, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: had an adopted and two sons, Bhujja and Ghubboo, both died at home; Ghubboo left a son, Birahim, transported from Jubulpore; adopted son of Mucha, an approver.
314	Bowna, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died: leaving three sons, Doorgha, Hutheea, and Chimna, all three at large.
315	Omra, ...	Brother-in-law of Hursing, ...	Lodhee, ...	Ditto, ...	Died at home: had a son—his name forgotten, and is at large.
316	Madaree,.....	.....	Ditto, ...	Ditto, ...	Dead.
217	Bukoo,.....	.....	Ditto, ...	Ditto, ...	Died at home: left a son, Nundee, died without issue.
318	Incha, ...	.....	Ditto, ...	Ditto, ...	Died at home: left four sons—1st, Moreea, died in the Saugor Jail; 2d, Mungulla, dead; 3d, Ungnoo, hung at Jhoura; 4th, adopted son hung at Jhoura, left an adopted son Kumla Koul, an approver at Jubulpore.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
319	Mowzum, ...	.....	Lodhee, ...	Town of Murnae, Purgunah Sursae, ...	Died at home: left a son, Asalut, died at home, left a son Jahanee, died also at home.
320	Munsookh, ...	.....	Kolee, ...	Ditto, ...	Died without issue.
321	Dhokul, ...	.....	Koree, ...	Ditto, ...	Ditto: ditto.
322	Sobha, ...	.....	Ditto, ...	Ditto, ...	Ditto: ditto.
323	Dya, ...	.....	Rajpoot Purheyar, ...	Ditto, ...	Dead: had a son, Suntoke, dead, left an adopted Mungulla, strangled by Buksha Jemadar, for sins against the craft.
324	Punchum	.....	Rajpoot Gowur,	Ditto, ...	Dead.
325	Dowlut Bhuroreea,	.....	Rajpoot, ...	Ditto, ...	Died at home: had two sons, Laek and Bhoodoo, both are at large.
326	Run Sing Laheybur, ...	.....	Brahmin, ...	Ditto, ...	Dead.
327	Kulleean ditto, ..	.....	Ditto, ...	Ditto, ...	Died at home: left two sons, Thukooree and Moolloo, both at large.
328	Omed, ...	.....	Lodhee, ...	Ditto, ...	Dead.
329	Munsookh, ...	.....	Ditto, ...	Ditto, ...	Dead.

330	Suntoke, ...	.....	Aheer, ...	Ditto, ...	Died at home: had a son, name forgotten, at large.
331	Omra, ...	Brother-in-law of Rutun, ...	Ditto, ...	Ditto, ...	Died at home: left two sons, their names forgotten, both at large.
332	Hurnaum, ...	.....	Brahmin, ...	Ditto, ...	Died at home: leaving three sons—1st, Deosein; 2d, Luchmun, both died at home; 3d, his name not mentioned, hung at Saugor.
333	Moha Sing, ...	.....	Lodhee, ...	Ditto, ...	Died at home: left two sons, Sooktoo and Bukhtawur, both transported from Jubulpore.
334	Doorjan, ...	.....	Aheer, ...	Ditto, ...	Dead.
335	Nundun, ...	Son of Suleem, ..	Mosulman, ...	Ditto, ...	Died: leaving a son, Paun Khan, at large; and an adopted son Junooa, who died in the Saugor Jail.
336	Bukhut, ...	Son of Madaree, ..	Ditto, ...	Ditto, ...	Died at home: had two sons—Moollooa, transported from Saugor, and Chedumee, at large.
337	Nunda, ...	.....	Kachee, ...	Ditto, ...	Died at home; left a son, Ghassee, hung at Saugor.
338	Murdaun, ...	Son of Puhar Sing,	Brahmin, Puthuck, ...	Village of Pahlun,	Died at home: left a son, Jodha, who died at home.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov. 1835.*
339	Mukhun,.....	Son of Puhar Sing,	Brahmin, Puthuck, ...	Village of Pahlun,	Died at home: left two sons—1st, Kehree, hung at Jubulpore, left an adopted, who is an approver; 2d, Bhugwunt, died in the Saugor Jail.
340	Omed, ...	.....	Lodhee, Poorveeah,.....	Ditto, ...	An approver: had four sons—1st, Ruma, hung at Jhoura; 2d, Gunesh, hung at Saugor; 3d, Jessooa, died in the Saugor Jail; 4th, Kishna, transported from Saugor.
341	Meerooa, alias Gungadeen,....	.....	Lodhee, ...	Ditto, ...	Hung at Jhoura: had no sons.
342	Mithooa, ...	.....	Ditto, ...	Ditto, ...	Transported from Saugor.
343	Chotee, ...	.....	Ditto, ...	Ditto, ...	Died at home: leaving three sons—1st, Pershaud, died at home; 2d, Gobra, transported from Jubulpore; 3d, Kulloo, at large.
344	Gomanee, ...	Son of Pitholeh, ..	Mosulman, ...	Ditto, ...	Died at home: left three sons—1st, Saethee Khan, transported from Saugor; 2d, Meer Khan; 3d, Akbur Khan, both at large.

345	Bhudaee,.....	.....	Ditto, ...	Ditto, ...	Died at home: leaving two sons, their names forgotten, at large.
346	Omed,.....	.....	Khandehra,....	Ditto, ...	Died at home: leaving two sons, Madaree and Hurree Sing, both at large.
347	Cheynee,.....	Father of Makhun,	Lodhee, ...	Ditto, ...	Died at home: leaving two sons, Makhun Jemadar, hung at Joura; the other an approver at Furruckabad, and was killed by Thugs: his name not known.
348	Motteeah, ...	.....	Ditto, ...	Ditto, ...	Transported from Saugor: had two sons, Ruggoo and Mhengooa, both transported from Saugor.
349	Subsookh, ...	Son of Nundeh, ..	Buneea, ...	Ditto, ...	Died at home: had a son, Gunesh, an approver.
350	Khosalee, ...	.....	Ditto, ...	Ditto, ...	Died at home: left three sons—1st, Purumsookh; 2d, Gonnoo; 3d, Mungulleea, all three approvers.
351	Durrooah, ...	Son of Umer, ...	Lodhee, ...	Ditto, ...	Died at home: left a son, Kulloo, died at Khaimlase.
352	Maknee, ...	.....	Ditto, ...	Murnae, ...	At large.
353	Gummah, ...	.....	Kanderah, ...	Ditto, ...	Dead.
354	Doorgah,.....	.....	Koree,.....	Ditto, ...	Dead.
355	Jhurrah 1st, ...	.....	Lohar,.....	Ditto, ...	Dead.
356	Jhurrah 2d, ...	Father of Birkbhan	Ditto, ...	Ditto, ...	Died at home: left a son, Brighban, hung at Jubulpore.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
357	Roshun Kanjar, ..	Son of Patan, ...	Mosulman, ...	Murnae, ...	Died at home: had four sons—1st, Ruheem Khan, died at home, left two sons, Kullooa and Bhujooa, both at large; 2d, son of Roshun Doorgha; 2d, Himma; 3d, Khaira, all three died without issue.
358	Mulund, ...	.....	Ditto, ...	Ditto, ...	Died at home: had five sons—1st, Gholaub, in the Saugor Jail for life; 2d, Dhurm Khan, dead; 3d, Chand Khan, hung at Saugor; 4th, Bhikna; 5th, Munsook, both dead.
359	Bhugleeah, ...	.....	Ditto, ...	Ditto, ...	Dead.
360	Guz Sing, ...	.....	Rajpoot, ...	Ditto, ...	Died at home: leaving a son, Khoman, at large.
361	Unoop Jemadar,..	Son of Tej, ...	Brahmin,.....	Ditto, ...	Died at home: had two sons, Busunta hung at Palowlee; Gurhoo, killed by Thugs, for sins against the craft.
362	Deokee Jemadar,	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: left two sons—Bukut hung at Palowlee.
363	Dhowkul, ...	.....	Rajpoot, ...	Ditto, ...	Died at home: left two sons—Dulgunjun, hung at Jhoura; 2d, Jowahir, executed at Agur: left a son, Hurreea, an approver with Captain Reynolds.

364	Kuroonjoo, ...	.....	Goozur, ...	Ditto, ...	In prison at Jubulpore.
365	Chotee, ...	.....	Rajpoot, ...	Ditto, ...	Died at home : left two sons, Muchla and Moollooa, both at large.
366	Ikhtear Kotah, ..	.....	Mosulman, ...	Ditto, ...	Died at home: had an adopted son, Islam, an approver.
367	Jhurrooah, ...	.....	Ditto, ...	Ditto, ...	Died at home : leaving three sons—1st, Khoossee; 2d, Dulele; 3d, Allabkush: all three died at home.
368	Ikhteear, ...	Son of Terrah, ...	Ditto, ...	Ditto, ...	Died at home : had five sons, two his own and three adopted—1st, Ashruf Jemadar, at large; 2d, Ameer, dead; 1st, adopted son, Phoolela, 2d, Asulut, and 3d, Bhujoo : all three transported from Jubulpore.
369	Mandhata, ...	.....	Brahmin, Kusbattee, ...	Ditto, ...	Died at home: had a son, Birjbhan, hung at Saugor.
370	Somereea, ...	Son of Raja, ...	Brahmin, ...	Ditto, ...	Dead.
371	Bhugwan, ...	.....	Rajpoot, Kachoah, ...	Ditto, ...	Died in the Saugor Jail : left three sons —1st, Sirawun, died in Hutta Jail; 2d, Mungul, died in Jubulpore Jail; 3d, Petum, at large.
372	Golab, ...	Son of Nund Ram,	Brahmin, ...	Ditto, ...	An approver.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov. 1835.*
373	Nuthoo, ...	Son of Jafur, ...	Mosulman, ...	Murnae, ...	Dead.
374	Joomna, ...	.....	Ditto, ...	Ditto, ...	Died at home: left a son, Chand Khan, at large.
375	Doorjuna, ...	Son of Pultoo,....	Lodhee, ...	Ditto, ...	Dead.
376	Punchum, ...	.....	Brahmin,.....	Ditto, ...	Died at home: had a son, his name forgotten, hung at Palowlee.
377	Chitteeab, ...	.....	Soopareeah,....	Ditto, ...	Died at home: had a son, Goozram, transported from Saugor.
378	Lajoo, ...	.....	Brahmin, Doobeb, ...	Ditto, ...	Died at home: leaving a son, Gungadeen Jemadar, died in the Saugor Jail.
379	Nunda, ...	Son of Joor,.....	Aheer,.....	Ditto, ...	Died at home: had two sons, Chutter Jemadar, escaped from the Jubulpore Jail, and re-arrested, now a prisoner in the Jubulpore Jail, and Moollooa, transported from Jubulpore.
380	Pem Shah, ...	Son of Omed, ...	Brahmin,.....	Ditto, ...	Died at home: had four sons—1st, Hurnam; 2d, Koosul, both dead; 3d, Sythoo Jemadar, died at home, left a son, Dhokul, also died, leaving a son Hursooka, at large; 4th, Mhengoo, died at home, left a son, Bukhut, who is dead.

381	Seoo Jemadar,....	Brother of Rujoleh	Lohar,.....	Ditto, ...	Died at home: had two sons, Khooman and Auseyan, both prisoners at Kandeish.
382	Ghasee, ...	.....	Mosulman, ...	Ditto, ...	Dead.
383	Aununda, ...	.....	Barber, ...	Ditto, ...	Died at home: leaving a son, Deo Sain, hung at Saugor.
284	Bhoorah,.....	.....	Brahmin,.....	Town of Sursae,..	Dead.
385	Jugmohun, ...	.....	Ditto, ...	Ditto, ...	Died at home: had a son, Rutteea, died at home, left two sons, Nunda, transported from Saugor, the other, his name forgotten, at large.
386	Bussawun, ...	Son of Aukeel, ..	Mosulman, ...	Ditto, ...	Died at home: had a son, Rumzanee, died at home, leaving a son, Madaree, at large.
387	Lulloo,.....	Son of Deendaal,	Ditto, ...	Ditto, ...	Died at home: had five sons—1st, Izut Khan, a Chuprassee in the Custom House at Saugor; 2d, Hormut; 3d, Paun Khan, both employed in the Saugor Mint; 4th, Jahan Khan, a Burkundauze in the Saugor Jail; 5th, Bauz Khan, at Cheynpore Baree.
388	Jooman, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: had two sons, Durroo and Gholam Alee, both died at home.
389	Buduloo,.....	Son of Aukeel, ..	Ditto, ...	Ditto, ...	Died at home: had a son, Junguleea, at large.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov. 1835.*
390	Jhurrah, ...	.....	Runeeah,.....	Murnae, ...	Dead.
391	Dubolee,.....	.....	Ditto, ...	Ditto, ...	Dead.
392	Gungoo, ...	Son of Sooramun,	Brahmin,.....	Ditto, ...	Died at home, without issue.
393	Buljoo,.....	.....	Ditto Kusbatee,	Ditto, ...	Died at home: leaving three sons—1st, Khoman, died at home; 2d, Zalim; and 3d, Birjbhan, both hung at Saugor.
394	Choteh, ...	Brother-in-law of Rung Sing and Makun, ...	Brahmin,.....	Ditto, ...	Dead.
395	Dhurumjeet, ...	.....	Ditto, ...	Ditto, ...	Died at Murnae: left a son, Jhurrooa, also dead.
396	Bhowna, ...	Son of Beejae,...	Rajpoot, ...	Ditto, ...	Died at home, had no sons.
397	Punchm, ...	.....	Brahmin,.....	Ditto, ...	Ditto, ditto.
398	Assalut, ...	Son of Kheyratee,	Mosulman, ...	Ditto, ...	Transported from Jubulpore.
399	Jhurrooa,.....	.....	Kandehra, ...	Sursae,.....	Died at home: had a son, Gunna, he died also.
400	Jumnah Kanja,..	.....	Mosulman, ...	Ditto, ...	Executed at Gwalior: had no sons.
401	Chokherooa, ...	Son of Oolee, ...	Ditto, ...	Ditto, ...	Died at home, without issue.
402	Lotun Jemadar,..	Adopted of Mudun, ...	Brahmin Patuck	Ditto, ...	Died at home: had three sons, their names forgotten, all three at large.

403	Kulleean,.....	.....	Kolee, ...	Village of Paurupree, ...	Died at home: leaving three sons—1st, Jhurroo, died at home; 2d, Buduloo; 3d, Moollooa, both at large.
404	Heera,.....	.....	Ditto, ...	Ditto, ...	Died: leaving three sons—1st, Chichdooa, dead; 2d, Puthan, executed at Jhoura; 3d, Moollooa, hung at Jubulpore.
405	Jhurrooah, ...	.....	Ditto, ...	Ditto, ...	Died at home: had no sons.
406	Nundlall alias Nugooah,.....	.....	Ditto, ...	Ditto, ...	Ditto: ditto.
407	Dowluteea,.....	Son of Kulla, ...	Mosulman, ...	Ditto, ...	Died at home: had a son, Khodabuksh, at large.
408	Huzooree, ...	Adopted of Auzab,	Ditto, ...	Ditto, ...	Died at home: left a son, Moollooa, executed at Jhalone.
409	Jahanee, ...	.....	Ditto, ...	Ditto, ...	Dead.
410	Poonooa,.....	.....	Rajpoot Paor,..	Ditto, ...	Dead.
411	Bhooreh, ...	.....	Kandhera, ...	Ditto, ...	Died at home, without issue.
412	Kulleean,.....	Brother of Poonooa	Rajpoot Paor,..	Ditto, ...	Ditto: ditto.
413	Ramsinghee alias Komun, ...	Son of Munoo, ..	Ditto, ...	Ditto, ...	Ditto: ditto.
414	Kunhyea, ...	Son of Suntoke, ..	Brahmin,.....	Ditto, ...	Ditto: ditto.
415	Munsah, ...	.....	Garhooreea, ..	Ditto, ...	Died at home: left a son, Mohun, at large.

Nos.	*Names.*	*Birth.*	*Cast.*	*Residence.*	*Remarks by Captain Sleeman, Nov.* 1835.
416	Omed Ooreea,....	Son of Punchum,	Brahmin,.....	Village of Paurnree, ...	Dead.
417	Mungoo, ...	Son of Budla,....	Ditto Patuck,..	Ditto, ...	Died at home: leaving two sons—1st, Phoolsa, hung at Saugor; 2d, Doorgah transported.
418	Hurnaum, ...	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: had three sons—1st, Khulluck, hung at Saugor; 2d, Deosein, died at home; 3d, Lucha, died at home.
419	Gunesh, ...	Brother of Deena,	Mosulman, ...	Ditto, ...	Dead.
420	Dhara,.....	.....	Garoreea, ...	Ditto, ...	Dead.
421	Sardoo, ...	Son of Dess,.....	Brahmin Patuck	Kote, ...	Died at home: leaving four sons—1st, Maharaj, drowned himself at Dhomonee, after his arrest; left a son, Nidhan, arrested and released; 2d son of Sardoo Gunesh; 2d, Kullooa, both died at home; 4th, Boodhoo, transported from Saugor.
422	Hur Sing,.....	Ditto, ...	Ditto, ...	Ditto, ...	At large: had three sons, and three adopted sons—1st, Munohur, cut his own throat when arrested 1834; 2d, Khooman Jemadar; 3d, Chutter, both at large; 1st adopted, Nakesah; 2d, Poonnooa, both dead; 3d, his name forgotten, transported from Saugor.

423	Hur Hur,.....	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: leaving four sons—1st, Bhugwan; 2d, Laljoo; 3d, Nundlall, all three died at home without any sons; 4th, Kosul Subahdar, dead, left six sons, two his own and four adopted sons; 1st, Ajeeta, transported from Saugor; 2d, Rawuth, died in the Saugor Jail; 1st adopted son, Bodhooa, hung at Saugor; 2d, Moollooa; 3d, Gomanee; 4th, Punchum, all four died at home.
424	Jhurrooah, ...	.....	Buneea, ...	Ditto, ...	Dead.
425	Gunesha,.....	.....	Brahmin,.....	Ditto, ...	Dead.
426	Dukhlee,.....	.....	Muneehar, ...	Ditto, ...	Died at home: left two sons—1st, Goqba, at large; 2d, Behaira, died at home.
427	Dhowkul,.....	Son of Seethoo Jemadar,.....	Loghar, ...	Village of Jukhmolee in Sursae,	Dead: had a son, Hursooka, at large
428	Mehngoo,.....	Adopted of Praun, Kunzeea Brahmin,.....	Ditto, ...	Ditto, ...	Died at home: left a son, Bukhut, who died at home.
429	Hindoo, ...	Son of Dhuna,....	Lodhee, ...	Jumeh, ...	Died at home: leaving two sons—1st, Mungul, dead; 2d, Duriaw, hung at Saugor.
430	Doorjun,.....	Ditto, ...	Ditto, ...	Ditto, ...	Died at home: left four sons—1st, Gurhoo; 2d, Jooga; 3d, Thukoree, all three hung at Saugor; 4th, Dheer, died in the Saugor Jail.

Nos.	Names.	Birth.	Cast.	Residence.	Remarks by Captain Sleeman, Nov. 1835.
431	Khooman, ...	Son of Dhuna,....	Lodhee, ...	Jumeh, ...	Died at home: had a son, Bhoora, imprisoned for life in the Saugor Jail.
432	Dhurm, ...	.....	Ditto, ...	Ditto, ...	Died at home: left a son, Adhar Jemadar, hung at Saugor.
433	Dhummun Khan,..	Son of Budun,....	Ditto, ...	Ditto, ...	Died at home: had no sons.
434	Seheysey,.....	.....	Ditto, ...	Ditto, ...	Ditto: ditto.
435	Jhurrah, ...	.....	Muneehar, ...	Ditto, ...	Ditto: ditto.
436	Durroo, ...	Son of Keroop, ..	Rajpoot, ...	Village of Kunawur in Sursae,...	Died at home: left four sons—1st, Kasheram, hung at Jhalna; 2d, Bukhut; 3d, Jowahir, both approvers; 4th, Chunderpaul, transported from Saugor.
437	Byce alias Deya Ram, ...	.....	Ditto, ...	Ditto, ...	Died at home: left three sons—1st, Ramdeen, imprisoned for life in the Saugor Jail; 2d, Hurmook, executed at Jhoura; 3d, Dhurmjeet, at large.
438	Kheyra, ...	.....	Mosulman, ...	Ditto, ...	Dead.
439	Buhadoor, ...	.....	Ditto, ...	Village of Tehengoor,.....	Dead.
440	Mooloca,.....	.....	Rajpoot, ...	Rampoora, ...	Dead.

W. H. SLEEMAN.

ABSTRACT.

Purgunah of Sindouse.	In the Division of Laljees, in the Town of Sindouse,	78
	Chutter and Sobuts Division in Sindouse,	13
	Tijgun and Chunduns Division in Sindouse,	5
	Low's Division in Sindouse,	7
	Village of Khorun,	33
	Ditto of Sukutpoora,	3
	Ditto of Ballee ka Gurhee,	6
	Ditto of Choorehla,	1
	Ditto of Bindawa,	16
	Ditto of Kurrowlee,	24
	Ditto of Bitholee,	1
	Ditto of Biroree,	11
	Ditto of Gurheea Kalesoor,	7
	Ditto of Bunesuree,	2
Purgunah of Sursae.	Town of Murnae, Purgunah Sursae,	162
	Village of Pahlan,	14
	Town of Sursae,	19
	Village of Paururee,	18
	Kote,	6
	Village of Jukhmolee,	2
	Jumeh,	7
	Village of Kunawur,	3
	Ditto of Kehengoor,	1
	Rampoora,	1
	Total,	440

W. H. SLEEMAN.

APPENDIX P.

BHILSA GANGS IN 1829.

Numbers.	List of the Men of Feringeea's Gang at Bhilsa, beginning of 1830.	Remarks by Captain W. H. Sleeman, General Superintendent.
1	Feringeea, son of Purusram,...	Approver.
2	Kurhoree, adopted of ditto, ...	Ditto.
3	Radhee, adopted of ditto, ...	Hung at Jubulpore 1830.
4	Hureea, adopted of Feringeea,	At large.
5	Gunesh, adopted of ditto, ...	Died in Jubulpore Jail.
6	Rumma, adopted of Purusram,	Approver.
7	Somere Sing, Rajpoot, ...	Died in Jubulpore Jail 1831.
8	Bhowannee Pershad,.....	Hung at Jubulpore 1830.
9	Murdun Kolee, ...	Ditto ditto ditto.
10	Beharee, son of Boodhoo, Brahmin, ...	Ditto ditto ditto.
11	.Odeya, son of ditto, ditto, ...	Ditto ditto ditto.
12	Jhurha, son of Durecar, ditto,...	Ditto ditto ditto.
13	Pultooa, son of Dunna, Rajpoot,	Ditto ditto ditto.
14	Gunesh, son of Bhugwan, Brahmin, ...	Approver.
15	Kunhey, son of Laljoo, Mussulman, ...	Ditto.
16	Budhooa, son of Khamdee, ditto,	Died in Saugor Jail.
17	Purumna, son of Inaent, Mussulman, ...	Hung at Saugor 1832.
18	Dulele, son of Saadut, ...	Died in Jubulpore Jail.
19	Bhujuna, son Punchum, Mussulman, ...	In Jubulpore Jail.
20	Purumna, son of Laljoo, Mussulman, ...	Died in Jubulpore Jail.
21	Mungul, son of Budhoo, Brahmin, ...	Approver.

Numbers.	List of the Men of Feringeea's Gang at Bhilsa, beginning of 1830.	Remarks by Captain W. H. Sleeman, General Superintendent.
22	Khoda Buksh, son of Kaheem Khan, ...	At large.
23	Gunesha, son of Dibeea, Lodheal,	Ditto.
24	Nungooa, son of ditto, ...	Transported from Saugor.
25	Bhugwan, son of Munsa, Mussulman, ...	Hung at Jubulpore 1830.
26	Douluteea, Mussulman, ...	In Jubulpore Jail.
27	Hussun Khan, Mehwatee, ...	Died in Jubulpore Jail.
28	Madaree, son of Lotun, ...	Died in the Saugor Jail.
29	Sudheya, son of Mahomed Ruza,	Approver.
30	Tijooa, Mussulman, ...	In Jubulpore Jail.
31	Gomanee, Gond, ...	Ditto ditto.
32	Rumma, son of Bhugwan. Lodhee,	Died in Jubulpore Jail.
33	Budulooa, son of Kosul, Lodhee,	Approver.
34	Durjuna, adopted of Bhugwan, Brahmin, ...	At large.
35	Durooa, adopted of Purusram, Brahmin, ...	Dead.
36	Bodhooa, son-in-law of Madaree,	At large.
37	Gunesh alias Lushkureea, Kolee,	Ditto.
38	Bhowanee, adopted of Chotee,	Died in Saugor Jail.
39	Kesur Khan, son of Aleeyar Khan, ...	Hung at Jubulpore 1835.
40	Gunga, Lodhee, ...	Died in Saugor Jail.

Numbers.	List of Zolfukar and Mahommud Buksh's Gangs engaged in the Bhilsa Affair in 1830.	Remarks by Captain W. H. Sleeman, General Superintendent.
1	Mahommud Buksh, ...	Approver.
2	Lal Mahommed, ...	Ditto.
3	Allaha Buksh, ...	Ditto.
4	Paun Mahommed, ...	Ditto.
5	Nungooa, ...	Died in Saugor Jail.
6	Dorghuna, brother of Nungooa,	Transported.

Numbers.	List of Zoolfukar and Muhommud Buksh's Gangs engaged in the Bhilsa Affair in 1830.	Remarks by Captain W. H. Sleeman, General Superintendent.
7	Parteya, Kolee, ...	Ditto.
1	Zolfukar, Jemadar,.....	Approver.
2	Hyat,.....	Ditto.
3	Bhoree,.....	Ditto.
4	Nijabut, ...	Ditto.
5	Gholab Khan, ...	Hung at Saugor.
6	Mahasook, Brahmin,.....	Approver.
7	Madaree, son of Mutroa, ...	Transported.
8	Madaree, son of Janoa,.....	Hung at Jubulpore.
9	Kulooa,.....	Ditto ditto.
10	Moosa, ...	Died in Jubulpore Jail.
11	Allaha Buksh, son of Jhurha,...	Ditto ditto.
12	Bhola, son of Purumna, Kachee,	Transported.
13	Purumna, ditto, ...	Died in Saugor Jail.
14	Gunesha, ditto, ...	Transported.
15	Paun Khan, son of Khillee, ...	Approver.
16	Kiddera, son of Ghazee,.....	At large.
17	Nowab Khan, ...	Ditto, since seized.
18	Budda, ...	Ditto.
19	Soltana,.....	Ditto.
20	Nungooa, son of Dhun Sing,.....	Ditto.
21	Bodhooa, ditto,.....	At large.
22	Dorgha, son of Karee,.....	Hung at Saugor,
23	Surwara, ditto,.....	Transported.
24	Chidda, son of Khillee, ...	Hung at Saugor.

W. H. SLEEMAN.

APPENDIX Q.

DHOOMA AFFAIR.

To CAPTAIN LOW,
Principal Assistant, Jubulpore.

SIR,

I have the honor to forward the deposition of Lalmun and others, regarding the murder of twenty-seven persons, near Dhooma, about twenty-one years ago, and to request that you will do me the favour to ascertain from the old residents of Jubulpore, whether they have any recollection of the discovery of the bodies, and of the arrest of the gang as described. Purumsook Mokhteear must be well acquainted with the circumstance, but as he was in league with the Thugs and other bad characters of the time, he may be unwilling to disclose what he knows. The approvers state that about eighty of the gangs were arrested and confined for some months in the fort and house of the Beohar Dureeaw Sing.

(Signed) W. H. SLEEMAN,
Principal Asst. Agent Govr. Gl.

The 16*th January*, 1835.

To CAPTAIN LOW,
Principal Assistant, Jubulpore.

SIR,

I have the honor to forward some papers regarding the affair mentioned in my letter of the 16th instant. They are the depositions of some men who are

acquainted with the circumstances of the case taken before the Peshkar, to whom I wrote supposing you might be absent from Jubulpore. But they contain little or nothing regarding the evidence to the discovery of the bodies, which is the principal point required; and I shall feel obliged if you will ascertain whether any one who saw them is still to be found.

(Signed) W. H. SLEEMAN,
Pl. Asst. Agent Govr. Genl.

The 23d January, 1835.

MURDER OF 27 TRAVELLERS.

Deposition of Zalfukar Jemadar, (Inaent and Lalmahommed, Approver, present.)

Saugor, 27th December, 1834.

About twenty-one years ago at the time of Mohurrum, I, with the following leaders and their gangs, in all about three hundred men, were assembled at Chooree in Chupara, with intention of proceeding on a Thug expedition.

Boodhoo Jemadar, who was afterwards trod to death under the feet of an Elephant at Jhalone.

Hingah Jemadar, father of Sheikh Inaent approver, who died on a Thug expedition twelve years ago near Bhurtpore.

Khan Sahib, alias Noor Khan, hung at Jubulpore, 1835.

Khuleel, at Pothoreea in Saugor eighteen years ago, a year after being released from Nagpore.

Kurreem, alias Kurondee, hung at Saugor.

Dhurum Khan, hung at Saugor, the stutterer.

Mohun Brahmin, Purasur (dead), at Dumah.

Sheikh Nuggoo, hung at Saugor, 1835.

Mahasookh, approver.

Muchul, died at home, thirteen years ago.

Rajeh Khan, alias Rajale, uncle of Zalfukar, hung at Jawra, his son Nizamut, at large.

Shēikh Inaent, approver.

Hur Sing Rae Patuck, died at home, in Sumter, ten years ago.

Hur Sing Rae Tuhungooreea, still at large.

Bhudae, at large, arrested 1835.

Puhar, died at home seven years ago; his son lately transported from Saugor.

Laljoo Sookul, died at home seventeen years ago.

Sumadha, Brahmin, dead.

Adhar Jemadar, hung at Saugor, 1833.

We encamped two days at this place. The second day while we were sitting down after performing the concluding ceremonies of the Mohurrum, twenty-seven travellers came up (they were Decoits) on their return from the Duckun to the west, and lodged in the Bazar; Dhurum Khan brought this intelligence to us and said that they had four tattoos laden with cash besides much other rich property.

The next morning the above travellers set out for Chupara where they lodged in the Bazar; we followed them and encamped outside of the town. From Chupara they proceeded to Lucknadown and we again followed, and all lodged in the Bazar. Boodhoo Jemadar, Mussulman, called himself by the name of Kour Khuluck Sing, and went to the shops where the travellers were put up, and opened a conversation with them, and won their confidence by saying that the road was very dan-

gerous, and we had all better travel together till we could pass through the jungles. They agreed to do so. The next morning the following leaders with about one hundred and twenty-five Thugs followed the travellers while the remainder of our party proceeded towards Nutwara, in the valley of the Nerbudda, where the detached party was directed to rejoin them after effecting the murder.

Boodhoo Jemadar.
Noor Khan, hung at Jubulpore, 1835.
Hingah Jemadar, father of Sheikh Inaent, approver.
Khuleel Khan, hung at Saugor, 1832.
Deponent.
Inaent.
Hur Sing Rae.
Lolmun, approver.

When the detached party with the travellers reached the spot where there are two trees in which people tie pieces of cloths (called Chitureea Peer and Kunkureea Peer), the whole of the travellers were murdered, sixteen of them were strangled, and eleven were cut down with Tulwars. Their bodies were thrown a little off the road and we came on with the booty we obtained from them and reached Nutwara.

List of the Property we obtained from them.

Gold, ... worth 3,000 Rupees.
Cloths, ...1,500 Rupees.
Ready Cash,.....8,500 Rupees or 9,000.

The whole of the booty amounted to about 13,500 rupees. From Nutwara we went to Kutungee where we divided the booty, on division we received 40 rupees each. We sent one hundred Thugs with money for

our families, and of the rest some proceeded to the East and others in different directions. The undermentioned took the route to Jubulpore.

Boodhoo Jemadar.

Hinga Jemadar.

Subhan Jemadar, died sixteen years ago at home.

Kurrondee Jemadar.

Khuleel Khan Jemadar.

Noor Khan Jemadar.

Mahasook, approver.

With about eighty other Thugs. I went to my home. The intelligence of the above murder reached Jubulpore previous to the arrival of our party, and on their arrival the Pundit manager of Jubulpore confined them all on suspicion; Khuleel Jemadar had a young lad adopted by him. The Pundit Komasdar called this lad to him, and asked him who they really were, and on his denial the Pundit ordered him to be tied up to a Bur-tree and flogged with the Zerbund. Upon this Khuleel Jemadar represented to the Pundit "that there was no use in his punishing the boy, and that "he had better send for some Tulwars and have us all cut "down." On hearing this the Pundit called Khuleel to him and he confessed all our crimes before him. Boodhoo Jemadar offered to give 10,000 rupees to the Pundit as a bribe if he would release them. The Pundit accepted their offer, but as they were unable to procure the money he kept the following Thugs in confinement for six months inside the Fort.

Boodhoo Jemadar, Mr. Stockwell's approver; he got his nose and hands cut off three years after at Seronge.

Hinga Jemadar, father of Inaent, deponent.

Subhan ditto.

Murdan ditto, died after his nose and hands had been cut off at Seronge.

Kurrondee, hung at Saugor.

Two lads, and the undermentioned Thugs were kept in confinement in a building called by the name of Beaharka Havelee at Jubulpore.

After six months we determined to attempt our escape, and seven Thugs jumped the Fort wall. Hingah had his back broken, Murdan was severely hurt in his legs, and the other five got off. The Sepahees of the Fort Guard came and took away both the wounded men, and confined them again in the Fort.

After the escape of the above five Thugs the Pundit sent Khuleel and Murdan to Nagpore, and Hingah was removed from the building to the Fort. Noor Khan Jemadar with some of his party obtained some instruments from Newul Sing Byde, a Thug, and cut the irons and broke open one of the windows of the building, and while it was raining slightly they effected their escape.

When the whole of our party had escaped, the Raja of Nagpoor released Khuleel, Murdan, Hingah and the others who had been sent to him. The bodies of twenty-seven victims were eaten by the animals of the jungle.

Gyan Sing, late a prisoner in the Saugor Jail, released after fourteen years imprisonment, was saying while here, that some of his relations had been murdered by the Thugs among a party of twenty-seven at Dhooma, and these must have been the men.

A Pundit also saw the bodies while passing by that way from Nagpoor.

The following are the approvers who were concerned in the above affair:

The Deponent.

Inaent.

Lallmun.
Peer Mahomed.
Sahoo.
Imamee, son of Joomun.
Mahasookh.
Punchee.
Kunhae, son of Laljoo.
Mungul Brahmin.

Most of the Thugs who were concerned in this affair have died and the others been disposed of. Should there be any in the Saugor Jail I can point them out.

Many of the Nujeebs are acquainted with this affair.

(Signed) W. H. SLEEMAN,
General Superintendent.

Deposition of Purumsookh, 29th March, 1835.

I recollect that about the year 1868 or 1869 Sumbut, this affair took place; I was at that time under the Rajah Rughoojee Punj of the Adawlut. A boy by caste a Gosaen, who had been saved from the murdered party, came to Jubulpore, and saw the Thugs who had murdered his party selling the gold and silver lace in the Jubulpore bazar. He came to the Adawlut and complained to Lalla Ramchund Fauj, and stated that his companions had all been killed by these men, and that the murderers were then in the town and might be arrested. He sent five or six persons to watch them and went to report to Bulajie Pundit, the Subah of Jubulpore who ordered Dhoneerajnana Resaldar, who is now at Laleya in this district, and Khan Mahommed Khan, now Cotwal of Saugor, to go with their Resalahs and seize the Thugs who were then in the Beohar's grove. The Thugs at that time had

assembled a party of dancing girls, and were engaged in looking at their dancing; but hearing of the preparations for their arrest, they made off towards Kutungee. The Resaldars reached the Beohar's grove, but not finding the Thugs they pursued them on the Kutungee road, and arrested about forty of them. The Subah confined these men in the Fort and the house of the Beohar: four of their principal leaders were confined in a bastion of the Fort. They leaped down from this place four or five days after, and one of them hurt his back bone, and being heard they were all four retaken. These four were kept in the Fort, the others all in the Beohar's house; a month after all those in the Beohar's house made their escape by cutting though the wall, and they were searched for by the Sowars in vain. The four men confined in the Fort were sent to Nagpore with the lad whose life had been saved. What became of them I know not; their property to a very large amount was confiscated by the Subah, and the assets arising from the sale were carried to the account of the Nagpore Government. The gang of Thugs had been five or six days in the Beohar's garden in the guise of travellers. The property confiscated was sold through me, but I never sold property for the Thugs themselves.

The boy said that the party belonging to him consisted of twelve Hindoos; that seven out of these were killed before his face, and the other five must have perished with the crowd of other travellers at some distance. I did not see the bodies, nor were they brought to Jubulpore, nor was any body sent to see them that I recollect.

(Signed) W. H. SLEEMAN,

General Superintendent.

Urzee of Moohsim Alee Mootsuddee, employed in investigating the affair at Dhooma, &c., enclosing a Kyfeut of investigation relative to the murder of twenty-seven travellers, at the boundary of the village Dhooma, Purgunnah Birgee Zillah of Seonee Chuparah.

On the 6th April 1835 Isher Alee, Lance Naick of Nujeebs, and Uuggun Khan Nujeeb, reached the Tuhseeldaree of the village of Dhooma. The Tuhseeldar was absent, investigating some other affair. Therefore we showed our Purwana to Nobut Raee accountant. He assembled all those from among the villagers who were most experienced, but these even could supply no information, till at last one Kunbie Brazier, &c. stated as follows: "In the Sumbut 1868 or 1869, as I was "coming from Jubulpore with ten or twelve others (not "one of whom is now living) to my home at Luckna-"down, we perceived, at the outskirts of Dhooma, and "some three kos from the village on the north, four or "five corpses with the legs, heads and arms severed from "the bodies: birds and beasts of prey were devouring them, "and four pair of shoes were lying by. Of other travellers "who were passing by I heard that twenty-two or twenty-"five travellers had been there murdered by Thugs, and "that their bodies were lying about all over that neigh-"bourhood. This statement confirmed my own obser-"vations."

This man's information ended here, and it was supported by the deposition of Jowahir Sing Putwaree or writer of the village of Khoorsee Par Purgunah Birgee, who spoke as follows: During the reign of Ghoosla, Rajah of Nagpore, I was in service in the Thanna of Dhooma. On my return once from leave to a visit to my home, Ramchund Pundit, who was then Amil of the village,

told me that twenty horse merchants had been lately proceeding from Nagpore towards Hindoostan. That they had been inveigled into junction with a body of seventy-five Thugs, and that by these villains, of the twenty travellers, nineteen had been murdered near a Bur tree between the villages of Dhooma and Selnee. The twentieth escaping by the following circumstances. He had quitted his party upon the urgent offices of nature, when he heard an outcry as of human voices, and in terror climbed a tree to discover its cause. Here he beheld the Thugs who had accompanied them strangling the remaining nineteen of his party, and afterwards beheading them. He further saw that after having appropriated the cattle and effects of their victims they took the road to Jubulpore.

Having reached the garden of Duriao Sing Beohar, they halted. The solitary horse merchant, who had alone escaped, had in the mean time descended from the tree, and took the road to Jubulpore. On reaching the above-mentioned garden he beheld the Thugs engaged with nautches and revelry. He then repaired to the Soobah Neelkhet, and entreated him to cause their seizure, relating at the same time the above detailed events.

The Soobah Neelkhet thereupon called a Resaldar of horse, whom he directed to take with him a body of troopers and seize the Thugs alluded to. But ere the horsemen could arrive, the villains had got news of their movements and had made off in the direction of Kutungee. But the Sowars pursued so promptly and so closely that they seized them at Kutungee and thence conveyed them back to Jubulpore, where they were confined in the house of Duriao Sing Beohar aforesaid. They alleged that they were servants of Rughoo Jee, Raja of Nagpore; and that they paid tribute to that sovereign

on account and from the proceeds of Thuggee. Two months subsequently they all escaped from their confinement in the house of the above Beohar.

The Urzee of Rambuksh, acting Tuhseeldar, corroborates the above Kyfieut, as does that of Nobut Rae accountant, but these latter Urzees furnish no sort of new data connected with the murder of the nineteen horse merchants near Dhooma.

The Izars of Kunhie Brazier and of Jowahir Sing writer, and Ram Sing Chuprasse, go to confirm the facts recorded in the above Kyfieut, but like the Urzees above specified, these supply no additional information.

(Signed) W. H. SLEEMAN,
Genl. Supdt.

APPENDIX R.

MURDER OF NOWAB SUBJEE KHAN.

To L. WILKINSON, ESQUIRE,
Political Agent, Bhopaul.

SIR,

I have the honor to forward the deposition of Sheikh Inaent regarding the murder of a person said to have been related to the Bhopaul family, on his way from Hydrabad to Bhopaul; and request that you will (should you be able to discover,) let me know whether any such person disappeared about that time. It must have been as early as 1803 or 1804, I should think, from the age of the deponent.

(Signed) W. H. SLEEMAN.

The 8th July, 1835.

Deposition of Sheikh Inaent, 3d July, 1835, before Captain Sleeman.

Thirty-six or thirty-seven years ago in the cold season, either January or February, I was with a gang of eighty or ninety Thugs, under Khuleel Khan and seven other Jemadars, in the Duckun: it was my first expedition in which I accompanied my father, and I was then sixteen or seventeen years of age. We came to Elichpore, and lodged near the Mausoleum outside the town. Gumboo and Laljoo Jemadars went into the Bazar and there fell in with the Grooms of Nowab Subjee Khan, who called himself the Uncle of the Nowab of Bhopal, Wuzeer Mahomed Khan. They learnt from the Grooms that the Nowab had been with his son in the service of the Nizam of Hydrabad with two hundred horse; and having quarrelled with his son was on his way back to Bhopaul, and lodged in a house in the town. They came back and reported, and Dulele Khan and Khuleel Khan Jemadars and others went to the Nowab, and told him that they had been to the Duckun with horses, and having sold them were on their return to their homes at Furruckabad, through Bhopaul. They visited him again the next day, and having won his confidence, he set out with us for Bhopaul the day following: he had two Grooms, two Troopers, and a Slave Girl with him, and two horses, and a mare with a wound in the neck, and a pony laden with his property; he told us that he got the name of Subjee Khan from the quantity of Bhung or Subjee that he used; and that he was now known by no other, and that he and his son with two hundred of their horse were in service at Hydrabad; that one of the horses covered the mare he had with him, at which his son was so much enraged that he drew his sword and inflicted the wound we saw on her neck; he

got angry with his son and so much annoyed, that he left him there with all the horses and property, save what they saw with him, and was on his way home to Bhopaul.

He came on with the gang three stages, during which no opportunity could be found to kill him; the third day we encamped at Dhoba, and leaving that place in the morning we came about nine o'clock to a very extensive jungle; on reaching a nalah in this jungle, Khuleel said, "Khan Sahib, we had better rest and take some refreshment here;" he said "very well, I will take my Subjee here" and dismounted, and having put aside his sword and shield, he spread his carpet and sat down. The horses were tied to trees; and the slave girl was preparing his Subjee, when Dulele Khan and Khuleel went and sat down by his side to partake of his Subjee. It had been determined to kill the Chief first, for if he should be put on his guard by the attempt to kill all at once, it was feared that he would cut down some of the gang and get off. Accordingly Laljoo went also and sat down by the Nowab and Gomanee went and stood near, and pretended to be interested in the conversation. When they found him excited by the conversation, and off his guard, they fell upon him and strangled him; Laljoo and Dulele Khan held his legs, while Gomanee strangled him; the girl had not prepared the Subjee; as soon as the others saw that the Nowab Sahib was down and overpowered, they fell upon all his attendants and strangled them. I recollect that Namdar and Dowlut were two of the men employed to strangle the others; but who the rest were I know not. The bodies were all buried under stones in the nalah, but I did not see the grave, nor could they be now found after so long a time. We got from them two horses, a mare and a pony, a gold bracelet, twenty-five gold coins,

and fifty rupees and some cloths, and a very handsome bird cage ; Khulele Khan got one of the horses, Dulele and Gungoo got the mare, my father got a horse, and Gomanee and Laljoo the pony, Dulele sold the mare at Omrowtee and my father his horse at Borhanpore. Khuleel sent his horse home, and Gomanee kept the pony for many years. Gomanee got also a valuable shield which he sold at Elichpore for eight rupees, and the people said, that it was sold too cheaply to have been honestly obtained. Gomanee hearing this made off without taking the money and came to us : the people pursued him, but we concealed him under some housings. As soon as the search was over we made off, and afterwards on coming to Elichpore we heard that great search was being made for the Nowab Subjee Khan, and left that part of the country.

(Signed) W. H. SLEEMAN,

General Superintendent.

To CAPTAIN SLEEMAN,

General Superintendent.

SIR,

I have the honor of acknowledging the receipt of your letter dated 8th July, containing the deposition of Sheikh Inaent Thug. The accompanying depositions received from Bhopaul fully confirm the truth of this man's statements.

(Signed) L. WILKINSON,

Political Agent.

Sehore, the 27th July, 1835.

Urzee of Mirza Amjud Beg, the Wukeel of Bhopaul, to Mr. Wilkinson, Political Agent, 25th July, 1835. *Received with Mr. Wilkinson's letter of the 27th July,* 1835.

On receipt of your order to me to ascertain whether any such persons as are stated to have been killed in the deposition of Sheikh Inaent of the 3d of July before Captain Sleeman, disappeared about that time, I wrote to Rajah Khoshwukt Rae, the Bhopal Minister, who has forwarded to me the deposition of Sultan Khan Afghan, an old resident of Bhopaul, from which it appears that about thirty-five years ago Subjee Khan, the man named, was the son of Shere Khan, who was a near relation of Nowab Wuzeer Mahomed Khan, the late Nowab of Bhopaul, and resident of Bhopaul. He was called Subjee Khan, as stated by Inaent, in consequence of the quantity of Subjee or inebriating drug he drank. He was in service at Hydrabad with Gholaum Hyder Khan his son ; he became annoyed with his son, and left Hydrabad on his return home with some followers and property laden upon ponies, and on the road was murdered by Thugs. When his son came home, and found that his father, who had set out long before him, had not returned home, he got two hundred rupees, and with four attendants set out in search of him. He went to Nagpore and Elichpore, and found traces of his father to the last place, but could find no trace of him beyond it.

Deposition of Sooltan Khan, son of Kadir Khan, 24 *Rabee-ol-awul* 1251 *Hijeree.*

Thirty-five years ago or more Gholam Hyder Khan and his father Subjee Khan were in service at Hydrabad, and when Hyder Khan came back he stated that his father had left Hydrabad six months before in anger with him, and apprehended that his anger had prevented his

returning home, and induced him to remain in service on the road; he got two hundred rupees, and set out in search of his father with four attendants; he found traces of him to Elichpore and no further.

Question.—Did he use much Subjee or Bhung? *Answer.* Subjee Khan used a great deal of that drug! and he got the name in consequence, and I never knew him by any other! *Question* Was he related to the Nowab? *Answer.* He was the uncle of Nowab Wuzeer Mahomud, but not the brother of his mother or father! *Question.* Did the son mention the names of the people who accompanied his father or the property he took with him? *Answer.* He did not! Twelve years ago when I was in service there I saw Golaum Hyder Khan at Elichpore with his mother—where he is now, I know not.

(Signed) L. WILKINSON.

APPENDIX S.

To CAPTAIN RAMSAY,

Assistant General Superintendent, Chupra.

SIR,

I have the honor to forward the deposition of a man now in the Jubulpore Jail, by name Rujub, and to request that you will have the goodness to ascertain, if possible, from Mr. Pringle, of the Civil Service (the person, I presume, the deponent means) what truth there may be in his statement.

I have, &c.

(Signed) W. H. SLEEMAN, *Genl. Supt.*

Camp Gwalior, Genl. Suptt's. Office,
The 23d December, 1835.

Deposition of Rujub approver, regarding the murder of the Mussalchee of Mr. Pringle, taken before Lieutenant C. Brown, 30th November, 1835, at Jubulpore.

N. B. The deponent was not present at the murder.

I heard from Niamut Khan and Mądaree, (both dead), Moosahib Khan (at large,) Peerbuksh and others, that they murdered the Mussalchee of Mr. Pringle, near Koonjie, in the Patna district. The Mussalchee had been to Calcutta with some Gentleman, and was returning from thence. The body was thrown into the river Ganges. After the murder, the Thugs went to the godown or grog-shop, and there got drunk, when a dispute arose, upon which Ghasee Khan Jemadar, Dookeea, Man Khan, and Joteea, (the latter is Chuprassee with Mr. Pringle at present,) gave information of the murder and those concerned were arrested, and taken before the Court at Chuprah. After the depositions had been taken, the case was made over to Mr. Elliot, the Commissioner. The property of the murdered Mussalchee was produced in Court, and his wife came forward to recognize it. Mr. Elliot told her that if she did not speak the truth she would be punished, upon which she took fright and would say nothing, although she knew the property to be that of her husband's. The wife of the Mussalchee is still at Chuprah. There was no evidence but the depositions of the approvers, and the case was not proved, and the approvers were sentenced to fifteen lashes, five years' imprisonment, and to be taken round the City mounted upon asses for five days. The rest of the Thugs were released. Mr. Elliot the Commissioner told the Nazir of the Court who had arrested the Thugs, that he was ruining the country by seizing innocent people, and sentenced him to fourteen

years' imprisonment; when in confinement the Nazir swallowed some pieces of diamond by which he caused his death. The following Thugs, I think, were present at the murder:

Incha,
Ghasee Khan,
Khyroo Khan,
Dookeea,
Moosahib Khan,
Shumshera,
Jooteea,
} At large.

Seochurn, whose name I forgot to mention in my list.

Man Khan,
Jan Buksh,
Madaree,
Neamut Khan,
} Dead.

Silwunt,
Peer Buksh,
Bikaree,
} In the Jubulpore Jail.

(A true Translation),

(Signed) C. BROWN,
Asst. Genl. Supt.

(True Copies,)

W. H. SLEEMAN,
Genl. Supt.

To CAPTAIN W. H. SLEEMAN,
General Superintendent.

SIR,

I have now the honor to forward the reply I received from Mr. Pringle, of the Civil Service, regarding the murder of his Mussalchee.

Most of those mentioned in your communication of the 23d December, have been tried and acquitted, consequently cannot be again committed for the same charge.

I have, &c.

(Signed) W. M. RAMSAY,

Asst. Genl. Supt.

Camp Chupra, Office of the A. G. S. the 23d February, 1836.

To LIEUTENANT RAMSAY,

Asst. Genl. Supt.

SIR,

My time has been so much occupied since the receipt of your letter of the 20th ultimo, with its enclosure from Captain Sleeman, in arranging to make over charge of the office of Civil and Session Judge to Mr. Davidson, that I have not until now been able to reply to it; and the accident which I have since met with, in fracturing my collar bone, will prevent me from entering into the subject of it at present so fully as I could wish, and as I shall yet do; but the accompanying Extract from a Report, which I addressed to the Superintendent of Police in the Lower Provinces on the 9th of May 1827, will furnish you with most of the particulars of the case of Thuggee, which the General Superintendent has enquired about, and with the list of persons then apprehended which is attached to it, will furnish to you all the information I could then collect, regarding the crime of Thuggee and the gang of Thugs in the district, together with the particulars of my operations against them, which at that time promised so well, but

which were subsequently baffled by Mr. Elliot the Circuit Judge; for the Thugs were acquitted by him and the man I deputed, and who was so active in apprehending them, was not only imprisoned but sentenced to exposure on an ass and corporal punishment. My own conduct was visited with the severest censure; and both the Government and Nizamut Adawlut were led into a belief, that there was no such gang of Thugs, and that the crime, if it existed at all, was very limited in its extent.

2d. My report will shew that the approver's statement received from you is not quite correct, which indeed could hardly be expected, as he had his information from another person; but one part of it in particular I am happy to observe is not true, as you yourself are aware, for you have seen Nazir Abdool Ullee alive, and though I fear he has not long to live, from the effects of bad health produced by the cruel treatment which he experienced, still I hope he will live long enough to obtain justice, by having the value of his services acknowledged by Government, and the Declaration dated the 28th of February 1829, that he was incapable of serving Government in any public capacity in future, cancelled; for myself it is quite enough to know, that all I then brought to light has proved to be true, and much more, though it is melancholy to reflect on the loss of human life, which might have been prevented, had I obtained credit for my assertions, and been allowed to prosecute the researches which I had so successfully commenced more than eight years ago; and which must have speedily led to an exposure of the extensive existence of the crime of Thuggee, and to the apprehension of many of the Thugs themselves.

3d. The accompanying copy of a Rubukaree addressed to me on the 25th of April 1827, by Mr. Fleming, the

Circuit Judge, to whom the Thugs were first committed by me for trial, will shew the state of the case when he postponed it for further enquiry and evidence, and the accompanying Extract (para. 11.) from his letter dated 30th of that month, will shew the estimation in which all of what I had done was held by him. The accompanying Extract too, from the Orders of Government communicated to the Superintendent of Police, under date the 5th of July 1827, shews that my report addressed to him informing him of all the measures I had adopted, had been received with satisfaction.

4th. I shall, as soon as I possibly can, furnish to you the rest of the details of this extraordinary case; and in the mean time I beg leave to furnish to you a list of Thugs, which I prepared in 1828, with their relationships and intermarriages, and which I trust will prove useful to you in the highly beneficial work in which you are engaged. You are already in possession of most of its details, having got a paper which was prepared from it by Mr. Luke, the Joint Magistrate of this District, to whom and to any other Magistrate or Joint Magistrate who wished it, I always with pleasure gave permission to take a copy, but I have now revised it and added a few additional particulars which will render it plainer, and more easy to refer to.

I have, &c.

(Signed) W. A. PRINGLE,
Sessions Judge.

Zillah Sarun, the 3d February, 1836.

(True Copy,)

(Signed) W. M. RAMSAY,
Asst. Genl. Supt.

Extract of a letter from the Magistrate of Sarun to the Superintendent of Police in the Lower Provinces, dated 9th of May, 1827.

Para.—15th. The other case of highway robbery attended with murder was as follows. Two of my servants, on their way from Calcutta, where they have been with me, were ascertained to have come as far as Bankipore near Patna; but no more was heard of them for more than a week, and I found out on enquiry, that the road between Cheeran and Sheirpore Ghaut, a little above Dinapore, which is very lonely, being covered a good deal with water in the rains, was reckoned unsafe, and infested with Robbers.

16th. I knew the inhabitants of the Thannahs through which it passes, to bear rather a bad character for plunder, particularly of boats, as is stated above, and was convinced that the men had been murdered, and that many others must have shared the same fate. As it was impossible that such crimes could have been committed, and never heard of, without the connivance and gross negligence of the Police Officers of Gooltingunge and Cusmer, I suspended them all, (with the exception of the Darogah of Cusmer, who had lately been appointed and apprehended the Dacoits in the foregoing case) and sent other officers to take charge of the Thannahs, with a party of Burkundazes and Chowkeedars, under the Darogah of the Town of Chupra, whom I put over the whole.

17th. The above party succeeded in apprehending six persons going in a body, with property on them, proved to have belonged to the people who were missing; also a quantity of property, evidently obtained by plunder, and cords, knives and khoopees, such as grass

cutter's use, but which Thugs also use to bury bodies and property, being the most portable instruments for doing so.

18th. Mr. Fleming who happened to arrive at this station to hold the sessions there very kindly informed me, that he had lately tried a case of Thuggee at Goruckpore in which there was no doubt that some of the persons concerned were inhabitants of this district; and he also was so good as to give me a perusal of his Rooeedad or summing up of the case, from which and from further information received from him I found that there was a large gang of Thugs in this district, where it joins to Goruckpore, that they had been there, and carried on their depredations to an enormous extent and to a great distance, from generation to generation, with the utmost boldness, and hardly any molestation; and that five of the six apprehended belonged to the gang, and that one was a notorious sirdar, his son was taken with him, and his father and one brother have been taken since. Another brother named Shitaub Khan, is still at large, and is I believe at present with Sheikh Amee, son of Chund, who was concerned in the late murder of the Sipahees in Goruckpore, for which two of the gang were lately hanged, and a third brother named Mosahib, is at present in the Goruckpore Jail, having been convicted of highway robbery attended with murder. Another of the persons apprehended is Buxoo, son of Jeeun Khan, and both father and son were imprisoned on the above murder. All this I have traced from the information given to me by Mr. Fleming, for notwithstanding its being known to the Magistrate of Goruckpore that the above persons were inhabitants of this zillah, no communication regarding them was made to me; what the consequence of such unaccountable want of co-operation might have been, I need not point out.

19th. The gang is composed chiefly of Mussulmen, and the leaders of it are almost all of that persuasion : there are Sirdars and Jemadars of it, and their head-quarters are in Pergunnah Kowaree in Thannah Hoosayn-pore. There are however many Hindoos and Dosauds in it, and a very leading character is named Anund Lall Bhat, who is not yet taken. I reckon their number to be between two hundred. I believe they have accomplices and correspondents in many parts of the country. One of them when he was apprehended many years ago, said to one of the officers of the court, that he could send a message to Calcutta, or any part of the country, and receive an answer in much less time then the dawk.

20th. They appear quite independant of the " Seear-murwas" of Burraitch, and were evidently unknown when the late Mr. John T. Shakespear wrote his report on Buddeek and Thugs. How much further their depredations extend, it is difficult at present to say ; but so far I am certain, that they infest the districts of Goruck-pore, Ghazeepore, Benares, Juanpore, Mirzapore, Tir-hoot, Patna, Behar, Shahabad, and perhaps Bhagulpore and Ramghur ; and that many crimes attributed to the Seearmurwas of Burraitch have been perpetrated by them appears certain.

21st. The records of this office prior to 1809 are so very defective and confused, that I could not discover any account of this gang from them ; but I found that in 1810, in consequence of information given by Khodabux Khan, sixteen of the gang were apprehended, as being notorious robbers, but after on examination were all released in consequence of numerous witnesses, most of whom belonged to the gang, declaring them to be men of good character, and highly respectable; and I believe

every man in the district would have said the same thing, for no man's life was safe a moment who dared to inform against them; but independant of what is contained in the present enquiry, the bad character of many that were then apprehended has been subsequently proved. One of them named Syfoo Khan was a Goinda many years afterwards, having first, in conjunction with some others of the gang, murdered the above Khodabux Khan the informer. In consequence of information given by Syfoo, the murder which took place last year in Tirhoot was discovered, and he died shortly afterwards. I need not in this place state any more to shew that the terror in which the gang was held by people of all classes, prevented information being given against them, increased no doubt by the above sixteen persons being all released.

22d. In 1814, fifteen of the gang were taken in the Behar district, in consequence of a murder which was committed at Pandaruck near Bar, but in consequence of want of proof against them, they were all put on security for good behaviour. Eleven gave security, and were afterwards released by the Commissioner, under the provisions of Reg. 8 of 1818. An account of this murder will be found in your office.

23d. In the end of 1814 five of the gang were apprehended in consequence of information given on oath by the above informer Khodabux Khan, Ullum Noorbauf, and Hitcha Pasban, but were released in consequence of some of the gang coming forward, and giving them good characters; and Khodabux Khan was imprisoned three months, and a Mochulka of St. Rs. 100 was taken from Khodabux, and a Mochulka of St. Rs. 50 from each of the others, binding them to give no such information (apparently false) in future.

24th. It would have been well for Khodabux, if he had conformed to this, and relinquished his hopeless trade of informing against them, but a few years afterwards he again volunteered his services in Zillah Goruckpore, to hunt some of them down, and was murdered by them. The murder was proved against the gang, and some of them, I believe, are in Jail for it now. Ullum Noorbauf wisely quitted the country shortly after undergoing his punishment, as related in the foregoing para., and has not been heard of since.

25th. In 1821, one of the gang named Muddaree, was taken up and tried for throwing a noose over a man's head, which stuck on his nose, and cut it. He was committed, and the case was referred by the Court of Circuit to the Sudder Nizamut Adawlut, but he was acquitted in consequence of a slight discrepancy in the evidence.

26th. In 1824 Bucktawur Khan, one of the gang who was formerly taken and released in 1810, was again apprehended, in consequence of information given by a person named Ujjoodhea Roy, but the Magistrate considering them both equally bad, ordered them both to find security for six months, in the amount of a hundred rupees. A great deal of suspicious property which was found on Buktawur was confiscated, but he was able to give security and was released, while the unfortunate informer was imprisoned six months, not being able to find security.

27th. In the end of 1826, one of the gang named Shumshair Khan, was apprehended for being with nearly fifty followers, on the bank of the river Dewa at Manjhee, for some days, and being suspected by the Darogah of having come there for nothing but plunder. The followers immediately dispersed. Nothing could be

proved against Shumshair, and in 1826 he was released by order of the Circuit Judge.

28th. Thus, it appears, that in two instances, the informers were punished and the accused got off, and one informer met his death by persisting in acting against the gang. It is not therefore to be wondered at that no other person has since dared to come forward against them until now. On any of the above occasions of part of the gang being taken, the whole might have been brought to light, as it is now, if the investigation had gone further and confidence had been given to people to come forward, and if there had been any idea of the existence of the gang, but I hope the time is now over when no one dared to oppose or give information against them.

29th. After an attentive perusal of the trials above alluded to, and obtaining a good deal more information respecting the haunts and proceedings of the gang, I sent the Darogah of Chupra with a party, and an order to Baboo Chutterdharee of Sauhys, on whose estate most of the gang resided, to give every assistance the Darogah might require. I gave the Darogah a list of persons to be apprehended, and searched, and power to apprehend and search others who might be strongly suspected of belonging to the gang.

30th. The measure has been very successful, as the annexed list of persons apprehended will shew; and although it will probably be difficult to prove any thing further than notorious bad character against most of them, still the gang will not soon recover from the blow they have now received, and I hope to prove enough to shew, that very few that have been taken, can with safety to the community be released.

31st. To return to the case of highway robbery—I committed the six who were first taken and five others against whom three persons afterwards deposed. I fear I was a little too hasty, in admitting those three persons as witnesses. That they were themselves a part of the gang, I had no doubt, but still from the evidence they gave before me, and in the want of all proof of their being concerned, I took their evidence on oath, and committed the case for trial.

32d. It has been postponed to the next Sessions, and I hope before that time to be able to get more evidence against the prisoners. Most of the gang, I believe, that were at their homes when the Darogah of Chupra was sent against them, have been taken. A number of them who were out on predatory excursions will return when the rains set in, and many of those who fled on the approach of the Darogah will probably return also at that time. I therefore remain quiet till then, when I hope to make another successful attack on them, and in the mean time I am not without hope of apprehending Amee and Shitab Khan, mentioned in the 18th paragraph of this Report.

List of the Gang of Thugs taken in Zillah Sarún, in 1827.

Nos.	*Names and Father's Names.*	*Cast and Age.*	*Residence.*	*Remarks.*
1	Niamut Khan, son of Ramzan Khan, ..	Pythan, 5 years,	Mouza Sumunkhur, Pergunnah Kooaree, Zillah Sarun, ...	Was apprehended with his son, No. 2, and five others, with property belonging to the man missing, and other suspicious property. Is a Sirdar of the gang. The persons apprehended in the Goruckpore case of the murder of the Sipahees were taken at a feast given by them on the marriage of his son, No. 2. Niamut first on being questioned stated himself to be the son of Maharban Khan. He with his father, No. 12, and his brother, No. 7, were taken in 1810, *vide para.* 12. His whole family are professed robbers though apparently they live by agriculture, Fully committed for trial.

Nos.	*Names and Father's Names.*	*Cast and Age.*	*Residence.*	*Remarks.*
2	Maddaree Khan, Pythan, son of Niamut Khan, ...	Pythan, 18 years,	Mouza Summookhur, Pergunnah Kooaree, Zillah Sarun, ...	Was apprehended with his father, No. 1, and seems to have been in a fair way of becoming well qualified to succeed him. He had property belonging to the missing men on him, and other suspicious property when taken. Fully committed for trial.
3	Bux, son of Sheikh Shureef,.....	Sheikh or Pythan, 30 years,	Purseea, Pergunnah Nowapar, Zillah Goruckpore,	This man was taken with the two foregoing, and stated himself to be son of Shurreef, but his mother was married after the death of Shurreef to Jeem Khan, when Buxoo was six months old, and he has always been considered his son, both Jeem Khan and Buxoo were concerned in the Goruckpore murder of the Sipahees. Buxoo had a bundle when taken, which

				Shewchurun, No. 6, carried, and in it was a cloth belonging to the missing men with other suspicious property. Fully committed for Trial and a reference will be made respecting him to the Magistrate of Goruckpore.
4	Moheeballee Sheikh, son of Ramzan, ..	Sheikh, 25 years,	Mouza Ruggoonauthpore, Pergunnah Burrah, Zillah Sarun, ...	Was taken with all the foregoing, with property on him belonging to the deceased, and other suspicious property. This man is a follower of Golaul No. 11, and even his own father gives him a bad character. An intercepted letter of his written in Jail shews what connection exists among the Gang. Fully committed for trial.
5	Moosahib Khan, son of Ellaheebux Khan,	Pythan, 28 years,	Mouzah Mulloopore, Pergunnah Kooaree, Zillah Sarun, ...	This man was taken with all the foregoing and a quantity of suspicious property found on him—is one of the gang. Fully committed for trial.

Nos.	Names and Father's Names.	Cast and Age.	Residence.	Remarks.
6	Shew Churun, son of Ghinnaw, ...	Doosand, 30 years, ...	Mouzah Kooaree, Pergunnah Phoolwaree, City of Patna, ...	This man must have joined the gang very lately—he was a watchman near Patna till about a month before he was taken with all the foregoing, but cannot give any account of himself during that time. He was while taken carrying the bundle of Buxoo, No. 3, and a bloody cloth was in it, which witnesses ———— belonged to the persons missing, but which he said was his own. Fully committed.
7	Bucktawur Khan, son of Ramzan Khan,	Pythan, 50 years,	Mouzah Peephrahe, Pergunnah Kooaree, Zillah Sarun, ...	This man denies that he is the son of Ramzan, No. 12, but there is no doubt of it, and of his being a Sirdar of the gang; (vide Remarks on No. 1;) was apprehended in 1810 and 1824 (vide paras. 21 and 26 of this Report) was committed for trial on evidence, mentioned in para. 31 of this Report.

8	Tooraub Khan, son of Bucktawur Khan,	Pythan, 22 years,	Mouzah Peephrahe, Pergunnah Kooaree, Zillah Sarun, ...	Son of the foregoing, and also committed on the same evidence.
9	Maddaree Khan, 2d son of Hitchan Khan, ...	Pythan, 35 years,	Mouzah Peephrahe, Pergunnah Kooaree, Zillah Sarun, ...	This man was taken in 1821 (vide para. 25 of this Report) and is a notorious Thug. Committed on the same evidence.
10	Hitcha Khan, son of Kauderbux Khan,	Pythan, 40 years,	Mouzah Jugdispore, Pergunnah Kooaree, Zillah Sarun, ...	This is a Sirdar of the gang; and cards, knives, khoorpies, and an immense quantity of property, evidently stolen from some Bengalee Pedlar, was found in his house, and other property evidently obtained by plunder. A son of his is in Jail for highway robbery at Goruckpore. Committed on the above evidence.

Nos.	Names and Father's Names.	Cast and Age.	Residence.	Remarks.
11	Sheikh Golaub, alias Madarbux Khan, son of Sheikh Jummaet,.....	Sheikh, 46 years,	Mouzah Rugghoonauthpore, Pergunnah Burra, Zillah Sarun, ...	This is a Jemadar of the gang, was apprehended in 1814 (vide page 23 of this Report. Committed on the evidence.
12	Ramzan Khan, son of Musnud Khan,....	Pythan, 70 years,	Mouzah Summookhur, Pergunnah Kooaree, Zillah Sarun, ...	Father of Neeamut, No. 1, Buctawur, No. 7, and of Seetaub, and Moosahib (vide para. 18 of this Report, and was taken in 1810 (vide para. 21 of this Report. He is a very bold stout man of his age, and has been and probably still is a Sirdar of the gang. At present he is in confinement on security for three years, confirmed by the Circuit Judge.

13	Kyroo Khan, son of Hitcha Khan, ...	Pythan, 18 years,	Mouzah Jugdispore, Pergunnah Kooaree, Zillah Sarun, ...	Son of No. 10, and just as bad. He is also in confinement as above, for three years.
14	Peerbux, son of Goolmunuah, ...	.....	.....	Is nephew of No. 11, and is a notorious Thug. He also is in confinement for three years as above.
15	Jan Bux, son of Sheikh Kurm Allee,	Sheikh, 24 years,	Mouzah Hussunpoora, Pergunnah Barrah, Zillah Sarun, ...	Is a notorious Thug, lately taken, and the witnesses mentioned in para. 31 of this Report, depose against him. A great quantity of suspicious property has been found in his house.
16	Ghousee Khan, son of Alladeeen,.....	Pythan, 27 years,	Mouzah Utherbea, Pergunnah Sepah, Zillah Sarun, ...	This is one of the witnesses whose evidence was admitted by me (vide para. 31 of this Report.) There is reason to suspect that he is a Jemadar of the gang, and the latter mentioned in my Remarks on No. 4, was written with a view to get him to appear as witness for the prisoners.

Nos.	*Names and Father's Names.*	*Cast and Age.*	*Residence.*	*Remarks.*
17	Nufreen, son of Sheikh Chund, ...	Sheikh, 60 years,	Mouzah Jandoopore, Pergunnah Sepah, Zillah Sarun, ...	This man was taken in 1810 vide para. 21 of this Report) and has, I have reason to believe, been a very leading character, probably a Sirdar of the gang, but is now old and a good deal worn out. His evidence was admitted by me as above.
18	Jothee, son of Bustee,	Koormee, 34 years, ...	Mouzah Mansaun Thannah, Pergunnah Sepah, Zillah Sarun,.....	This man's evidence was also admitted as above. He is, I suspect, one of the gang, or has been so. I believe his father is in Jail at Ghazeepore for highway robbery.
19	Doobree Khan, son of Bundye Khan, ...	Pythan, 30 years,	Mouzah Muhooab, Pergunnah Majhowlee, Zillah Goruckpore, ...	This man gave evidence on the Goruckpore murder of the Sepoys, and is an evidence against the gang, from whom I hope to get much information. He has lost the use of his legs. His father was imprisoned at Goruckpore for the murder of Khodabux Khan, the informer, (vide paras. 21 and 24 of this Report.)

20	Mouzum Khan, son of Bustee Khan, ...	Pythan, 25 years,	Mouzah Ruttunpooraw, Pergunnah Kooaree, Zillah Sarun,.....	Has been sent from Goruckpore at my requisition—was admitted as a witness in the case of the murder of the Sipahees there, and his evidence may be now. He was taken and released in the end of 1814, (vide para. 23 of this Report.) Above thirty other persons are apprehended, regarding whom particulars will be furnished hereafter, and orders have been given to apprehended others of the gang who are not yet taken.

(Signed) W. A. PRINGLE, *Magistrate.*

Zillah Sarun, 9th May, 1827.

NOTE.—There is an error in this list—Nos. 12, 13 and 14 were ordered by me to find security for three years, and the proceedings in their cases were submitted to the Judge of Circuit holding the 2d Sessions of 1826, but not examined, as my order was given during that Session.

(Signed) W. A. PRINGLE, *Magistrate.*

(True Copies)

(Signed) W. A. PRINGLE, *Session Judge.*

(True Copy)

(Signed) W. M. RAMSAY, *Assistant General Superintendent.*

Extract of a Letter from the 2d Judge of the Patna Court of Circuit, under date the 30th April 1827.

11th. It is satisfactory to observe that the more heavy crimes of dakaitee, murder and robbery are not prevalent in this district, and although Thuggee may have prevailed to a greater extent than was suspected, it is to be hoped that your success in apprehending part of the gang of Thugs who have so long infested this and the neighbouring districts, and the knowledge you have acquired of their haunts, will enable you entirely to suppress the crime.

(True Extract.)

(Signed) W. A. PRINGLE,

Session Judge.

Extract from the orders of Government recently communicated to the Superintendent Police, under date the 5th July 1827.

Para. 5th. His Lordship in Council has observed with satisfaction the active measures pursued by Mr. W. A. Pringle for the suppression of highway robbery and Thuggee in the district of Sarun, and trust you will be able to report the conviction of the delinquents who have been apprehended and committed to take their trial before the Court of Circuit.

(True Extract.)

(Signed) C. R. BARWELL,

J. P. L. P.

List of Thugs infesting the Sarun and Goruckpore Districts.

No. 1.—Nundlal Bhat, sirdar and partner with Bhoowul Khan, about 30 years old, short and stout, fair complexion. Inhabitant of Sikta in Majowah.

No. 2.—Bhoowul Khan, leader of the whole gang, about 50 years old, rather tall and strong made, and rather dark complexion. Inhabitant of Soopaoolee, Pergunnah Dunksee.

No. 3.—Hyder Khan, a follower of Bhoowul Khan, about 50 years old, tall and thin, fair complexion. Inhabitant of Arooleea, Pergunnah Sepah; he is uncle of Ghassee Khan, who married a daughter of Bhoowul Khan, was married to Mudaree, son of Niamut Khan, at which marriage Ghendah and Mukoond were apprehended and hanged at Goruckpore for the murder of the Sepoys in 1827.

No. 4.—Munjoo Khan, son of Hyder, and son-in-law of Bhoowul Khan, 25 years old, tall and thin, fair complexion. Inhabitant of Aroleea. He is a follower of Bhoowul Khan.

No. 5.—Meer Allee, a follower of Bhoowul, about 28 years old, middle size, stout and very dark complexion. Inhabitant of Aroleea. He married a daughter of Hyder Khan.

No. 6.—Hussun Ullee, brother of Meer Allee, about 32 years old, middle size, stout, very dark complexion, very thick: he is a follower of Bhoowul Khan.

No. 7.—Ungnoo Khan, 40 years old, short, stout, fair complexion; a follower of Bhoowul Khan.

No. 8.—Bukhut; No. 9, Keeroo Khan; No. 10, Zubbur Khan; No. 11, Masahib Khan, and No. 12, Silwunt Khan, are all sons and followers of Bhoowul Khan.

No. 13.—Sewun Ray, Rajpoot, is a follower of Bhoowul Khan, rather dark complexion, tall and stout, 40 years old.

No. 14.—Futteh Khan, alias Gharut Khan, nephew of Bhoowul Khan, 30 years old, tall and stout, fair complexion; is a sirdar. Inhabitant of Misrowlee, Pergunnah Sepah.

No. 15.—Feiz Ullee, his brother, is about 25 years old, tall, rather thin, fair complexion. Their father named

* * * * *

No. 16.—Murdun Khan, an old man of 70 or 80, goes with them.

No. 17.—Lal Mohamud is a grand son of Murdun Khan and a follower of Futteh Khan. He is a large powerful man, with rather a fair complexion, about 30 years old.

No. 18.—Futteh Khan, about 25 years old, rather tall and thin, fair complexion.

No. 19.—Raddhey Roy, Rajpoot, is a Sirdar, 35 years old, middle size, fair complexion, inhabitant of Jugtowlee, pergunnah Kewarree. He is a very smart active fellow and has about thirty followers.

No. 20.—Bunjun Roy, his brother, about 32 years old, rather tall and thin, very fair complexion.

No. 21.—Bukht Roy, another brother, 40 years old, very tall and strong, rather dark complexion.

No. 22.—Gunga Roy, another brother, about 30 years old, middle size, very strong, with fair complexion.

No. 23.—Toolsee Roy, nephew of these brothers, nearly 35 years old, very tall and thin, with fair complexion.

No. 24.—Joggee Roy, their uncle, was imprisoned in Goruckpore, but is now at large, 50 years old, very tall and powerful, with rather dark complexion.

No. 25.—Shumshair Khan, is a follower of Radhey Roy, about 35 years old, tall, stout and rather thin. I believe he was in company with the Thugs in the Goruckpore case in 1827, and gave evidence in it, Bisnee Rag is a follower of Radhey Roy.

No. 26.—Shitab Khan, is brother of Niamut and Buktawur, a very big strong man, rather dark complexion, married Afreen's daughter.

No. 27.—Sheikh Amee, who was acquitted by Mr. Elliott on the very same evidence as that on which Ghendah and Mukoond in 1827. Sometimes goes with one party and sometimes with another, is very independant and quarrelsome.

No. 28.—Jan Bux, goes with Niamut Khan, also his brother.

No. 29.—Peerbux, about 40 years old, thin, with rather dark complexion.

No. 30.—Bukht Bullee, brother of Syphoo the informer in the Tirhoot case, was married to a sister of Niamut's.

No. 31.—Nahar Khan, the informer in the Goruckpore case, is a son of Bukht Bullee.

No. 32.—Kodie Khan, about 25 years old, middle size, dark complexion, is a follower of Neamut, inhabitant of Ghattee in Kooaree Goolab—the one-eyed man is really his name.

No. 33.—Mudar Bux, and has a number of followers.

No. 34.—Moheeballee, the man with the large Gaga is one also.

No. 35.—Musahib, all these three were apprehended by me and released by Mr. Elliott. Alias Peer Bux No. 36, who is son-in-law of Mudarbux ; also Buxoo No. 37 and Jan Bux No. 38.

No. 39.—Runjeet Khan, is son-in-law of Mudarbux, about 25 years old, rather dark, winks with one eye, middle size and stout.

No. 40.—Dilawur Khan, is a notorious Thug. He was apprehended by me in 1827 and not being able to give security was imprisoned. He is about 35 years old, very thin and rather tall, with yellow complexion.

No. 41.—Sheikh Kallee, a brother of Mudar Bux, is, I believe, imprisoned in Goruckpore.

This list was prepared by me in 1828, and contained nearly all the information I possessed on the subject in addition to what is given in my Report to the Superintendent of Police, dated the 9th of May 1827, with the list which accompanied it.

On September 16th, 1829, Thugs were apprehended in a body on the Buxar road by Mr. C. W. Smith, Magistrate of Shahabad, and on his applying to me for information, a copy of it was sent to him, and it was found to contain no less than nine out of the sixteen, viz. Bhoowul Khan, Ungnoo Khan, Meer Allee, Ungoo Khan, Bukht Khan, Zubbur Khan, Silwunt Khan, Shitab Khan, and Nahir Khan.

No. 42.—Doobree Khan, who had lost the use of his legs, has, I have heard, recovered and become a very active Thug: he was a witness in 1827.

I have heard that one Shumshair Khan, No. 43, son of Hitcha Khan, was sent to Saugor, and another (son of Hiat Khan) was an informer of Patna.

I have heard that Niamut Khan, his son Muddaree, Bukht Khan and one Bukhtawur Khan, were sent to Saugor, and that another Bukhtawur was imprisoned for life with Sheikh Amee No. 27 of my second list of Ghazeepore in 1833. Musahib, No. 4 of my first and 34 of my second list, was, I hear, sent to Saugor; also

Jan Bux, No. 15 of my first list. Torab Khan and Maddaree Khan, son of Hitcha, No. 8 and 9 of my first list, are dead; and I have heard that Shitab Khan, No. 26 of my second list is dead too, but I doubt this.

(Signed) W. A. PRINGLE,
Session Judge.

Chupra, January, 1836.

(True Copies)

(Signed) W. M. RAMSAY, *Assist. Genl. Supt.*
W. H. SLEEMAN, *Genl. Supt.*

APPENDIX T.

CAPTAIN SHERRIFF'S PROCEEDINGS IN 1823, AT JHALNA.

To Sir C. METCALFE,
Resident, &c. &c. &c. Hyderabad.

Sir,

Some information having reached this station about the latter end of last month from Major Parker at Hingolee, of murders, supposed to have been committed on the road between this and Kair, Captain Sherriff, the Officer in charge of the Police of this Camp, immediately detached people in every direction for further information. His success has, I am happy to say, been very complete, and we have now many prisoners who have been concerned in various murders in the neighbourhood. I directed a Court of Inquiry to collect depositions on the subject, and have now the honor to forward the proceedings to you with a letter from Captain Sherriff, detailing a plan which he proposes as likely

to be effectual in securing many more of these desperate villains. I consider it my duty to state that the active exertions of Captain Sherriff, since the information was received, have been unremitted, and I trust the intelligence which he has obtained and is every day acquiring, may lead to the detection of most of those concerned in such criminal proceedings, and I can answer for it, that he will most earnestly carry into effect any instruction you may be pleased to convey in pursuance of so desirable an object.

I have the honor to be, &c.

(Singed) CHARLES DEACON, *Lieut. Col. Comdg. L. F. D. H. S. Force.*

P. S.—I have to request your Orders regarding the disposal of the prisoners.

Proceedings of a Court of Enquiry assembled by order of Lieutenant Colonel Charles Deacon, Commanding Light Field Division Hyderabad Subsidiary Force, at the Office of Captain Robert William Sherriff, Sub-Assistant Commissary General, for the purpose of investigating such circumstances as may be brought before it.

Camp Jaulnah, 8th October, 1823.

PRESIDENT.

Captain Murul, 1st Battn. 8th Regt. N. I.

MEMBERS.

Lieutenants Wallace and Cranston, Rifle Corps.

The Court being duly convened, Captain Sherriff submits the following circumstances :

On the 20th ultimo I learnt by a letter from Major Parker, Commanding at Hingolie, addressed to Lieut. Col. Lushington, C. B., that four bodies had been

discovered in a Nullah near the village of Tanklee, in the Purbunnee Purgunnah. The Major's letter was accompanied with four native papers and a small piece of yellow morocco leather, which had been found near the bodies. On translating two of these papers I had reason to believe that a gang of Phansegeers had left Hyderabad to march for, or towards Jaulnah. Having obtained considerable information in September 1821, of the habits and movements of the Phansegeers, I lost no time in disposing of the Police in such a manner as I thought most conducive to the apprehension of the parties, who I concluded from the information contained in the native papers, were moving on these roads.

Two Hircarrahs were accordingly dispatched to the spot where the bodies had been seen near Tanklee, whence they were directed to make a vigilant and cautious search for the murderers. On the 22d ultimo, I learnt that five bodies had been seen in a well on the right of the Jafferabad road and distant about seven coss from Jaulnah. About this period a respectable Bramin attached to the Bazar informed me that his son and nephew had disappeared near the village of Pokery, where they had halted for one night on their way to Jaulnah from their own village Laorgee; the Bramins and the Pateel of Pokery had adopted every measure and means in their power to discover the lads who were missing, but nothing could be found of them. I directed two Hircarrahs to accompany the Bramins to examine the five bodies that had been found in the well. On reaching the well the Hircarrahs found four bodies floating on the water, three with their faces uppermost and one with the face downwards. An attempt was made to take the bodies out of the well but it failed. They had been so long in the water that they separated and

broke to pieces on being moved. The villagers informed the Bramins that they were of opinion from the appearance of the bodies on being first discovered in the water, that they must be Rajpoots or Marwaries, and two of them had been bound together with pieces of jungle creepers: from this account and the general size and appearance of the bodies, the Bramins were satisfied that they were not the lads they had lost.

I was now certain that the Phansegeers had passed towards Berar and sent two smart Hircarrahs to find them out. These Hircarrahs reached Jafferabad on Wednesday the 24th ultimo, and apprehended Jumaul Khan the leader or Muneem of the gang, and his brother-in-law Abbas Ally, and sent them into Jaulnah with a Tattoo loaded with a quantity of suspicious property. The Hircarrahs wrote me from Jafferabad that they had first seen Jumaul Khan in the village of Gordegaon drinking spirits as they passed for Jafferabad without his observing them; he reached Jafferabad the following day; the Hircarrahs knew him to be a thief, as three years ago he had been apprehended in the Jaulnah Bazar with suspicious property in his possession, which he had offered for sale. They enquired of him the cause of his being at Jafferabad: he answsered that he had left Jaulnah that morning and was on his way to Ellichpore.

The Hircarrahs found a person called Seo Deen, talking with Jumaul Khan, and as they knew him to belong to the village of Nagewaree close to our camp, they enquired the purport of his conversation with Jumaul Khan. Seo Deen replied that he knew nothing about the old man and had only replied to some questions put to him about travelling, and that they had agreed to march together early in the morning for Chickly. The

Hircarrahs supposing Seo Deen to be an honest man warned him against travelling with Jumaul Khan, and recommended his returning immediately to Jaulnah ; he promised to do so and came to me on the afternoon of the 27th ultimo, and apprized me of the apprehension of Jumaul Khan and Abbas Ally ; he added that the Hircarrahs had by their diligence and arrival at Jafferabad saved his life, as he would certainly otherwise have been murdered by Jumaul Khan and his party. On the arrival of Jumaul Khan, the Bramins were sent for who had lost their sons, and the suspicious articles found upon Jumaul Khan were examined amongst these articles; they recognized a Jemboo and Churaloo the property of the missing lads. These poor people instantly set up a most dismal yell, and requested Jumaul Khan by threats and intreaty to divulge how he had disposed of the missing lads. Jumaul Khan seemed agitated on the discovery of these articles and partly allowed that they had been murdered. He was given to know that the property found upon him as well as the circumstance of the lads being missing, were sufficient evidence that he had been concerned in their murder, and he was again requested to point out where the lads might be found. Then he mentioned that the Bramins had been killed by his people who had effected their escape when he was apprehended at Jafferabad, and that their names were Malluk Mahomed, Fukeer Mahomed, Hussun Mahomed and a boy Rumzanee.

Jumaul Khan soon afterwards described the spot where the young Bramins had been killed. The relations went out the next day, and searched all about the place mentioned, but could not discover the bodies or the remains of them. This induced me to send Jumaul Khan to shew the place.

He was attended by the Cutwal and went direct to the part of the Nullah where they had perpetrated the murders, and a little further down in a pool which had deep mud at the bottom, the bones and two odd slippers that belonged to the lads were found.

The Hircarrahs got two more of the gang Sied Ally and Hussein Mahomed at Chickly. These men have made extensive and valuable confessions which have led to the detection of Seo Deen, the man who met the Hircarrah, at Jafferabad, and who turns out to be an old offender; and three men residing in our Bazaar, upon whom property corresponding with that found upon Sied Ally and Hussein Mahomed and Jumaul Khan, has been found. They have also detected five men, a women a boy, and girl, at the village of Dioraee, who are associates of Jumaul Khan by their own free confession, and have a large quantity of articles upon them taken from travellers whom they have minutely described, as well as the situations where they found and murdered them. The Phansigeers are present and can be examined by the Court.

Sied Ally, Phansigeer, is called before the Court and states—" I am the son of Meer Fuzul Ally who was a " Bhala Admee, (respectable man). I was born near Chota " Amraotee, in the Unturgaor Sawergaor Purgunnah, " where my father lived under the protection of Rajah Jand " Singh of Mahoon ; my father died when I was very young, " and having quarrelled with my brothers I joined the " Phansigeers when I was a boy, without knowing at first " that it was their profession to kill and rob in the way they " do. Emaum Sahib initiated me into their habits, and " forced me to marry his daughter by whom I have had " two children, who are dead ; I am heartily tired of this

" bad profession and would have quitted it after the Mohe-
" rum, when I came to Jaulna to find better service, but
" failing I had nothing for it but to return to the Mayl,
" under Jumaul Khan. You may enquire of this man if I
" had not quarrelled with him, and if my assertions
" regarding my quitting the gang then at Budnapore,
" with the intention of not returning, are not also correct.
" I have done much injury and will henceforth make
" every atonement in my power by discovering and point-
" ing out every person belonging to the gang. All I
" require, should my life be spared, is permission to
" live in irons or in any situation where I may be protect-
" ed from the numerous Phansigeers who inhabit the
" Nandair districts, as they will exert every endeavour
" to destroy me.

" I have already undermined all their houses, and have
" gone too far in my information against them to recede ;
" no person engaged with these people has hitherto said
" so much ; as every body knows how revengful these
" Phansigeers are. My wife is now at the village of
" Khuree ; it would be conferring a great favor by letting
" her live with me in confinement, or wherever I may be
" sent. I have nothing more to ask but will do all I can
" in putting a stop to the work of my late friends, the
" Phansigeers, as my safety now depends upon their
" destruction."

Camp near Jaulnah, 9th October, 1823.

The Court meets pursuant to adjournment and Sied Ally is again called in.

A large quantity of suspicious articles, wearing apparel, &c. found on a tattoo in the possession of Jumaul Khan and Abbas Ally, are shewn to Sied Ally, and he is asked if he has any knowledge of them.

Sied Ally describes the articles as follows :—

Articles.	*Taken from.*	*Remarks.*
1 Black Cumblee,.....	1 Hajee from Mecca,	Killed near Dubhorie.
1 Cholna and a Sheet, ..	1 Hircarrah, ...	Killed near Sassoor.
1 French grey Jacket with red facings,....	1 Lascar, ...	Killed near Aurungabad.
1 Yellow silk Cloth and a Shutrungee,.....	2 Bramins,.....	Killed between Aurungabad and Moong Patun.
2 Punches,.....	1 Marwaree, ...	Killed between Dubhorie and Budnapoor.
1 Cumblee, and 1 Dish,	3 Persons, ...	A Mogul and his two servants, killed near Chandee ; they were going to Nagpoor.
1 Ruzaee, 1 Rekabee, 1 Saddle Iron, ...	2 Mussulmans, ...	Killed between Chickly and Jafferabad.
1 Brass Vessel, 1 Kussundee and some Shells or Skuttle Fish,	2 Causee Coolies, ..	Killed on the road between Jafferabad and Aurungabad, their bodies have since been seen in a well 7 coss from Jaulnah.
1 Brass Jemboo and 1 Choonaloo, ...	2 Young Bramins,..	Killed by Jumaul Khan's party near Pokeree, their remains were pointed out by Jumaul Khan.
Some green Stones, with Arabic inscriptions, worn by Mussulmen,	1 Johuree or Jeweller, ...	Killed by the gang near Dewulgaum, about 8 coss from Jaulnah.
1 Piece of a white Belt, 1 Ornamented Cap, worn by Rajpoots,	2 Rajpoots, ...	Killed on the road between Jafferabad and Aurungabad—one was a person in the service going to Ellichpoor to teach Major Seyer's men the sword-exercise.

A quantity of articles found in the house of Abboo Mahomed and Esoof in the rear of the General Bazar, (persons pointed out by Sied Ally and Hussein Mahomed as associates in the Gang. Julloo, a stout young man the son of Abboo, was an active accomplice with the gang and escaped from Jafferabad when Jumaul Khan was

apprehended) are shewn to Sied Ally, and he describes such articles as he has seen as follows:—

Articles.	*Taken from*	*Remarks.*
2 CapsMogul,1 Dhotee, 1 Brass Plate some Skuttle Fish called Durea-ka-kuff, ...	2 Causee Couree men	Killed and thrown into the well near 7 coss from Jaulnah.
3 Topees, embroidered with gold, &c. 1 Piece of Muslin,.... 1 Kutora, ... 1 Shield, ... 1 Brass Pot, ...	2 Mussulmen, ...	Killed between Chickly and Jafferabad.
1 Fine Native Angurka or Jacket, with ornamented borders, &c. 1 Piece of Sootara,.... 1 Piece of Cloth Doty, 1 Diak, ... 1 China Spoon, ...	3 Persons, ...	The Mogul and two Mussulman servants killed in a Nullah near Chandie, about 9 coss from Jaulnah —they were going to Nagpoor, the Mogul mounted or a horse, which Seo Deen, one of the gang, sold at Mallygaum.
1 Dhotee, ... 2 Fine Red Turbands, 1 Sheet, ... 1 Brass Pot, ... 1 Brass Plate, ... 1 Looking Glass, ... 1 Piece of Sandal-wood	2 Bramins, ...	Killed on the road between Aurungabad and Moongy Putun.
1 Punchee,..... 1 Brass Pot, ...	1 Marwaree, ...	Killed between Budnapoor and Dubhorie.
1 White Turband,.....	2 Bramins, ...	Killed near Pakree by Jumaul Khan's party.
1 Angurka,.....	1 Marwaree, ...	Killed near Sapoor.
1 Goorgee,.....	1 Hircarrah, ...	Killed near Sapoor—the Goorgee has been washed by Abboo Mahomed.
1 Chuddur,.....	1 Mussulman, ...	Killed near Mulkapoor.
1 Black Sauree,..... 1 Cumblee,..... 1 Dhotee, ...	2 Marwarees and 2 Women, ...	Killed near Mulkapoor.
1 Lunga, ... 1 Black Cholie,..... 1 Pair of black Cholie Cloth, ...	1 Cloth Merchant,..	Killed near Akoalat.
1 Iron Pan,..... 1 Iron Saddle, ... 1 Tuwah, ...	2 Bramins,.....	Killed near Fympoor Sourat, in Kandeish.

Articles.	*Taken from.*	*Remarks.*
1 Emeenee, ... 5 Strings of Beads, .. 3 Green Stones with Arabic inscriptions,	1 Johuree or Jeweller, ...	Killed near Dewulgaum.
1 Brass Plate, ... 1 Pair of Gold Border for Cups, ...	2 Rajpoots, ...	Killed and thrown into the well, already described, seven coss from Jaulnah.
1 Goorgee, ... 1 Small Chumcha, ... 1 Piece of Green Cloth, 1 Chudur, ...	2 Arabs, ...	Killed in the Bubool-bund, near Baregaum, or the Akoulat Road Berar.

A quantity of articles found upon Fukeer Mahomed Bundegee, Kureem, Hajee and Paymat Boodha, pointed out by Hussun Mahomed and Sied Ally, as a part of the gang, are shewn to Sied Ally, and he describes them as follows :

Articles.	*Taken from.*	*Remarks.*
1 Chan Bughlah Angurka, ... 1 Rekabee, ... 1 Rich Gold Embroidered Belt, worn by Mahomedan Sirdars, 1 Gold Embroidered Topee, ... 1 Brass Pot, ... 1 Quilted Chintz Jacket	1 Mogul Gentleman and his 2 Servants,	Killed in a Nullah near Chandae, already described.
1 Brass Thalee, ... 1 Brass Kutora, ... 1 Brass Chulnee, ... 2 Dhoties, ... 1 Chudur, ... 1 Cumble, ...	4 Bramins, ...	Killed near Byzapoor, they were Hurdoss Bramins who go about begging.
1 Sutrunjee, ... 1 Fine Sword with an Arabic inscription on the blade, ... 1 Fine red embroidered Silk Cloth, ... 1 Embroidered Topee, 1 Piece of Gold Border,	2 Rajpoots, ...	Killed and thrown into the well 7 coss from Jaulnah, already described.
1 Sutrunjee, ... 1 Sengra or Powder Flask, ... 1 Matchlock, ...	2 Marwarees and 2 Women, ...	Killed near Mulkapoor, already described.

Articles.	*Taken from.*	*Remarks.*
1 Black Cumblee,.... 1 Abkora or Drinking Vessel,..... 1 Red Turband, ... 1 Rumal, ...	2 Causee Kowers, ..	Killed and thrown into the well, already described.
1 Piece of Phurbus, .. 1 New Ruzaee, or Quilt, ...	1 Marwaree, ...	Killed between Budnapoor and Dubbaree, already described.
1 New Turband, ... 1 Dhotee, ...	2 Musselmen, ...	Killed between Muslat and Jafferabad.
1 Pair fine gold embroidered Slippers,.. 1 Iron Dish, ...	3 Musselmen, ...	Killed near Nair, they were going from Nagpoor to Akoulat.
1 Brass Thalee,.....	1 Bramin, ...	Killed on the other side of Boregaum, in Berar.
1 Peculiar sort of Tin Vessel of foreign manufacture, ...	1 Mussulman, ...	Killed near Barregaun in Berar. The fellow of this tin vessel has been found in our Bazar, where it was sold by Julloo the son of Abboo Mahomed. They are used by Hajees for bringing water from the sacred well called Jumjum at Mecca.
1 Red Cossumba Turband, ... 1 Piece of Red Cloth, 1 Piece of Red Saree,	1 Cloth Merchant,..	Killed near Akoalat, in Berar, already mentioned.
1 Piece of Mushroo,.. 1 Shutrunjee,.....	2 Hindoostanee Poorbiahs, ...	Killed on the Copurgaon roads, they were coming from Nassuck.
1 Degcha, ...	3 Byragees, ...	Killed on the Dhiehondie road, in Berar.
1 Rekabee,..... 1 Lota, ...	1 Mussulman, ...	Killed beyond Jafferabad, he came from Berar.
1 Set of Tasbus or Beads,..... 6 Green Nodulees or Green Stones, with Arabic inscriptions, 1 Carved Crystal Ornament, ...	1 Johoree or Jeweller	Killed near Dawulgaum already described.
1 Iron Vessel,..... 2 China Ink Holders,.. 1 Tattoo, ...	2 Bramins,.....	Killed on the Moongee Putun road, near Aurungabad, already described.

Articles.	*Taken from.*	*Remarks.*
1 Barber's Tweezers,... 2 Instruments for cutting Finger Nails, with a case for holding them,.....	1 Barber, ...	Killed near Behar, on the road from Ellichpore to Nagpore.
2 Silver Bangles for the Wrists, ... 3 Silver Rings, ... 1 Ring worn on the thumb called Angoottan, ... 1 Small Desk,.....	1 Silver Smith and 1 Woman, ...	Killed between Dooliat and Boorhanpore.

Sied Ally is sent out, and Bundoo or Bundegee, a Phansigar of Jumaul Khan's gang, is called in.

This man voluntarily offered to point out to the horsemen who escorted him into Jaulnah the names and residence of all the people who have been engaged with him. He is now directed by the Court to look at the articles found upon Jumaul Khan and Abboo Ally, and generally corroborates the account given by Sied Ally, but differs in one or two instances regarding the persons from whom the articles were taken, but this difference is easily accounted for, when it is known that the gang act in parties and scour all the parallel and cross roads on the route which they take. These parties bring in and give account of their respective acquisitions, after which a fair distribution of the whole is made.

A quantity of suspicious articles found upon a Tattoo in the possession of Sied Ally and Mahomed Hussein are shewn to Bundoo, and he very generally corroborates the account given of them by Sied Ally and Mahomed Hussein.

Articles.	*Taken from.*	*Remarks.*
1 String of Tusbus or Beads, ... 15 Large Jolre Pearls 113 Small do. do.	1 Joharee or Jeweller.	Killed near Dewulgaum already described.

Articles.	*Taken from.*	*Remarks.*
1 Flowered Muslin Angurka,..... 1 Piece of Barchap, 2 Dhals, ...	2 Musselmauns,....	Killed between Chickly and Jafferabad.
1 White Chudur, ...	2 Causee Kowers, ..	Killed 7 coss from Jaulnah and thrown into the well, already described.
1 White Turband,.. 1 Iron Vessel,..... 1 Cumblee, ... 1 Leather Bag for holding letters, ..	1 Hircarah, ...	Killed near Lassoor, already described.
1 Dhotee, ...	2 Bramins,.....	Killed between Putun and Aurungabad, already described.
1 Fine Sword, ...	2 Mussulmans and 1 Woman, ...	Killed beyond Jafferabad, described to be a family going to Akolah.
1 *Looking Glass*, .. 1 *Sandal Wood Court of superior workmanship*, ... 1 *Bundle of Brass Cords for Seetar*,	1 Mussulman, ...	Killed near Dewulgaum, described to be a Munnyar who had a large bundle on his back of articles brought from Bombay.

Bundoo alias Bundegee, has recognized several articles in the bundles found in the house of Abboo Mahomed and his son-in-law Esoof, of which Sied Ally had no knowledge and from the open and direct mode of this man's communications and answers to all the questions put to him, the Court have no reason to suppose that he has concealed any circumstance that could throw light upon the questions proposed.

Bundegee is directed to retire, and two horsemen of the Reformed Horse who escorted the prisoners from Deoraee, are called in.

They state that a brother of one of the Rajpoots killed by the gang and thrown into the well 7 coss from Jaulnah met them at Dubboree. He said that he came from Ellichpore to look for his brother who was missing on the

road between Aurungabad and Ellichpoor. He entreated permission to look at the swords found upon the prisoners, when he saw his brother's sword and began to cry very much. The man is a Rajpoot and his murdered brother is said to have been a Havildar and a great favorite of Major Davis and that he was going to Ellichpoor to teach the horse there the new drill exercise.

Bundegee and Sied Ally are again called in and questioned regarding these Rajpoots.

Sied Ally speaks clearly to the questions proposed as follows.

We Jumaul Khan's party, which was composed of Jumaul Khan and his boy Rumzanee, Abbas Ally his brother-in-law, Burry Khan Puthan, a very wicked young man, Mulluck Mahomed, brother-in-law to Jumaul Khan, Mahomed Hussein, Julloo, a man who occasionally lives in the Bazaar, and myself. Sied Ally moved from Dharkingaum on the road between Aurungabad and Moongy Putun with two Bramins and proceeded towards Aurungabad. We killed them in a deserted village five coss from Aurungabad. We moved into Aurungabad the same night, where we met *Sahib Khan's* party and started with them the following morning towards Jafferabad. At the village of Buroor we joined company with two Rajpoots, and marched in a friendly and sociable manner with them to a shaded Chubootra at Bundgaum. Here they smoked their Hookahs, and one of the Rajpoots who said that he was going to Ellichpoor to teach the sword exercise, amused them by displaying his skill while they sat on the Chubootra.

Jumaul Khan proposed many friendly questions and expressed his great satisfaction on having got so pleasant a companion to travel with to Ellichpore. We all marched together and put up that night at a small village

between Bundgaum and Dubbaree. We again started together from this village, and having passed by Dubbaree and Chandie, met another Rajpoot and a boy with a tattoo going to Ellichpore. We all put up for the night in a small Khera on a village in the Jafferabad side of Chandie.

Sahib Khan and his party followed the Rajpoot and his boy, and put up with them in the inside of the village. Jumaul Khan and myself stuck by the other Rajpoot, Tacker Sahib's Orderly, who was now completely in our power, as he looked upon us as friends and fellow travellers.

We concerted matters with Sahib Khan's party to start first in the morning, and got up when there were six ghurries of the night remaining, and persuaded him to march; he did so, and we killed him and his companion, tied them together and threw them into a well, one coss from the village. Here we remained concealed in different parts of the road until Sahib Khan's party arrived with the other Rajpoot, the boy and a tattoo. When they arrived near the well, Sahib Khan and his man killed the Rajpoot and the boy, and threw them into the same well, and we all moved on to Donegaum with three gold Putlies, one Sword, one Topee, and two Red Cloths found upon the Rajpoot, going to teach the sword exercise. On the other we got 121 rupees, three Brass Vessels, and the Tattoo, a mare.

Camp at Jaulnah, 11th October, 1823.

The Committee met pursuant to adjournment.

From the various articles of property which have appeared before this Court, and found upon different

individuals employed under the directions of Jumaul Khan, the Court is of opinion from the strong similarity of one article with another, found as already stated on different people, that they are parts of a whole which must have been divided and given from a general stock, and this opinion is made very strong by the concurrent testimony of the individuals Sied Ally, Hussein Mahomed and Bundgie, who assert in the most solemn manner that they were present and assisted in the destruction of the persons from whom the articles were taken.

Captain Sherriff, Sub-Assistant Commissary General, has represented to the Court, that he is greatly indebted to the information furnished by the prisoners Sied Ally and Hussein Mahomed, which enabled him to get hold of Seo Deen, an old and active Phansigar, who has, from his being a Hindoo, been peculiarly successful in the art of deception, and has led many Hindoos, Marwaries and Bramins to their destruction. The above-mentioned individuals have also divulged the practices of three individuals Abboo Mahomed and his son Julloo, and son-in-law Esoof, who have had a hut for the last ten months in rear of the General Bazar in this Camp, Julloo has been present for a long period with the gang, and occasionally comes in here with plunder that cannot be disposed of at other places. Abboo Mahomed, by the evidence of Sied Ally and Hussein Mahomed, served with the gang when he resided in the neighbourhood of Nandair, and his son-in-law served with them until he was obliged to quit from rheumatism in the knees. These men had in their house a large portion of articles which appear to the Court to be exactly similar to the things found upon Jumaul Khan and other acknowledged Phansigars. The Phansigar Seo Deen, after deceiving the Police and the Officer commanding, before whom

he was taken on the 27th ultimo to relate his story regarding the miraculous escape he had pretended to have made by the arrival of the Hircarrahs at Jafferabad, was found at the house of Abboo Mahomed, and as Seo Deen does not now pretend to deny having accompanied the Phansigars into Berar and Kandeish on several occasions, and as he describes the murders that were perpetrated there, the Court are of opinion that Abboo Mahomed and his son Julloo (who has effected his escape from Jufferabad in company with some other individuals of the gang) and his son-in-law Esoof, must be principals or at least accomplices in these nefarious practices.

Though the Court are fully aware that Sied Ally and Bundegee are polluted with innumerable murders and robberies which they have freely acknowledged and confessed, and that their acknowledgments and confessions may have been made in the hope of saving themselves, nevertheless in consequence of the good which they have already done in detecting so many of the gang, some of whom are nearly related to them, added to their promises of pointing out all the people in their own country who are concerned in these fatal practices of secret murder and robbery, the Court consider it to be their duty to bring forward the services of these men and to recommend them to the favorable consideration of their superiors.

The horrid murders of the four Rajpoots and two Causee Cowree Bramins, perpetrated so close to Jaulnah, and the murders of the Bramin lads are crimes of so black and destructive a nature as to require no comment from this Court.

The following are the individuals of the gang who have been apprehended.

Jumaul Khan,.. { Leader of this gang and brother to Nunny, a leader of the gang taken at Akoolah in 1821, and now a prisoner at Aurungabad.

1. Abbas Ally, brother-in-law to Jumaul Khan.
2. Sied Ally.
3. Hussein Mahomed.
4. Abboo Mahomed.
5. Esoof.
6. Seo Deen.
7. Fukeer Mahomed.
8. Bundegee.
9. Kurreem Khan.
10. Paymah Boodha, joined from the Hindoostanee gang.
11. Ajoorah, joined from the Hindoostanee gang.
12. Hyder, a boy.

Lists of all the other individuals of these gangs have been sent by Captain Sherriff to Majors Parker and Seyer, and it is expected that with the assistance of Sied Ally and Hussein Mahomed, they will all be secured in the course of one or two months.

From all that has appeared before them, the Court have no doubt in their minds of the guilt of the individuals enumerated above, and it would appear that these Phansigars moved round Aurungabad and Jaulnah as two centres, and murdered travellers on all the principal roads leading from and to those places, extending their excursions from these centres as convenience or a chance of plunder suited, and always returning to them.

As the Court were about to conclude their proceedings, Rukbur Sing, the brother of one of the Rajpoots, thrown

into the well near this place, made his appearance, and is directed by the Court to state what he knows of his brother's death.

Rukbur Sing accordingly deposes as follows :—

My brother Arjoon Singh, a Duffadar, served with Captain Tocker at Aurungabad. He left at Aurungabad a Byragee who usually lived with him there, and proceeded towards Ellichpoor. This Byragee started some time after my brother and came to Ellichpoor, where he informed me that one month and five days had elapsed since my brother left Aurungabad, and he was surprised that he had not reached Ellichpoor. I got leave from Major Seyer to come down this road to look for my brother. I arrived at Chickly and found some of the individuals of the gang there. I also met them at Jafferabad and Dubbaree. The old man Fukeer Mahomed asked me where I was going. I said that the Sahib log had sent me to perform a duty, which I was engaged in. I kept moving about and returned to Jafferabad. I found the horsemen conveying the Phansigar taken at Chickly by the Jaulnah Hircarrahs to Deoree, to apprehend the Phansigars that lived there. They gave me a full account of my brother's murder, and his servant Khoobas' murder, and pointed out the well into which they had thrown their bodies. I went there and found five skulls close to the well, and eight skulls in the bottom of the well, into which I dived repeatedly and took up all the bones I could find. As it was impossible to distinguish my brother's skull and bones, I collected all the bones and placed them with the thirteen skulls on a pile of wood, which I prepared

agreeably to the rites of my caste and burnt them all together. I made the Phansigars shew me the spot where they had buried the Mogul and his two servants, as he belonged to Major Seyer's Russalah; they pointed out the spot, which I caused to be dug up, and I found the skeletons of the Mogul and his two servants all together and quite perfect.

The articles found upon the individuals already mentioned are produced, and Rukbur Singh, and Mungul Singh and Maun Singh, relations to the deceased are directed to examine them. On the articles found on Jumaul Khan, they find the following property of the deceased Arjoon Singh.

1 Piece of a Buff Belt. Jumaul Khan is called in and he has on his person a Dooputta and a white Angarka, the property of the deceased Arjoon Singh.

In the articles found on Abboo Mahomed, they find 1 Brass Vessel, 1 Brass Plate, 1 Iron Tuwah.

In Fukeer Mahomed's articles they find 1 Red Cloth, 1 Sword, 1 Sutrunjee, 1 piece of Red Kharwah, 1 Embroidered Topee, 1 fine Dhotee, 1 Ruzaee, 1 Red Turband, 1 Coarse Dhotee, 1 Sheet, and 1 Rumaul.

They find the following articles belonging to Khoobah, who was killed with Arjoon Singh: 1 small Angarka, 1 torn Dhotee, 1 White Pugree, and 1 Cumblee.

From the evidence of Rukbur Sing and the acknowledgement of the individuals of the gang who have been

confronted with him, and who allow that they killed his brother and the other Rajpoots, as well as the Mogul and his servants, there is not the slightest degree of doubt in the minds of the Officers composing this Court of the guilt of all the persons taken up by the Police and implicated originally by the confession of Sied Ally, and subsequently by the articles found upon them and recognized by Rukbur Sing.

The prisoners have just sent from the Cutwal's Choultry a Peon to inform the Court that Rukbur Singh has taken more articles from the property exposed before him than were actually taken from his brother and his servant killed by them, and thrown into the well near this place. They merely mention this circumstance and leave it for the consideration of the Court. This incident has had so powerful an effect upon the minds of the Officers of this Court that they cannot, however trifling it may appear, omit bringing it forward in these proceedings as it corroborates in a powerful degree the opinion already expressed of these murders.

(Signed) G. MURIEL, *Captain,*
President.

(Signed) ROB. WALLACE, *Lieut.*
and Member.

(Signed) WM. LEANSTON, *Lieut.*
and Member.

To LIEUT.-COL. CHARLES DEACON,

Commanding Light Field Division

Hyderabad Subsidiary Force.

SIR,

The deep impression which has been made in my mind from a knowledge of the heavy calamities which fall yearly in an unknown but fatal manner on the native population in the Deccan, by means of numerous hordes of secret murderers and robbers has made me anxious to bring forward a plan which in my opnion will lead to the detection of a great many of these detestable wretches, and will greatly interrupt their present system of undisturbed murder and rapine.

Before I introduce this plan, it may not be unnecessary to inform you that soon after Sied Ally and Hussein Mahomed confessed their crimes and misdeeds, many of the other prisoners became solicitous to communicate every information in their power, and in repeated conversations with some of them, they fairly offered to me to prove the sincerity of their promises by apprehending all the persons of their trade who may come within their notice. The following are the Soobidars, Jemadars and Leaders of the Northern or Hindustanee gangs, who yearly infest these roads, and who are known to the Phansigars in our possession.

Nos.	*Names.*	*Caste.*	*Remarks by Captain Sherriff*, 1823.	*Remarks by Capt. Sleeman*, 1835.
1	Assalut Khan Jemadar, ..	Musulman, ...	Has about one hundred followers, ..	Hung at Saugor 1832, with his son Atae Khan.
2	Patee Ram Jemadar, ...	Brahmin, ...	The strength of his party not known,	Patee Ram shot himself for love or jealousy at Dumoh, between Saugor and Jubulpore.
3	Molloo Jemadar, ...	Aheer, ...	The strength of his party not known,	Died at Gorsurae, in Jalone.
4	Khanjoo Jemadar, ...	Aheer, ...	The strength of his party not known,	Died in the Saugor Jail.
5	Thakoorpersaud Subadar,	Brahmin, ...	The strength of his party not known,	Died in the Jubulpore Jail.
6	Amaun Subadar, ...	Brahmin, ...	Has about forty followers, ...	Died 1828.
7	Purs Ram Jemadar, ...	Brahmin, ...	The strength of his party not known,	Hung at Omuree, in Gwalior.
8	Ghasee Subadar, ...	Brahmin, ...	Has about thirty followers, ...	Died in the Mynpooree Jail.
9	Pachoulee Jemadar, ...	Brahmin, ...	The strength of his party not known,	Died at Hydrabad, where he was sent from Jubulpore.
10	Doorg Paul Subadar, ...	Brahmin, ...	The strength of his party not known,	Hung at Saugor 1832.
11	Lutcha Subadar, ...	Brahmin, ...	The strength of his party not known,	Died on a Thug expedition.
12	Muharaj Jemadar, ...	Brahmin, ...	The strength of his party not known,	Drowned himself at Dhamonee, on his way to Saugor in irons 1832.
13	Goolab Jemadar, ...	Lodhee, ...	The strength of his party not known,	Dead.
14	Nutha Jemadar, ...	Malee, ...	The strength of his party not known,	In Saugor Jail.
15	Bahadoor Khan Jemadar,	Musulman, ...	The strength of his party not known,	Transported from Jubulpore 1827.
16	Munour Khan Jemadar, ..	Musulman, ...	Has about ten followers, ...	Approver, Saugor.
17	Kurreem Khan Jemadar, ..	Musulman, ...	Has about twenty followers, ...	Hung at Saugor 1832.
18	Saudut Khan Jemadar, ...	Musulman, ...	Has about twenty followers, ...	Hung at Saugor 1832.
19	Kullooa Lodha Jemadar, ..	Lodhee, ...	Has about ten followers, ...	Alias Kuleean Sing approver, Jubulpore.
20	Durroo Jemadar, ...	Lodhee, ...	Has about ten followers.	Hung at Joura 1829.

In the gang lately apprehended we have very fortunately got hold of two natives of Hindustan, who served with the Northern gangs under Assaulut Khan and Ghassee. They describe these gangs to be more formidable and better organized than the Deckunee geroos or gangs. They seldom move in less numbers than thirty and forty, and sometimes amount to three hundred. In travelling they generally have nothing but a stick and a bundle on the end of it, over their shoulder. The Subadar or Jemadar is always respectably dressed and mounted. The Bramins who are leaders make a display of great ceremony and preparation at their meals; and they will not permit a Mahratta Bramin on these occasions to come near them.

In coming to a town they look after all the travellers, and sometimes detach as many as four parties in four different directions, to destroy and plunder them. The tricks and wiles practised by these men in the destruction of their own species, are as numerous and abundant as the victims which fall under their diabolical practices.

Seo Deen, now in custody, a native of Hindustan, after solemnly asserting that he reports of his past sins and murders, states—"About ten years ago, which cor-
" responds with 1813, Assaulut Khan Jemadar, Ghasee
" Subadar and Himmut Laul Jemadar, collected from
" thirteen villages in the Zillah of Calpee, five of which
" are Sayndoos, Murnee, Bhadwah, Degumunpoor and
" Rampoorah, the others I do not recollect, a gang of
" three hundred men who all assembled at Saugor.

"We committed ravages along the roads and killed
" many travellers and other people horse and foot, who
" were decoyed from their homes by Assaulut Khan and
" Ghassee, under a promise of being employed in Bajee
" Row's service at Poonah. We forwarded this deception

" set forth by our leaders, and assured these deluded " villagers that we were all going to serve Bajee " Row.

" Assaulut Khan gave some of these people money to " get their horses and baggage ready, and to defray their " expences.

" On the road to Poonah, the gang moved from " Saugor by Jubulpoor and Ramtuck to Nagpoor and " thence to Oomroutee. At a small village in the " jungle near Oomroutee called Manah, the gang got " seven camels and killed the merchants that attended " them.

" On reaching Poonah, we sold these camels. From " Poonah we went to Kulleanee, and returned thence " to Beergaom, where eight travellers were killed, and " we carried their Bandy and Bullocks towards Aurun- " gabad."

" A man near this place recognized the Bandy, and " we gave it to him and said that it had been found " without a driver between Aurungabad and Jaulnah. " We fell in with six tattoos laden with Merchandize " going to Jaulnah and attended by some men. We killed " the men and carried on the tattoos and their loads " which consisted of a great variety of articles, such as " Pearls, Beads, Combs, Looking Glasses, &c.

" At Jaulnah we put up in the tope between Jaffera- " bad and Chickly, and killed eight men, who had eight " tattoos and two hundred rupees in money. We moved " to Akoalah by Balapore. After leaving Akoalah " we went to Boregaum, and exposed for sale the " articles taken between Aurungabad and Jaulnah. It " so occurred that a robbery had shortly before our " arrival taken place at Boregaum, and as we offered " the articles at a very low price, the Putel looked upon

" us as the thieves that had plundered his Bazaar. And " as he had no force at hand to apprehend so large a " gang, he accompanied us to Ellichpore where he in- " formed Salabut Khan that we were robbers. Futty " Jung Khan sent Mungul Khan with three hundred " men to apprehend our gang ; two hundred and fifty " were secured and the remaining fifty escaped.

" Futty Jung Khan put us in confinement, and having " taken all our plunder and cash, which amounted to a " large sum, let us depart for our own country, after " being one month in prison ; at this period Captain " Sign Sahib was at Ellichpore. The gang returned to " Hindustan and I remained at Oomroutee."

Seo Deen adds, that the following leaders of gangs live in the Nagpore territory, near the village of Muzroor and Corah, not far distant from the north bank of the Wurdah River, and he volunteers his services to point out and apprehend the whole of them and their gangs amounting to about sixty followers.

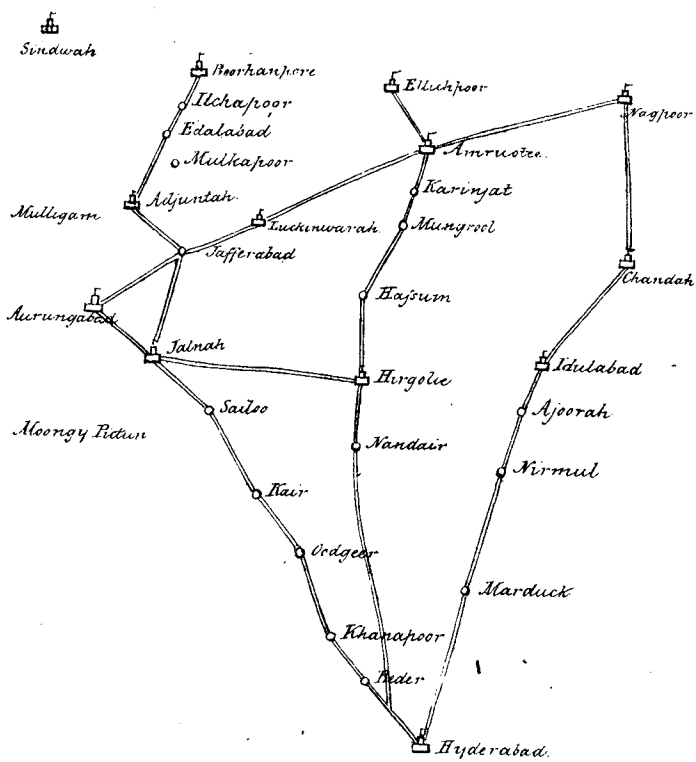
I shall now propose the plan of operations which has been partly suggested by the captive Phansigars, for the discovery and apprehension of all these villains who will soon be in motion for and within his Highness the Nizam's territories. The Phansigars like the Pindaries of old, sally forth immediately after the Dessurah.

It is proposed to station one of those Phansigar prisoners at each of the undermentioned places, through which those plunderers must pass. A small guard of ten horsemen added to the local assistance to be had at the several places enumerated, will be quite sufficient to secure the prisoners that may be made.

As the prisoners have pledged their lives to discover and detect all the Thugs and Phansigars that they may pass along these roads, the arrangement and preparation

required to ensure success may be left to their own adoption and approval. A pair of loose trousers to conceal a light form of chains on their feet is all that they require, with a decent looking jacket and turband.

They intend taking post at some of the Chowkies where Customs are collected, and they can be attended by two or three horsemen on foot, who will allow the Phansigars who may be pointed out in the first instance to pass the Chowkies, and afterwards apprehend them.



Towns.	*Remarks.*
Sendwah,.....	The Thugs pass hence to Kandeish, Poonah, &c
Boorhanpoor, ...	Several great roads lead from this Town that are always crowded with Phansigars.
Mulkapoor,.....	All the cross roads through Berar meet here.
Adjuntah, ...	The Pass or Ghaut leads to Boorhanpoor and Hindustan.
Lackunwarah, ...	This road is always frequented, and enumerable murders have been perpetrated on it.
Bassun, ...	This road is always frequented by the Nandair Phansigars.
Ajoorah.....	Several roads meet here much frequented by the Phansigars—it also commands the Nagpoor road.
Khanapoor also called Mylarum, ...	This place is much frequented, as many cross roads meet here.
Sailoo,.....	Several cross roads from Perbunnee, &c. meet here—this place and Khanapoor command the high road to Julnah from Hyderabad.

I hope you will excuse the length of this letter, as I am hopeful that some parts of the information it contains, regarding the Phansigars, may prove useful to Sir Charles Metcalfe in apprehending these murderers in His Highness the Nizam's territory.

I have the honor to be, Sir,
Your most obedient Servant,

(Signed) R. M. SHERRIFF, *Captain,*
S. A. C. General.

Camp near Jaulnah, 13*th Oct.* 1823.

NOTE.—This paper was first seen by me in 1833.

W. H. SLEEMAN.

APPENDIX U.

TO THE REGISTER TO THE FOUJDARY ADAWLUT,

FORT ST. GEORGE.

SIR,

I lately addressed to the Court a letter under date the 27th December last, respecting Fauseegars.

As it may be of use that the Court should possess all the information that can be obtained respecting the crimes committed by people of this description, I have the honor herewith to transmit a translation of a Declaration of an Informer employed by me, and a copy of a Correspondence with the Magistrate of Masulipatam.

I have, &c.

(Signed) W. E. WRIGHT,
Magistrate.

Chittoor, Zillah Court,
31*st January*, 1816.

TO THE MAGISTRATE IN THE ZILLAH CHITTOOR.

Declaration given by Shaikh Madar, son of Futta Mahomed, aged about 30 years, a resident of Godamaupully, in the Goorumcondah Talook, attached to the Zillah of Cudapah, gains his livelihood by cultivating lands.

Pursuant to the orders of the Court, I and Shaikh Ebram, about five months ago, set out for the purpose of gaining information of the Fauseegars, and went to my village the said Godamaupully, and remained there for eight days. From thence we went to Nellore, by way of Roohawade, Cudapah, Dongalaumcanama and Baochurdde Polum, from whence having gained information, we went to Zoovaladinnah, by way of Puntaloor, and from thence we went to Guntoor by way of Ramiapatam, Carrood, Baupala, Chatrum, Cadacoordoor, Chatrum Sandole, and Pamacalvah, attached to the Zillah of Masulipatam. Some travellers there told us, that about five days before (about five months have now elapsed) a Sowar, and two Peons were coming from Masulipatam, with 3,000 rupees, when the said three persons were murdered by Fauseegars near a tank, between Gollapully and Masulipatam, and the rupees taken. Hearing of this circumstance, we from Guntoor went to Naloocondah, by way of Bellumcondah, Dasapully and Mereyaloogoody. On our enquiring there we heard that the Fauseegars who had murdered the said Sowar and others were in the village of Zellalagoolupully. From thence we went to Zellalagoolupully, and enquired there when we found Deenagaudoo (who is the adopted son of Davuljeegawn, who is now in jail at Salem) Daudagaudoo, younger brother of Dauvuljee, Abdul Rymen, and some other persons whose names I am unacquainted with, who made their escape, when Veerasawmy Naick came from Salem, and apprehended the said Dauvuljee about a year ago, in all about twenty persons. We asked the people of the said village who they were, when they told us that they had come from the Honorable Company's Territories to deal in cloths, whereupon, supposing that they would live in that place

for some days, we returned about a month ago to our village by way of Mereyaloo and the Dongalasany Pass: we remained a little time in our village, and have now come to you.

Mark of Shaik Mader,
taken before me.

(Signed) W. E. WRIGHT,
Magistrate.

30*th December*, 1815.

True Translation,

(Signed) H. DICKENSON, *A. M.*

TO THE MAGISTRATE IN THE ZILLAH OF MASULIPATAM.

SIR,

The following is an Extract from a Declaration given before me.

"One day about five months ago, a Sowar and two Peons were coming on the road with 3000 rupees from Masulipatam, and were murdered near a tank between Masulipatam and Gollapully, and the money taken."

You will oblige me by informing me whether the circumstance is true, and also whether any other persons in your Zillah have been lately missing (supposed to be murdered).

I have, &c.

(Signed) W. E. WRIGHT,
Magistrate.

Zillah Court of Chittoor,
30*th December*, 1815.

TO THE MAGISTRATE IN THE ZILLAH OF CHITTOOR.

SIR,

In reply to your letter of the 30th ultimo, I enclose a Deposition which contains the whole of the information that I have been able to obtain respecting the three persons who are supposed to have been murdered. I am not aware that any other person belonging to this Zillah are missing.

I have, &c.

(Signed) J. B. TOD,
Magistrate.

Masulipatam Zillah, Magistrate's Office, 22d January, 1816.

Declaration given by Autoomoory Gopaul Kistnamah, son of Narsimmaloo of the Ramanoojum Religion, of the Comaly cast, aged 28 *years, gains his livelihood by trading as a Shroff of Narebelleput.*

For the last eight years, the Shroffs of the Polacull country have been always in the habit of sending Rupees to me to change for them into Pagodas which I returned to them: accordingly they sent the sum of 3,200 Rupees, of which 1,000 belonged to a Banyiah of Polacull, 800 to Salamdy Luchoomena Royadoo, and 1400 to Gaude Soobbunnah of Valagavooroo, by two Peons, through one Caumiah, elder brother to the said Gaude Soobbunnah, for the purpose of their being changed for Pagodas: the said three persons, on the morning of Sunday, the 3d September 1815, corresponding with the 30th or new moon of the month of Stravannah, of the year Evah, left Polacull for Bunder, and on their way they passed by the

Calepatam's ford, and travelled on from thence until sun set as far as a tank lying between Chinnagollapolum and Peddagollapolum. It is uncertain whether they again moved from that place. Six days after they had left Polacull, the owner of the property sent to me a Peon named Pellagopauloo, from Polacull, to know whether the said persons had come to this place with the Rupees, when I told him that they had not come to this place. Afterwards the owners of the property were informed by persons who had been in search of the thieves that two hours before the Peons had passed the Calepatam's ford, six persons of the Oopalaboya cast, and two Peons of the Mussulman cast, had been seen passing the said ford—their names could not be discovered. Thinking that I might find a dead body buried, I searched among the trees and sand, but could find none. The Cooly Peons who brought the Rupees, and the brother of one of the owners of the property, all resided in the said Polacull, with their wives and children, and were trustworthy persons. It is therefore supposed that they could not have practised any fraud.

(Signed) AUTOOMOORY GOPAUL KISTNAMAH.

January 22, 1816.

Deposed before me at Mausilipatam, the 22d day of January, 1816.

(Signed) J. B. TOD, *Magistrate.*

TO THE MAGISTRATE, IN THE ZILLAH OF MASULIPATAM.

SIR,

I have received your letter under date the 22d instant, and send for your information a copy of a

Declaration given before me respecting the murder of the persons, mentioned in the Declaration, which accompanied your letter.

As I believe gangs of murderers and robbers, called Fauseegars, not unfrequently pass through your zillah, I send for your information extracts of Letters and copies of Declarations which may be of use, by enabling you to give such orders to your Police, as may lead to the discovery of some persons of this description.

There is no doubt that the murder mentioned in the Declarations actually took place.

A gang of Fauseegars generally carry with them a Pickaxe and Mamoty to dig holes in which to bury the bodies of the murdered, by which it may be possible sometimes to discover these people.

I have the honor to be, Sir,
Your most obedient Servant,
(Signed) W. E. WRIGHT,
Magistrate.

Zillah Court of Chittoor,
31*st January*, 1816.

Extract of a Letter from the Magistrate of the Zillah of Chittoor to the Register to the Foujdarry Adawlut, dated 6th December 1809.

1. The Records of Trials before the Courts of Circuit must have given to the Foujdarry Adawlut information respecting those extraordinary associations of persons called Fauseegars (so called from the manner in which they put their victims to death) who take extensive journies under the disguise of travellers for the purpose of committing murders and robberies; these associations,

which consist chiefly of Moormen, were formerly extremely numerous, particularly in the Chittoor Pollums and some parts of the Ceded District; a gang sometimes consisting of from thirty to forty persons, who used to divide into small parties of about ten or twelve persons, and each party taking different routes. They had fixed places of rendezvous in advance, where they all met and divided their booty, and again prosecuted their journey in the same way. The Fauseegars received encouragement and protection from petty Polegars and headmen of villages who shared in their plunder, and fathers brought up their children to murder and rob, which constituted a regular profession by which many families subsisted from generation to generation.

2. The extension of the Company's Government and the attention paid to the Police of the country has checked in a considerable degree this inhuman practice. There are now seldom so many persons in a gang as formerly. The plans of the Fauseegars are now less systematic and they are frequently obliged to change their places of abode, but they are still numerous, and a great number of murders are committed by them every year in the Company's territories.

3. The release, within the last three years, of many persons belonging to these associations from the prisons in the Ceded District, and the jail of Chittoor, has tended to encourage the Fauseegars; they have become acquainted with the form of trial they will undergo if apprehended, and the nature of the evidence necessary to convict them; many of them are now aware that they have only to deny the crime with the commission of which they are charged, and that they are certain of escaping.

10. I am particularly impressed with the necessity of some extraordinary means being adopted to suppress

these associations and to bring to justice the members of them, but on so important a subject it is with great diffidence I submit my sentiments to the Court.

11. It is only necessary to consider the habits of the Fauseegars to be convinced of the extreme difficulty of discovering and convicting them, and how inadequate the ordinary measures of police and the operation of the present laws are for effecting those objects; the scene of their crimes is always out of their own district and seldom within thirty miles of their usual places of abode; they are sometimes absent from their homes for several months together and take journeys of many hundred miles; their victims are generally travellers with whose circumstances they become acquainted at public choultries; they frequently change their names, and sometimes go by several names, the latter to prevent detection; they murder their victims at a distance from towns or large villages, in public roads leading through jungles or uncultivated land in which they bury their bodies; they sometimes take with them some of their children (boys under twelve years age) the less to attract notice and suspicion; the headman of the gang sometimes rides on a horse and they have generally with them some Bullocks or Tattoo Ponies to carry the plundered property, and by these means they more readily pass for merchants, the character they frequently assume; a gang is always sufficiently numerous to allow of several persons belonging to it being stationed at a short distance from the places where their victims are put to death, to give alarm in case of the approach of danger; they never commit a robbery unaccompanied with murder; they first strangle their victims and then plunder them.

(Signed) W. E. WRIGHT.

Extract of a letter from the Magistrate of Chittoor to the Secretary to Government in the Judicial Department, dated 1st July 1812.

30. With respect to the crime of murder by Fauseegars it is not possible for any Magistrate to say how much it prevails in his zillah in consequence of the precautions taken by these people of burying the bodies of the murdered. Soon after my appointment, a large gang of Fauseegars (many of whom lived in this zillah) were discovered and apprehended on their return to their homes from a journey they had made to the Travancore country, where they had committed numerous murders and brought home a rich booty in money and goods of all sorts ; since that period particular endeavors have been made to discover any Fauseegars residing in this zillah ; a few have been apprehended, some convicted and others have left the zillah ; many of the Fauseegars who have been brought to trial here were not inhabitants of the zillah. At present I say with some degree of confidence, that there are now living in the zillah very few, if any, Fauseegars, who have lately committed offences, but that murders are occasionally committed by Fauseegars in this zillah as in every other in the country cannot be doubted. In 1810 the bodies of three Hindoo merchants were accidentally found buried a short distance from Vellore, which they left one morning very early on their way to Salem where they lived. From information received there is reason to believe the Fauseegars followed them from Madras (where they had been with Merchandize) before they found an opportunity of murdering them. It may be generally said there is no discovering Fauseegars while travelling, though a few months ago a gang of eleven persons were fortunately apprehended travelling through the zemindary of Calastry,

one or two of them having been recognized by a Police Thanadar as having been before in the Jail of Chittoor for the same crime. Pardons which have lately been given by Government to several of these people have had a most beneficial effect. About forty Fauseegars are now in this Jail, of whose guilt (though they have been acquitted) not a shadow of doubt exists; many more have been apprehended in Cuddapah zillah, and many have fled from it; many have also escaped from Salem into the Mysore country, where I have lately had some reason to suppose that a good many Fauseegars who have left the Company's territories, have taken up their temporarary residence.

31. It is not possible to conjecture with any degree of accuracy what number of persons have annually fallen victims in the Company's territories to the barbarous practices of Fauseegars. That for the last four or five years (to 1811) they have amounted to several hundred each year I have no doubt, but it is certain that formerly a much greater number of persons were annually killed by Fauseegars. This account will not perhaps appear exaggerated if it be admitted (and the fact has been proved) that there are many considerable gangs of these people who live by murder and robbery; if it should be objected that we seldom hear of persons being murdered or missing, it must be recollected that it is only in cases of large sums of money being lost (as when Lieutenant Blackston's people, seven in number, were murdered, and a thousand Pagodas taken) that enquiry is excited respecting missing people. It is travellers only who are murdered, and many of them poor people whose disapperance is probably never mentioned out of their own families, who may not attribute their death to the true cause. They murder even Coolies, Palanqueen boys, Fakeers and Byragees—no one escapes whom they have an opportunity of murdering—the chance

is that every man has a rupee or two about him in money or cloths, and with them the most trifling sum is a sufficient inducement to commit murder. The property of the eleven persons lately murdered by the gang apprehended in the zemindary of Calastry did not exceed in value thirty Pagodas, and though several of their bodies were found, none of the friends have been discovered.

(Signed) W. E. WRIGHT.

TO THE MAGISTRATE IN THE ZILLAH OF CHITTOOR.

Declaration given by Shaik Madar of Goottapaliam, in the Talook of Vauvelpaudy, of district of Cuddapah, aged about 35 *years.*

That is to say,

1. My father named Futta Mahomed, was employed as a Cuttoobady Peon for a long time by Paupe Naick, Poligar of the said Goottapaliam. I went to Seringapatam and was employed in the service of the Sultan in a battalion for about five years. After which on that country being taken possession of by the Company, I was discharged, and returned to my father at the village of Goottapaliam: afterwards I and my father cultivated land and attended to Cuttoobady duties; about six years ago, my father died. Mr. Munro, who was Collector of that country, jufted (resumed) the Cuttoobady lands, and we became cultivators in that village. About five years ago, Gidda Bada Cawn, one Daudavala Bada Cawn, one Fakeerah, one Ooneyah, four persons with their families came from Cullore to the said village of Goottapaliam, for the purpose of living there, and asked the Poligar

Paupe Naick to give them some ground for building houses upon, telling him they were merchants and "traders :" he accordingly gave them some ground in a little village called Gollapully, attached to Gootapaliam, where they accordingly built houses and resided.

2. Being on very friendly terms with them, they asked me to borrow four Pootties of Grain any where and to give it to them, and as I considered them from their appearance to be merchants and creditable persons, I borrowed the Grain from an inhabitant named Gheregereddy, and gave it to them.

3. About three months after, these four persons prepared for a journey, saying they were going to trade in the Hyderabad country. I asked them for the price of the Grain which I had borrowed on their account, to which they replied they would give it as soon as they returned. I consented, and they went off and returned to the village after three months absence, and paid me the money which was due to me; after remaining there for about three months, they again made preparation for a journey, telling me they were going towards Bellary for the purpose of getting employment: they called me and said "the women are living in our houses and if you "will lend whatever they require for their expenses we "will repay you as soon as we return." I accordingly during their absence lent the women two Pootties of Grain. About four months afterwards they returned to the village, when I asked them for the price of the Grain, and they said they were unable at present to give it, but would pay me by and by. They delayed doing so for three months and I continued to importune them for payment: at this time a Jemadar named Fakeer Mahomed (who is not present) came to them from Nerrabayeloo, and seeing me pressing them to pay, promised that he

would pay for them, and for this purpose he took me with him to a village called Nerrabayeloo, and after that to Jemadar Madar Saib, son of Chargul Emaumboy, at a village called Coley Muttoor, in the district of Durmapoory, where I and Fakeer Mahomed remained in his (Madar Sahib's) house for fifteen days.

Tippoo Gaudoo, Zimmo Gaudoo, Paud Cawn, Saib Cawn, Deena Gaudoo, Condacara Futta, and ten other persons (whose names I do not recollect) of Caley Muttoor and other villages, and Fakeer Mahomed of Nerrabayeloo, united into a gang in the house of Jemadar Madar Saib, and Fakeer Mahomed told me that "he and "Jemadar Madar Saib and the others intended to go to "the Trichinopoly country for the purpose of procuring "property by killing people by Fausee (strangling), and "promised that if I would go and obey their directions "I should be paid monthly four rupees."

6. Having consented to what he proposed we all assembled the next day, and at three o'clock A. M. left the said Coleymuttoor and passing Durmapoory on the road to Trichinopoly we arrived at a Choultry situated near a village called Deevettyputty, in the Talook of Salem. The day before we arrived, Mahomed Cawn, his son Hoossane Cawn, both of whom are now before the Court, and Causeeram, Chengooram, Mancram, Parasooram, Lutcheram, and five or six persons whose names I do not recollect, and who are not present, came and halted at that Choultry; afterwards Fakeer Mahomed asked the said Hoossane Cawn where he had been and what he had procured? To which he answered, "we killed two "*Committies* near a village called Vaurahamullah, in the "country of Madura, and have brought 300 Sauvara "Causooloo (or pure gold coin)—this I heard."

7. The two gangs of Fauseegars remained together there that night, and after lamp light a Bramin with some

things upon a white horse came to the Choultry on his way from Seringapatam to Trichinopoly. The said Hoosane Cawn, Neerabaycloo and Fakeer Mahomed advised him to halt as we also were all going to Trichinopoly and would accompany him in the morning, to which he consented and halted there : during the night the said Hoossane Cawn, Fakeer Mahomed and Chingooram killed the Bramin and took the horse, twenty Star Pagodas and sundry other articles found upon him, and the two gangs having divided the property gave me one rupee, telling me it was on account of my wages. Afterwards two or three persons (whose names I do not recollect) of Mahomed Cawn's gang took the corpse and went away, saying they would bury it in the inner part of a Tank situated near Devetty-putty. After their departure I went to sleep, and the next morning these three persons told me that they had disposed of the body as proposed in the Tank, after which Mahomed Cawn's gang went away, saying they were going to Neerabayeloo.

8. We set out from thence and proceeding on the road to Namacull with the intention of going to Trichinopoly, halted in Choultry near a little village, situated about four or six miles distant on the other side of Namacull, where another gang of Fauseegars, consisting of Cala Emam, Harala, and Hoossane, who are now before the Court, and Allem Khan, Esmall Cawn, Vencataramdoo, and three persons, whose names I do not recollect, and who are not present, joined us. Fakeer Mahomed asked the said Cala Emam what country he had visited and what he had procured? He answered, " we have been " towards Madura and procured nothing." Fakeer Mahomed said, " we are going towards Trichinopoly, come with us ;" to which Cala Emam and the other persons attached to him consented, and we remained there that day; the next morning three Canada people came to the

place, and Cala Emam enquired their destination. They said they were coming from Madwarow Taseeldar of Bangalore, for the purpose of going to Caroor Caungayem. He proceeded with them about eight miles to the other side of Namacull, but as we had not an opportunity of strangling them within that distance, we returned again and halted in a Choultry situated near a Tank near Namacull and remained there three days. The three Canada people returned by the same road, and we saw and followed them. They stopt in a Choultry situated round a Church of Mauree Annah, in the village of Taurooputty and we went to them and told them that we also were going to Bangalore, and all lodged together on very friendly terms.

9. A minute afterwards two Sepoys, one of them a Moor and the other of the Balja cast, came and lodged in the same Choultry, on their way from Hydrabad to Auttumputy. The Canara people, Sepoys and ourselves remained there that night, and at three o'clock in the morning Cala Emam and Harala Hoossane, who are now before the Court, and Allem Cawn, Saib Cawn, Condacara Futta and three others, whose names I do not recollect, and myself, got up and awoke the Sepoys, telling them we were going to Auttumputty and asked them to go. They accordingly set out with us and proceeded as far as a dry water-course near a Buttee garden, in the neighbourhood of that village, where we stopt and proposed smoking our Hookas, to which they agreed. Shortly afterwards we strangled them and took Cloths, three Gold Rings, 20 Star Pagodas, in ready cash, found upon them, and having buried them in a dry water-course, we returned to the remainder of our people who were in the Choultry at Mauree Annah, (Church) near Taroopputty. When we were about to set out from thence the three Canara people left that place, and we followed,

joined them, and went as far as the inner part of a lake near Agraharum, which is situated between Tarooputty and Dovettyputty, where we strangled them, and took four or five seers of Turmerick, five or six Rupees and Clothes, and tying the bodies as bundles in blankets we carried them to a Hanomuntaroy's Church in a jungle, near Tapoor Canama (or pass), where we buried them.

10. From thence we went to a little village on this side of Andavund Cottah, and halted, when Cala Emam and Harala Hossane, who are now before the Court, and Allum Cawn, Saib Cawn, Esmall Cawn, Vencataramdoo, and three others, (whose names I do not recollect) took their shares and went away, saying they were going to their village Gootacul.

11. From thence we went to Eradoo, and from thence along the road leading to Satteamungalum, when three Baljavars, with 100 Rs., who were proceeding from Seringapatam to Trichinopoly, came up; we joined and went with them as far as a dry water-course near Chinna Mala, where we strangled them, took the 100 Rs., Clothes, and a Bulleck, found upon them, and buried the bodies in the water-course.

12. We then returned towards Eradoo, and arrived at a Choultry in a Tope on the side of the village of Chittadoo, and where we remained three days: on the evening of the third day two Baneyan Merchants and silver belted Peons came and halted in the Choultry, on their way from Bavanegoodul to Coimbootoor, and remained there that night. The next morning they set out and we proposed accompanying them to Coimbootoor, for the purpose of purchasing cloths. After proceeding a short distance we came to a dry water-course, where we strangled them, and took Veeraroy Fanams, amounting to about Star

Pagodas 2500, some Cloths, &c. and the silver Belt, burying the bodies in the dry water-course. Setting out from thence we arrived at Baljarputty, where they divided the residue of the property, and the said Fakeer Mahomed paid me the wages which were due to me.

13. Afterwards all the persons, except myself, went away to their respective villages. I remained in the house of Esmoil at Devettyputty for a period of two months. Mullock Cawn and Futta Cawn, who are now before the Court, and Essool Cawn and Saib Cawn, who are not present, came to Devettyputty where I was. I asked them where they had been? They said "We have been to Trichinopoly and procured property by Fauseegaree,—we are now returning to our village Nerrabayeloo, come with us to your village."

14. We then set out in company and coming near a Tamarind Tope and well in the jungle near Tapoor Canama or Pass, saw a Bramin sitting, whom we killed and buried in an old well near that place; we found on him Tumballs, Cloths, and 8 Rs. in ready cash, which we divided (and from thence proceeded as far as Durmapoory, from whence Mullock Cawn and others) who were with me, went to their village, and when I was returning by the road leading to my village, I saw Saib Cawn, Esmail Cawn, Munja and his wife, in all four persons, of Bada Baljurputtoo, coming near Chinna Baljurputtoo, and I asked them whence they were coming; they answered, "we have been to Royacotah, returning "from thence met a Bramin of Benares, carrying a "Cauvedee to Ramaswarum, whom we killed and found "upon him 380 Aushrafee (gold coins), which we took "and are now going to our village." They went away to their village accordingly.

15. The persons who used to go with the gang of Nerraboyeloo are about twenty in number, living in villages of Podala, Podakaners, Hoppene and Gollaputty, in the district of Combom.

16. Besides those Fauseegars who are now before the Court, I can seize many others and produce them in the Court with proofs.

17. The wife of Fakeer Mahomed of Nerraboyaloo, who is not present, told me, that her husband and some others of that village killed three Sowcar's people in the road leading from Conjevaram, Pondichery, and brought Pauvele, or new double Pagodas, of seven rupees value each.

18. About three years ago, a person name Fakeer Naeckoodoo seized Modeen, who is now present, Akemen Cawn, who is dead, Azza Cawn, Emam Cawn, Sheikh Emam and Mahomed Hoosane, who are now in confinement in Jail of the Court of Cuddapah, and about ten other persons whose names I do not recollect, and myself, and carried us to the Court of Codecondat. In the mean time, as that Court was abolished and included in the zillah Court of Cuddapah, we were sent to that Court, and when we were examined, as we did not declare the truth respecting our having been concerned in the Fausee trade, some of us were released.

19. About twenty days ago when I went to Gottâpaliam for the purpose of discovering Fauseegars, I heard that the gang of Daudavala, Bada Cawn and others of that village had gone towards Bellary by way of Cuddapah for the purpose of Fauseegaree.

20. And I also heard that part of a gang of Fauseegars of Nerraboyeloo had gone towards Bunder or Masulipatam for the same purpose.

21. Respecting the Fauseegars and their proceedings this is all I know to the best of my recollection.

(Marked) SHAIK MADÀR,

Sworn to before me, 1st February, 1811,

(Signed) W. E. WRIGHT,
Magistrate.

(A true translation,)

(Signed) SEP. MONEY,
Assistant Magistrate.

TO THE MAGISTRATE IN THE ZILLAH OF CHITTOOR.

Declaration of Yerrogàudoo, son of Yerramareddy of Bundraputty, in the Talook of Magarall, attached to Chittoor Pollums, aged about 16 *years.*

1. When my mother and father died during the famine which occurred about four years ago, I went in search of a livelihood to a village called Nerraboyeloo, in the Talook of Goorumcondah, attached to the zillah of Cuddapah, and lodged during the night at the house of a pot-maker named Moosalanah. The next morning Mahomed Cawn, who is now before the Court, (of Nerraboyeloo) saw and asked me who I was and from whence I came. I told him how I was situated, and that I came there in search of employ, that he promised me clothes and maintainance. I accordingly remained with him and worked as he directed me.

2. Some time after Mahomed Cawn, his son Hossane Cawn, Sheik Hussen, Sheik Hoossane, Sheik Futta,

Sheikjee, his son Goodooboy, Yacoob, Sied Emam, his elder brother Sied Modeen, Ullah Bucksh, and Madar, who are now before the Court, and Aub Cawn, Saib Cawn, Emam Saib, and some other persons, about 7 in number, (whose names I do not recollect) and who are now run away, of village of Nerraboyeloo, assembled with the intention of going to the Tauteputree country.

Mahomed Cawn desired me to go also, and as I was employed in his house, I took a package with him; we all set out from Nerraboyeloo and were going along the road leading to Tauteputree, when we met a Palanquin boy in the road whom Mahomed Cawn questioned as to where he was going, to which the boy replied I came with a Gentleman's Palanquin, but being seized with fever and unable to walk, I am going on slowly towards Gottee, in the hope of meeting the Gentleman there. Mahomed Cawn said he would go also; so we all set out and arrived at a river's side situated near Tauteputree, where they killed the Palanquin boy and took three rupees, cloths, &c. found upon him, and threw the body into the river. We all went from thence to the town of Tauteputree, and were proceeding from thence along the road leading to Cuddapah, when we saw a Moorman with a bullock, who was going along the road near a village called Padatoor. We went with him a short distance, and they killed him by Fausee, and taking the bullock, one rupee, and cloths found upon him, buried the body in a dry water-course, which was near.

4. We then left the Cuddapah road, and went along the road leading to Bundur, (or Masulipatam,) when we were joined by about ten persons, who were concerned with another gang of Fauseegars. Shortly afterwards, we saw two Rajpoots, near a village called Paretaul, who were going to Bundur from Hydrabad; from thence the

two gangs of Fauseegars accompanied them as far as a village called Ebramputen, where they killed them by Fausee, and took a large red Mare, 20 or 30 pieces of Cloths, 4 Pagodas, 100 Rs. in ready cash, 2 silver Finger Rings, 2 Swords, 2 Firelocks, 4 Chemboos, 1 Tambalum, and 2 Tapalies; the bodies were buried in a river which was near. Of these things, one Sword and one Tambalum are now before the Court—the other things were proportionably divided between the two gangs of Fauseegars. We all went from thence to Rajamundry and arrived at a Choultry, and a Tank (about four miles) on this side of Bundur where two Gollars and one Moorman had halted; we went to them and from thence proceeded together as far as the sea side, when they killed them by Fausee and took 1000 Rs. found upon the Gollars, and 100 Rs. found upon the Moorman, and 10 or 20 pieces of jacket cloths, and buried the bodies in a hole; the pieces of jacket cloths were tied in this square wax cloth, now before the Court; as the village at which the Gollars and Moorman were expected to arrive, is but one day's march from the village which they had left, fearing that a search would be instituted by their relations, we left that road without going to Bundur.

5. After this, all except myself, went towards the Hydrabad country, but Mahomed Cawn told me to go back to the village. I accordingly returned to the village of Nerraboyeloo, and remained there for one month, at which time a person named Emam, who is not present, prepared to go off with the intention of joining Mahomed Cawn and his gang, and Mahomed Cawn's wife asked me to go with Emam for the purpose of dressing her husband's victuals.

I accordingly went with him and joined Mahomed Cawn near a village called Pedoogooralloo, situated in the road leading from Bundur to Madras; where they went or what they procured by Fausee after I left them, I know not. From thence we all went towards Madras and fell in with three Mogulvalloos, (or Moormen) who were going to Madras with cloths, &c. from Hydrabad. We went with them a short distance and then killed them by Fausee; some valuable white Cloths, one Keenkhaub Jule, a Bed, a large Horse, and about 100 Savnaraeasaloo (or pure gold cashes) were found upon them; these we took and buried the bodies in a dry water-course—of those things, the Keenkhaub Jule is now present in the Court.

After this, Sied Emam and his elder brother, Sied Modeen, took five or six men out of those who are now before the Court whose names I do not recollect, and went towards Bundur. I remained with Mahomed Cawn and others, at a village situated near the place where the Mogulvalloos were killed, and at this place the other gang separated from us, having first received their just share of the stolen property.

8. A few days after this, Sied Emam and others returned, when I heard Sied Emam tell Mahomed Cawn, that they had killed a Mogulman near Hydrabad, and Mahataubee Topies, a white Horse, and 10 Rs. found upon the boy; of those things, that white Horse and two Mahataubee Topies or Caps, are now present in the Court.

9. After this Sied Emam and ourselves assembled and went from thence towards Madras, and on the road to Madras we saw a Baljavur man with a Horse, one servant, and two Bramins, who were going from Madras to Hydrabad; this was about one day's march from Pedoogooralloo, and they killed them by Fausee (by strangling),

buried them in a dry water-course near that place, and took 2 Jamakanahs, 1 black horse, 5 Jumballs, 1 Coosoomba or red turband, 1 Patunchoo Dovatee or cloth, 1 Patunchoo red cloth, 1 Patunchoo black cloth or Sie cloths, 100 Hydrabad Rupees, and 1 wooden box. I was present when all those things were taken, of which the two Jamakanahs and 1 Patunchoo cloth are now before the Court —I know their description.

10. We afterwards went and remained at Madras one night, and were going to Pondichery, where three persons belonging to a Sowcar, were conveying Pauvele (new double) Pagodas in two purses, and passing near a Choultry, situated upon a Sea Caurees (salt rivers) side between Madras and Pondichery, where the gang killed them by Fausee, and took the Pagodas and cloths, &c. found upon them, and buried the bodies on the spot.

11. About six months ago, we returned to the said village of Nerraboyeloo; besides those things which were divided before, they divided in the said Mahomed Cawn's house, all the other cloths, horses, and ready cash, &c., which were procured by killing persons by Fausee, but did not give me any share.

12. When they were dividing the property 2 Pauvele Pagodas fell down which I took up and gave into the hands of Coommara, or Polmaker Moosalenna of Nerraboyeloo, with the intention of giving them into the hands of my elder brother.

13. I will point out as far as I am able the things which are deposited with such and such persons by these persons now before the Court, but I do not recollect the names of the persons who keep the things.

14. Subsequently Goodooboy and Madar, who are now before the Court, Mahomed Cawn's son-in-law, Laul Cawn, and six persons, whose names I do not recollect,

and who are not present, assembled and prepared for a strangling expedition; this was about a month ago, when Mahomed Cawn told me to take and carry the package of the said Madar, and having taken the package we all left Nerraboyeloo, and went by way of Channel Ghaut, a little distance eastward, from whence Madar and Goodooboy returned, the omens not being favorable. I also returned with them. The other persons proceeded with the intention of going to the Pondichery country by way of Arcot. When we were returning towards Nerraboyeloo, Emam Naik, the Thanadar, seized us in Naugapulla Channel Ghaut, and asked us to point out the Fauseegars, to which I and Gadamanepully Madar Saib, who is now before the Court, consented, and pointed out the Fauseegars, who are now brought to the Court, the others, about sixteen in number, ran away.

15. The Fauseegars who joined us when we went in the Bundur road as abovementioned, and those who were concerned with these gangs are living in four villages called Padala, Patacanoor, Hebelly and Gollaputty, in the Talook of Cambom, attached to the Zillah of Cuddapah. They now and then used to join the said Mahomed Cawn, his son Hoossane Cawn, and others, (who are now before the Court) in their strangling expeditions, and divided the property thus procured. Their names are Caudavala Hoossane Saib, Oonegagaudoo, his younger brother Emam Saib, Aul Cawn, and about twenty persons, whose names are unknown to me. I am ready to point out all those persons.

16. When some of the people of the Cambom gang joined us as aforesaid, I heard Honnoorgaudoo tell Mahomed Cawn and others, that "they had killed 1 Su- "badar, 1 Jemadar, and 1 Havildar, and a dog, which "was with them within one day's march of Ellore, and

"took the bullock, cloths, and some ready cash, found "upon them, and that news of these murders having "spread, a search has been instituted for the murderers." They therefore advised us not to visit that part of the country.

(Marked) YERROGAUDOO.

Taken before me, 1st February, 1811,

(Signed) W. E. WRIGHT,

Magistrate.

(True Translation,)

(Signed) SEP. MONEY,

Asst. Magistrate.

TO THE MAGISTRATE IN THE ZILLAH OF CHITTOOR.

Second Declaration given by Yerrogaudoo, aged about 16 years.

That is to say—

1. Four persons were passing near Paretaul in the road to Ebramputen, on their way from Rajamundry to Golocondah, when the Fauseegars strangled and buried them in a dry water-course which was near, and took some Doodies, and Dooganies, and cloths, found upon the bodies.

2. Two Cometties and one Moorman, were passing a village called Nagaracul, on their way from Madras to Hydrabad, when the Fauseegars followed them a little distance to a dry water-course, situated between Nagaracul and a village called Huttaralagam, there killed them by Fausee and buried them in the water-course;

a black and white coloured Jamakanah, a silk Paundam, (a purse to keep beetle-nuts in) 2 Rs. in ready cash, 2 Patunchoo (or silk bordered) cloths worn by them, and 1 white Cumbly, some Tapalies, and Chemboos, (or pots) were found upon the bodies. Of those things the black and white coloured Jamakanah, is present in the Court.

3. A person was passing along the road about one mile on this side of Nagaracul, coming to Hydrabad, the Fauseegars killed him and took one Gungasagarum Dhotie (a sort of cloth) 1 pistol, 20 rupees in ready cash, and two black Cumblies, found upon him, and buried the body in a dry water-course which was near. Of those articles one fine black Cumbly is present in the Court—the pistol is at Nerraboyeloo, in the house of Yacoob, who is now present.

4. I forgot to mention these circumstances in my first declaration.

5. The white bullock which was found with a Moorman who was killed near Touteputree, is now at Nerraboyeloo, in the house of Mahomed Cawn, who is now before the Court.

6. It is customary for the Fauseegars to pretend friendship for travellers, and going with them a short distance, to strangle them with their Dhoties. When the cloth is thrown round the neck, the travellers are seized by their legs, and kicked upon their private parts, and their dead bodies are cut open, and the limbs divided, to prevent their swelling, and emitting a smell through the crevices formed in the ground. This smell would attract jackals, and they would dig down upon the bodies, which would thereby be discovered. It is also the custom of the Fauseegars to select a man especially to cut the corpse so, and to give him an additional share of the plundered property.

7. The red horse (with a white spot in the face), found upon two Rajpoot men who were killed near Ebrampetten, is a mare, and she is now present in Court.

8. The said Mahomed Cawn's cultivating servant named Nullo Hoossane, who is now living at Nerraboyeloo, was with the gang of Fauseegars, with whom I went. I forgot to mention his name in the first declaration given by me.

9. It is the custom of Fauseegars to shew signs by the hands and speak Bundoocuttoo Mautaloo, (words unknown by any others); for instance, if the hand is put upon the whiskers, the meaning is, be courageous, do not fear; you must not reveal, I shall not. The meaning of the word *aukada*, is one thousand.

10. I said before that when the gang of Fauseegars went a second time, Goodooboy and Madar Saib left them and returned to their village, in consequence of an *apascoonum*, (or bad omen); these omens were a black crow sitting upon a dead tree, and without making the usual noise with his nose called "*keer*," and Goodooboy's turban touched the branch of a tree and fell off; if they had paid no attention to these two omens, they supposed that though they might escape in one place, they would lose their lives in some others: I heard them when they were conversing in this manner.

11. The horse which was found upon three Mogulmen, who were killed at a place four days march from Madras, is of a red colour, a male, and is with one of the gang of Fauseegars, named Ooneyagaudoo, in Podala villages, attached to the district of Cambom.

12. A Yagoyepareetum, (or holy string,) was worn by one of those persons killed between Madras and Pondicherry.

13. The black horse which was found upon the Baljavarmen, who were killed near Pedoogooraloo, was a mare, and had a colt, and as soon as they were brought to a village called Madataroovoo, they ate *Moste Aukoaloo*, (poisoned leaves) and died.

14. It is the custom of the Fauseegars before they march, in order to ascertain whether or not success will attend them, to keep the *Vegraham*, or the image with brass things, which are now before the Court, and to worship a God named *Anyee*, and to bring a sheep and wash it, and afterwards to kill it, and to place the head before the God, and to place a lamp upon the head and to pray, mentioning at the same time the names of the four quarters, (east, north, south, and west,) and if the nose of that head tremble at the time when they mention the name of any quarter, they go in that direction, and if it does not tremble, they do not go at that time any where.

15. I stated that the Fauseegars kill the people with Dhoties, which they wear on their hips; it is the custom of Fauseegars, to keep Dhoties, like the one now before the Court, which was worn by Madar Saib, who is now before the Court.

16. I do not recollect some places, nor do I exactly know other places in which all the people murdered by the Fauseegars, mentioned in my declarations, are buried; but I am able to point out the places in which the four persons who were murdered near Paretaul, in the road to Ebramputen, were buried, and also the places on which the two Gollahs and the Moorman, who were going from Rajamundry to Bundur, were buried.

17. Sied Modeen who is now present, and five or six Fauseegars of those who came from the Cambom country, killed three Gosayns by Fausee, near Pedoo-

gooralloo, and took some ready cash, and cloths, and some Japalay Chemboos (or pots), and 1 red horse, and three Jubboloo (or kind of jackets) found upon them. I heard this near Nagaracull, while they were relating the circumstance to some of the Fauseegars; of those things, this Chimboo (or pot) of Cashee (Benares) country, is present in the Court, and that horse is with the Fauseegars, living in the Cambom country.

(Marked) YERROGAUDOO,

Taken before me, 2d February, 1811.

(Signed) W. E. WRIGHT,

Magistrate.

APPENDIX V.

OF THE MURDERERS CALLED PHANSIGARS.

BY DOCTOR SHERWOOD.

COMMUNICATED BY COLONEL MCKENZIE.

While Europeans have journeyed through the extensive territories subject to the Government of Fort St. George, with a degree of security no where surpassed, the path of the Native traveller has been beset with perils little known or suspected, into which numbers annually falling, have mysteriously disappeared, the victims of villains as subtle, rapacious, and cruel, as any who are to be met with in the records of human depravity.

The Phansigars, or stranglers, are thus designated from the Hindustani word *Phansi* a noose. In the more northern parts of India, these murderers are called

Thugs, signifying deceivors: in the Tamul language, they are called *Ari Tulucar*, or Mussulman noosers: in Canarese, *Tanti Calleru*, implying thieves, who use a wire or cat-gut noose: and in Telagu, *Warlu Wahndlu*, or *Warlu Vayshay Wahndloo*, meaning people who use the noose.

There is no reason to believe that Europeans were aware of the existence of such criminals as Phansigars, until shortly after the conquest of Seringapatan in 1799: when about a hundred were apprehended in the vicinity of Bangalore. They did not engage general attention; nor would it appear that they were suspected to belong to a distinct class of hereditary murderers and plunderers, settled in various parts of India, and alike remarkable for the singularity of their practice, and the extent of their depredations. In the year 1807, between Chittoor and Arcot, several Phansigars were apprehended, belonging to a gang which had just returned, laden with booty from an expedition to Travancore, and information was then obtained, which ultimately led to the developement of the habits, artifices, and combinations of these atrocious delinquents.

The Phansigars that infested the South of India a few years ago, were settled in Mysore, on the borders of that kingdom and the Carnatic, in the Balaghat districts, ceded to the Company by the Nizam in 1800, and they were particularly numerous in the Poliums of Chittoor. The sequestered part of the country, which comprehended these Poliums, maintaining little intercourse with the neighbouring districts, abounding in hills and fastnesses, and being immediately subject to several Polygars, afforded the Phansigars a convenient and secure retreat; and the protection of the Polygars was extended to them, in common with other classes of robbers, in consideration

of a settled contribution, or, which was more frequent, or sharing in the fruits of their rapacity.

It is impossible that such criminals as Phansigars, living by systematic plans of depredation, could long remain in the same place in safety, unless their practices were encouraged or connived at by persons in authority. Hence, after the establishment of the Company's Government over the Carnatic, and the Districts ceded by the Nizam, and the consequent extinction of the power and influence of the Polygars, some of whom had succeeded in rendering themselves virtually independent of the former Government, these murderers very generally changed their abodes, and frequently assumed other names.

While they lived under the protection of Polygars and other petty local authorities, and among people whose habits were in some respects analogous to their own, it was unnecessary to dissemble that they subsisted by depredation. They and their families lived peaceably with their neighbours, whom they never attempted to molest, and between whom there subsisted a reciprocation of interest in the purchase and disposal of the plunder which the Phansigars brought with them on returning from their expeditions. Afterwards, on the extension of the English Government, it was usual for the Phansigars, while they continued their former practices, ostensibly to engage in the cultivation of land or some other occupation, to screen themselves from suspicion to which they must otherwise have been obnoxious.*

* They at all times engaged in the tillage of land even under the Native Chiefs when they had settled habitations. They either sowed the lands or prepared them for the seed during the season they remained at home,

Phansigars never commit robbery unaccompanied by murder, their practice being first to strangle and then to rifle their victims. It is also a principle with them to allow no one to escape of a party however numerous, which they assail, that there may be no witnesses of their atrocities. The only admitted exception to this rnle is in the instance of boys of very tender age, who are spared, adopted by the Phansigars, and, on attaining the requisite age, initiated into their horrible mysteries.*

A gang of Phansigars consists of from ten to fifty, or even a greater number of persons, a large majority of whom are Mussulmans ; but Hindus, and particularly those of the Rajput tribe, are often associated with them.† Bramins, too, though rarely, are found in the gangs.‡ Emerging from their haunts, they sometimes perform long journeys, being absent from home many months, and prowl along the eastern and western coasts to Hyderabad and Cape Comorin. In general, however, they do not roam to such a distance, but make one or

and left the care of them to their old men, women and children while on their expeditions. W. H. S.

* Girls of very tender age and high cast are also often spared, and when they grow up married to the sons of Thugs. Women too are often separated from the parties of travellers on some pretence or other and saved by most classes of Thugs. W. H. S.

† The gangs have often consisted of two and three hundred, though on such occasions they commonly follow each other in small parties of ten or twenty, or operate on roads parallel to each other, and prepared to concentrate on any point when necessary. W. H. S.

‡ Bramins, it is probable, do not assist in the actual perpetration of murder, but are employed to procure intelligence, in obtaining which their peculiar privileges afford them great facilities.

Bramins strangle just as often as others; and are strangled by them without distinction. W. H. S.

two excursions every year.* Their victims are almost exclusively travellers whom they fall in with on the road. Each gang has its sirdar or leader, who directs its movements. Of a numerous gang, some usually remain at home, while the rest are engaged in the work of pillage and murder. Those that are abroad are often divided into separate parties of ten or fifteen persons, who either follow each other at some distance, or, the parties taking different routes, they rendezvous at an appointed place in advance, measures being at the same time taken to secure a speedy junction of the gang, should this be requisite for the purpose of attacking several travellers at once. Different gangs sometimes act in concert, occasionally apprising one another of the approach of travellers whose destruction promises a rich booty.

Phansigars have the appearance of ordinary inoffensive travellers, and seldom assume any particular disguise. They indeed not unfrequently pretend to be traders, and there is reason to believe that they sometimes come from the Dukhun clothed in the garb of Bairagis. Formerly, when Phansigary was practised to a greater extent, and in a more daring manner than at present, the leader, especially if enriched by former spoliations, often travelled on horseback, with a tent, and passed for a person of consequence or a wealthy merchant, otherwise he appeared at first in a more humble character, and assumed in the course of his rapacious progress one of more

* In the districts between the Ganges and Jumna, there were some associations of Thugs that seldom went far from home, and who made short and frequent expeditions. So the Jumaldehee Thugs of Oude and the neighbouring districts, so some of the Thug families in Bundelcund. Generally, however, the Thugs north of the Nurbudda, have been in the habit of making long expeditions, and remaining absent from six to eight months on each. W. H. S.

importance, as he became possessed of horses and bullocks, which while they afforded him carriage for the plundered property subserved the purpose of giving countenance and support to his feigned character.*

Phansigars are accustomed to wait at Choultries on the high roads, or near to towns where travellers are wont to rest. They arrive at such places and enter towns and villages in straggling parties of three or four persons, appearing to meet by accident and to have had no previous acquaintance. On such occasions, some of the gang are employed as emissaries to collect information, and especially to learn if any persons with property in their possession are about to undertake a journey. They are often accompanied by children of ten years of age and upwards, who, while they perform menial offices, are initiated into the horrid practices of the Phansigars, and contribute to prevent suspicion of their real character. Skilled in the arts of deception, they enter into conversation and insinuate themselves, by obsequious attentions, into the confidence of travellers of all descriptions, to learn from them whence they come, whither and for what purpose they are journeying, and of what property they are possessed ;—thus—

> " ——— under fair pretence of friendly ends,
> And well placed words of glozing courtesy,
> Baited with reasons not unplausible,
> Wind them into the easy-hearted man ;
> And hug them into snares."

When the Phansigars determine, after obtaining such information as they deem requisite, to attack a traveller, they usually propose to him, under the specious plea of

* They still continue to assume all kinds of disguises, and in every considerable gang there are some who feign to be men of high rank, as merchants or the public servants of some Native Government.

mutual safety, or for the sake of society, to travel together, or else they follow him at a little distance, and on arriving at a convenient place, and a fit opportunity presenting for effectuating their purpose, one of the gang suddenly puts a rope or sash round the neck of the unfortunate persons, while others assist in depriving him of life.*

Two Phansigars are considered to be indispensable to effect the murder of one man, and commonly three are engaged. There is some variation in the manner in which the act is perpetrated, but the following is perhaps the most general. While travelling along, one of the Phansigars suddenly puts the cloth round the neck of the person they mean to kill, and retains hold of one end, while the other end is seized by an accomplice; the instrument crossed behind the neck is drawn tight, the two Phansigars pressing the head forwards; at the same time the third villain, in readiness behind the traveller, seizes his legs, and he is thrown forward upon the ground. In this situation he can make little resistance. The man holding the legs of the miserable sufferer, now kicks him in those parts of the body endowed with most sensibility, and he is quickly despatched.†

They become acquainted with some Officers of rank about Court whom they conciliate by handsome presents, who can serve them in time of need, and about whom they can always talk familiarly to travellers of rank whom they intend to kill. W. H. S.

* If the traveller suspects one small party, he soon falls in with another, who seem to enter into his feelings of distrust. The first party is shaken off and the second destroys him. If there is only one party, or the travellers suspect and avoid the whole, two men are placed to watch their motions: and one follows them up, while the other informs the gang of their movements. W. H. S.

† Some Thugs pride themselves upon being able to strangle a man single handed; and, in speaking of an absent or deceased Thug, mention

Antecedently to the perpetration of the murder, some of the gang are sent in advance, and some left in rear of the place, to keep watch and prevent intrusion by giving notice, on occasion, to those engaged in the act. Should any persons unexpectedly appear on the road, before the murdered body is buried, some artifice is practised to prevent discovery, such as covering the body with a cloth, while lamentations are made professedly on account of the sickness or death of one of their comrades: or one of the watchers falls down, apparently writhing with pain, in order to excite the pity of the intruding travellers and to detain them from the scene of murder.

Such are the perseverance and caution of the Phansigars, that a convenient opportunity not offering, they will sometimes travel in company with, or pursue persons whom they have devoted to destruction several days before they execute their intention. If circumstances favor them, they generally commit murder in a jungle or in an unfrequented part of the country, and near to a sandy place or dry water-course.* A hole three or four

this as the highest complement they could pay him. A man who has been able unassisted to pull a man from his horse and strangle him will confer a distinction upon his family for several generations. Such a man was Bukshee, whose head was preserved by Doctor Spry, and I have heard of a few others. W. H. S.

* Particular tracts were chosen in every part of India where they could murder their victims with the greatest convenience and security. Much frequented roads passing through extensive jungles, where the ground was soft for the grave, or the jungle thick to cover them, and the local authorities took no notice of the bodies. The Thugs speak of such places with affection and enthusiasm, as other men would of the most delightful scenes of their early life. The most noted were among the Thugs of Hindostan. W. H. S.

feet in depth, in such a spot, is dug with facility, in which the body being placed, with the face downwards, it is shockingly mangled. Deep and continued gashes are often made in it in both sides, from the shoulders to the hands and to the feet, which lay open the abdomen and divide the tendon at the heel. Wounds are also made between the ribs into the chest, and sometimes if the hole be short, the knees are disjointed, and the legs turned back upon the body. The hole is then filled with earth. The body is thus cut and disfigured to expedite its dissolution, as well as to prevent its inflation, which, by raising or causing fissures in the superincumbent sand might attract jackals, and lead to the exposure of the corpse. When the amount of the property is less than they expected to find, the villains sometimes give vent to their disappointment in wanton indignities on the dead body.

If, when a murder is perpetrated, a convenient place for interring the body be not near, or if the Phansigars be apprehensive of discovery, it is either tied in a sack and carried to some spot, where it is not likely to be found, or it is put into a well ;* or which is frequently practised, a shallow hole is dug, in which the corpse is buried, till a fit place for interring it can be discovered, when it is removed and cut in the manner already mentioned. If the traveller had a dog, it is also killed, lest the faithful animal should cause the discovery of the body of his murdered master. The office of mangling the

* In Oude where the fields are almost all irrigated from wells, the bodies were generally thrown into them, and when the Cultivators discovered them, they hardly ever thought it worth while to ask how they got there, so accustomed were they to find them. In Bengal and Behar where the most frequented roads pass along, or frequently across rivers, the bodies are commonly thrown into them. W. H. S.

dead body is usually assigned to a particular person of the gang. The Phansigars are always provided with knives and pick axes, which they conceal from observation.

From the foregoing account it will be obvious, that the system of the Phansigars is but too well adapted for concealment. The precautions they take, the artifices they practice, the mode of destroying their victims, calculated at once to preclude almost the possibility of rescue or escape—of witnesses of the deed—of noise or cries for help—of effusion of blood—and, in general, of all traces of murder:—these circumstances conspire to throw a veil of darkness over their atrocities.*

I now proceed to notice various particulars, more fully illustrating the practices, habits, and character of these criminals.

It is not improbable that formerly a long string, with a running noose, might have been used by Phansigars for seizing travellers, and that they robbed on horseback. But be this as it may, a noose is now, I believe, never thrown by them from a distance, in this part of India. They sometimes use a short rope, with a loop at one end, but a turban or a dothi (a long narrow cloth, or sash worn about the waist,) are more commonly employed; these serve the purpose as effectually as a regularly prepared noose, with this advantage that they do not tend to excite suspicion. When such a cloth is used, it is, previously to applying it, doubled to the length of two or two and a half feet, and a knot is formed at the double extremity, and about eighteen inches from it a slip knot

* If a Thug has been wounded in strangling a traveller, they pretend to have been attacked by robbers, and taken him to the nearest Station without any fear of discovery. W. H. S.

is tied. In regulating the distance of the two knots, so that the intervening space when tightly twisted, may be adapted to embrace the neck, the Phansigar who prepares the instrument ties it upon his own knee. The two knots give the Phansigars a firm hold of the cloth, and prevent its slipping through their hands in the act of applying it. After the person they attack has been brought to the ground, in the manner already described, the slip knot is loosed by the Phansigar who has hold of that part of the cloth, and he makes another fold of it round the neck, upon which, placing his foot, he draws the cloth tight, in a manner similar to that (to use the expression of my Phansigar informer) "of packing a bundle of straw."

Sometimes the Phansigars have not time to observe all the precautions I have mentioned in cutting and interring a body; apprehensions for their own safety inducing them to leave it slightly buried. Sometimes, also, when a murder is perpetrated in a part of the country which exposes them to the risk of observation, they put up a screen, or the wall for a tent, and bury the body within the inclosure, pretending if enquiries are made, that their women are within the screen. On such occasions these obdurate wretches do not hesitate to dress and eat their food on the very spot where their victim is inhumed.

If, which scarcely ever happens, a traveller escape from the persons attempting to strangle him, he incurs the hazard of being dispatched by one of the parties on watch.* Should he finally escape, or should any other

* These men have swords, and will endeavour to cut down any man who escapes from the stranglers. W. H. S.

circumstance occur to excite alarm or apprehensions of being seized, the gang immediately disperses, having previously agreed to re-assemble at an appointed time, at some distant place.

Travellers resting in the same Choultry with Phansigars are sometimes destroyed in the night, and their bodies conveyed to a distance and buried. On these occasions a person is not always murdered when asleep; as, while he is in a recumbent posture, the Phansigars find a difficulty in applying the cloth. The usual practice is first to awaken him suddenly with an alarm of a snake or a scorpion, and then to strangle him.*

In attacking a traveller on horseback, the Phansigars range themselves in the following manner. One of the gang goes in front of the horse, and another has his station in the rear: a third, walking by the side of the traveller, keeps him engaged in conversation till, finding that he is off his guard, he suddenly seizes the traveller by the arm and drags him to the ground, the horse at the same time being seized by the foremost villain. The miserable sufferer is then strangled in the usual manner.

Against Phansigars it must be obvious, that arms and the ordinary precautious taken against robbers, are unavailing. When a person is armed with a dagger, it is usual for one of the villains to secure his hands. It sometimes happens, that a party of travellers, consisting of several persons, and possessed of valuable effects, are, while journeying in imaginary security, suddenly cut off; and the lifeless and despoiled bodies being removed and

* Travellers have been very often buried in the rooms in which they have been strangled in Suraes, and large towns. If the house be occupied the occupants are in league with the Thugs of course. W. H. S.

interred, not a vestige of them appears.* Instances are said to have occurred, of twelve and fourteen persons being simultaneously destroyed. But such occurrences must be rare; and, in general, the property taken is not considerable. Such, indeed, are the cruelty and cupidity of these detestable wretches, that, on the presumption of every traveller possessing concealed treasure, or some property, however trifling, even indigence affords not its wonted security.

Formerly, if good horses, shawls, or other valuable articles, were among the booty, they were commonly reserved for the Polygar, in payment of protection. A portion of the plunder was usually appropriated to defraying the expences of religious ceremonies; and sometimes, a part was also allotted for the benefit of widows and families of deceased members of the gang. The residue of the booty, being divided into several parts, was usually shared as follows:—to the leader two shares; to the men actually concerned in perpetrating the murder, and to the person who cut the dead body, each one share and a half, and to the remainder of the gang each one share. The plunder was almost always carried home by the Phansigars and sold greatly below its value. It was never disposed of near to the place where the person to whom it belonged was murdered,

* Near Sadras, about ten years ago, three *golah* peons were killed, having on them money in different coins, to the amount of 16,000 rupees In 1805, five persons were killed in Coimbatoor, and cash to the amount of 2,500 pagodas, the property of the Collector of the district, was taken. In the same year, two respectable natives, proceeding on horseback from Madras to the Malabar coast, with five attendants, were all killed. In 1807, five persons, besides two others who had joined them on the road, were killed near Bangalore, and robbed of property to the amount of 1,000 pagodas, belonging to an officer of Engineers. And in 1815, three persons were killed in the district of Masulipatam, and 2,500 rupees taken.

nor where it was likely to be recognized, of which the Phansigars were enabled to judge by the information imparted to them by the credulous sufferers.*

The frequent association of the most abject superstition, with the deepest guilt, has been often noticed. The justness of the observation is exemplified in the conduct of most, perhaps of all classes of Indian delinquents, and remarkably so in that of the Phansigars. Their system, indeed, seems to be founded on the basis of superstition. They pay the most servile regard to omens ; and they never leave their abodes to go on an expedition, without a previous persuasion, derived from modes of divination in use among them, that it will be attended with success. Though the Phansigars are almost all Mussulmans, they have nevertheless universally adopted, on certain occasions, the idolatrous worship of Hindu deities. *Cali* or *Marriatta* (the goddess of small pox of the Carnatic) is regarded as their tutelary deity, and is the object of their adoration. She is usually invoked by them under the name of *Javi* or *Ayi* and of *Tuljapuri.*† Before an

* The property was generally disposed of near the place where the murders were perpetrated when the travellers were from distant parts; but at villages off the main road or in advance of the place, and not at places where the travellers had rested or been seen. W. H. S.

† Colonel Colin Mackenzie, so well known for his successful researches into Indian history and antiquities, observes in a letter to me, "that it was the custom of many of the ancient heads of families, that have raised themselves by depredation to rank and power, to conciliate *Cali;* hence the sacrifices of human kind, of offerings of horses and ultimately of sheep by the Rajahs of Mysore ; and now the commutation of cocoanuts at the hill of Mysore, which derives its name from *Mahes Asura Mardana,* another name for *Cali.*

"At Chitteldroog also, the ancient Polygars worshipped and sacrificed to *Cali,* and even still at *Tuljapur* on the western ghauts, 300 miles west of Hydrabad, on the road to Poonah. I was there in March 1797. It is a celebrated temple of *Cali,* where the poojah is performed by a low tribe

expedition is determined on an entertainment is given, when the ceremony of sacrificing a sheep to *Jyu* is performed; and though perhaps not always, yet it would seem generally in the following manner. A silver or brazen image of the goddess, with certain paraphernalia pertaining to her; and sometimes also, one of *Ganesa;* and the images of a lizard and a snake, reptiles from which presages are drawn; together with the implements of Phansigari, as a noose, knife, and pick axe, being placed together, flowers are scattered over them, and offerings of fruit, cakes, spirits, &c. are made; odoriferous powders are burned, and prayers are offered for success. The head of the sheep being cut off, it is placed, with a burning lamp upon it and the right forefoot in the mouth, before the image of *Jayi*, and the goddess is entreated to reveal to them, whether she approves of the expedition they are meditating. Her consent is supposed to be declared, should certain tremulous or convulsive movements be observed, during the invocation, in the mouth and nostrils, while some fluid is poured upon those parts. But the absence of those agitations is considered as indicating the disapprobation of the goddess, and the expedition is postponed.

About ten or twenty days afterwards, the ceremony is repeated; and if auspicious inferences be drawn from it, the Phansigars prepare to depart. But before they determine towards what quarter to proceed, some persons of the gang are sent on the high road, in the direction they wish to take, to observe the flight of crows and other birds, and to listen to the chirping of lizards. Should

and not by bramins, who abhor these rites. It is even so much suspected that infamous rites and human victims were offered there, that my head bramin (the late valued *Boriah*) horror-struck by the accounts he received, urged my departure from *Tuljapur*, and was not easy till we got away.

success be betokened, the same path is taken. If the signs be adverse, the sirdar sends some of the gang to make observations on another road, or at a place where two roads meet, and these votaries of superstition proceed in that direction, which promises, as they infer, the best success.

In the course of their progress, they observe the same scrupulous regard to omens. Emboldened by favorable ones, they are greatly discouraged by those of an opposite tendency. If they have not proceeded far from home, when unlucky signs are descried, they regard them as premonitions to return: under other circumstances they either perform certain ceremonies, or they halt for a few days, till the malignant influence, denoted by them, is supposed to be past, or else they bend their course in a different direction. To the intervention of bad omens, a traveller, over whom destruction was impending, is sometimes indebted for his safety.*

On returning also from a successful expedition, ceremonies are performed to *Jayi.*

* It would be tedious to enumerate all the omens by which they allow themselves to be influenced in their proceedings. I shall briefly mention a few of both kinds, prosperous and adverse.

The following are favorable signs: A lizard chirping, and a crow making a noise on a living tree on the left side. A tiger appearing is deemed rather a good sign. The noise of a partridge on the right side, denotes that they will meet with good booty on the very spot, and they, therefore, are accustomed to make a halt.

These betoken misfortune. A hare or a snake crossing the road before them. A crow sitting and making a noise on a rock or a dead tree. An ass braying while sitting. An owl screeching. The noise of a single jackal. If a dog should carry off the head of a sheep which they have sacrificed, they consider it to betoken that they will get no booty for many years.

The Phansigars keep the Hindu festivals of the *Dipavali* and the *Desserah*, which they celebrate in a manner similar to that observed among Hindus.

A tradition is current among Phansigars, that about the period of the commencement of the *Cali Yug*, *Mariatta* co-operated with them so far, as to relieve them of the trouble of interring the dead bodies, by devouring them herself. On one occasion, after destroying a traveller, the body was, as usual, left unburied; and a novice unguardedly looking behind him, saw the goddess in the act of feasting upon it, half of it hanging out of her mouth. She, upon this, declared that she would no longer devour those whom the Phansigars slaughtered; but she condescended to present them with one of her teeth for a pickaxe, a rib for a knife, and the hem of her lower garment for a noose, and ordered them, for the future, to cut and bury the bodies of those whom they destroyed.

White and yellow being considered the favourite colors of their patroness, and those in which she is arrayed; the cloths for strangling are of one or other of these to the exclusion, I believe, of all other colors.

Ridiculous as their superstitions must appear, they are not devoid of effect. They serve the important purposes of cementing the union of the gang; of kindling courage and confidence; and, by an appeal to religious texts deemed infallible, of imparting to their atrocities the semblance of divine sanction.

To the ascendancy of the same superstitious feeling is also to be ascribed the curious circumstance that Phansigars are accustomed to refrain from murdering females, and persons of the Camala cast; which includes gold, iron, and brass-smiths, carpenters and stone-cutters, washermen, pot-makers, pariahs, chucklers,

lepers; the blind and mutilated, a man driving a cow or a female goat, are also spared. These persons appear to be regarded either as the descendants or servants of *Jayi*, as her constant worshippers; or as having claims to the especial protection of the goddess, and are for these reasons exempted from slaughter.

When this rule is respected, any one of these persons, travelling with others of different castes, proves a safe guard to the whole party; the same principle which prompts the Phansigars to destroy every individual of a party, forbidding them to kill any unless the whole.

Many Phansigars, who have become informers, have declared that they never knew any of the abovementioned persons to have been destroyed, and conceived that no pecuniary temptation could be sufficiently powerful to occasion a violation of the rule. Others have stated that they had heard of a gang of Phansigars who, having murdered a woman, never afterwards prospered, and were at length destroyed. Notwithstanding the reasons for acquiescing generally in the truth of the statement, that women, and men of particular castes, are spared, the following occurrences, in the latter of which not fewer than nine persons disappeared, and who were almost beyond doubt murdered by Phansigars, shew that their religious scruples on this point are, when the temptation is great, at least sometimes overcome.

In the latter end of 1800, Mohamed Rous, the Subadar who commanded the escort of the Resident of Mysore, being ordered to join the force then forming against the Southern Polygars, sent some of his family, among whom were two, if not three, women, to Madras. They were never heard of until June 1801, when a man was seized at Bangalore, having in his possession a bullock which was recognized to have belonged to

Mahomed Rous. This man was a Phansigar, and gave a clear account of the murder, by a gang to which he belonged, of the Subadar's family.

The wife of Kistna Row, in company with his nephew, and attended by a bramin cook, two female servants, two private peons, and two coolies, set out from Poonah with four horses to join Kistna Row, then at Nagpur. They had nearly completed their journey, having arrived at a village about fifteen miles from the place of their destination, and sent to apprize Kistna Row of their approach. Two persons were sent by him to conduct the party to Nagpur; but subsequently to the departure of the travellers from the village abovementioned no intelligence could be obtained—no traces whatever could be discovered of them; and though about four years have since elapsed, all enquiries have been fruitless.*

The utility to such criminals as Phansigars of signs, and of words and phrases not understood by others, as channels of communication, must be obvious. It is accordingly found that several such are employed by them. Some of those in more frequent use I shall mention; and the catalogue might have been easily extended.

Drawing the back of the hand along the chin, from the throat outwards, implies that caution is requisite—that

* I have stated that nine persons were cut off on this occasion, though there is some reason to believe that the party consisted of even a greater number.

Kistna Row had been formerly employed in the confidential situation of Shirishtedar under Colonel Read, when this gentleman held the Collectorship of the Territories Ceded by Tippoo, on the conclusion of the war of 1793. He afterwards served under Colonel Close, at the Residency at Poonah, where he is still employed by the British Government.

some stranger is approaching. Putting the open hand over the mouth and drawing it gently down implies that there is no longer cause for alarm. If an advanced party of Phansigars overtake any traveller whom they design to destroy, but have need of more assistance, they make certain marks on the roads, by which those of the gang who follow understand that they are required to hasten forwards. A party in advance also leaves certain marks where a road branches off, as intimations to those who follow of the route their comrades have taken.

The following list comprehends several slang terms and phrases in use among them. This language they denominate *Pheraseri-ci-bat*; or as the term may be rendered, the language of dispatch or emergency:

Yetu, ... one.
Bitri, ... two.
Sancod, ... three.
Wodli, ... four.
Panchuru, ... five.
Serlu and Cheru, ... six.
Sathuni, ... seven.
Desur, ... ten.
Mahi, ... one hundred.
Hacade, ... one thousand.
Doacade, ... two thousand.
Desacade, ... ten thousand.
Sitcale, ... pagoda.
Burce, ... rupee.
Chilta, ... fanam.
Sitac, ... gold.
Cawridga, ... silver.
Curp, ... a horse.
Curpani, ... a mare.
Newala, ... sheep.
Samcani, ... a hare.
Moz (per) ..... bullock.
Agasi, ... turban.
Raclan (per) ..... jackal.
Comuda (h) ..... cock.
Comudi (h) ..... hen.
Sendri, ... coral.
Pandur-phali, ... pearl.
Shaick-ji or Ma-homed Khan, } Mussulman stranger.
Bhitu, ... Hindu ditto.
Caniger (per) ..... watcher.
Chalcari, ... intelligencer.
Worawal, { persons appointed to seize horsemen.
Mahi, ... pickaxe.
Cathmi,... { knife for cutting the dead body.
Rumal, { handkerchief worn as a turban
Cancha (h) ... } sash
Dhoti (tel) ... }
Newar (h) ..... tape
Nar Muctem, ...
Various articles used for strangling.
Sir-ghant, ... chief knot.
Der-ghant, ... 1½ or slip knot.
Man, { a convenient place for murdering.
Cont, { name of an entertainment given by Phansigars to their friends.

	Literally.	*Phansigar Acceptation.*
Nyamet, ...	A delicacy, ...	A rich man.
Lacra, ...	A Stick, ...	A man of no property.
Phankana, ...	.....	Ditto.
Dhol, ...	A barber's drum, ...	An old man.
Man Jharcerdo, ...	Sweep the place, ...	See that no person is near.
Kantna pantelao, ..	Bring firewood, ...	Take your allotted posts.
Pan ka rumal nicalo, ...	Take out the handkerchief with the beetle, ...	Get out the doti, &c.
Pan Khao, ...	Eat beetle, ...	Despatch him.

Ronacero, ...	Implies a slight burial, with the face downwards, the body whole and covered only with sufficient earth to conceal it.
Kedbi Gidbi, Dekho, Look after the straw, ...	Look after the corpse, that is, the Phansigars proceed to a village after the slight burial, and send out the appointed persons to bury the body properly, keeping watch that no person is looking.
Kedba bahir pariya. The straw is come out, ...	Jackals have taken out the corpse, you must not go that way.
Bhavani Puter, Descendants of Bhowani,... Bhavani Putur, Town of Bhowani Puter, ...	Phansigars?

Used interrogatively to ascertain without the risk of exposing themselves, whether persons whom they meet on their journeys, and whom they suspect to be of the same fraternity, are so or not. When caution is particularly requisite, the question is put in the latter and less

suspicious shape. The first syllable *put*, ascertains the point of their connexion with *Bhavani*, whilst from the termination *ur*, which signifies a town or village, they would appear to a stranger to be enquiring only about some particular place.

Phansigars bring up all their male children to the profession, unless bodily defects prevent them from following it. The method observed in initiating a boy is very gradual. At the age of ten or twelve years, he is first permitted to accompany a party of Phansigars. One of the gang, generally a near relation, becomes his *ustad* or tutor, whom the child is taught to regard with great respect, and whom he usually serves in a menial capacity, carrying a bundle, and dressing food for him. Frequently the father acts as the preceptor to his son. In the event of being questioned by travellers whom he may meet, the boy is enjoined to give no information further than that they are proceeding from some one place to another. He is instructed to consider his interest as opposed to that of society in general, and to deprive a human being of life is represented as an act merely analogous and equivalent to that of killing a fowl or a sheep. At first, while a murder is committing, the boy is sent to some distance from the scene, along with one of the watchers: then allowed to see only the dead body: afterwards more and more of the secret is imparted to him—and at length, the whole is disclosed. In the mean time a share of the booty is usually assigned to him. He is allowed afterwards to assist in matters of minor importance, while the murder is perpetrating: but it is not until he has attained the age of 18, 20, or 22 years, according to the bodily strength he may have acquired, and the prudence and resolution he may have evinced, that he is deemed capable of applying the *Dhouti*, nor is

he allowed to do so, until he has been formally presented with one by his *ustad.* For this purpose a fortunate day being fixed upon, and the time of the *Desserah* is deemed particularly auspicious, the preceptor takes his pupil apart and presents him with a *Dhouti,* which he tells him to use in the name of *Jayi;* he observes to him that on it he is to rely for the means of subsistence, and he exhorts him to be discreet and courageous. On the conclusion of this ceremony his education is considered to be complete, he is deemed qualified to act as a Phansigar, and he applies the noose on the next occasion that offers.

After his initiation, a Phansigar continues to treat his preceptor with great respect. He occasionally makes him presents, and assists him in his old age; and, on meeting him after a long absence, he touches his feet in token of reverence.

Such is the effect of the course of education I have described, strengthened by habit, that Phansigars become strongly attached to their detestable occupation. They rarely, if ever abandon it.* Some, narrowly escaping the merited vengeance of the law and released from prison under security, could not refrain from resuming their old employment; and those who, bending under the weight of years and infirmities, are no longer able to bear an active or principal part, continue to aid the

* Three are known to have engaged in the service of the Company as Sepoys. When closely pursued, Thugs often enter the Regiments of Native Chiefs, or engage in some other service till the danger is over. A great many of the most noted Thugs now in India, are in Scindheea's Regiments, at Gwalior, and in those of Oudepore, Joudpore, Jypore, &c., and it is almost impossible to get them, as they always make friends of the Commandants by their presents and their manners. Some are in the Baroda Rajah's service, others were in the King of Oude's service, but that is not now a safe one for them. W. H. S.

cause by keeping watch, procuring intelligence, or dressing the food of their younger confederates.

The bonds of social union among Phansigars are drawn still closer by intermarriages. Though not of frequent occurrence, instances are not wanting in which they have married into families deemed honest and respectable. The women are not ignorant of the proceedings of their husbands. Persons of mature age are very rarely admitted into the fraternity, and when this has been done, it was only after long and intimate intercourse had enabled the Phansigars fully to appreciate the character of their confederates.*

To the influence of personal character are Phansigars usually indebted for becoming the heads of gangs. Like others, who follow lawless and abandoned courses, the Phansigars are profligate and improvident, and addicted to the use of *bang*, so that the wealth they may acquire, even though considerable, is soon wasted.

Whether any Phansigar were ever capitally punished by the Nabobs of the Carnatic, I know not. One gang, settled in the Polium of Chargal, near the Paidnaigdrug Pass, between the upper and lower Carnatic, was apprehended about 17 years ago, and fined to the amount of 5,000 rupees by the Subahdar of the province; a mode of punishment so far from being justifiable, that it could hardly have been imposed except from sordid motives: nor could it fail to give new impulse to the activity of the Phansigars, and to render them more than ever rapacious and secret in their barbarous practices.†

* North of the Nurbudda, the Thugs had for many years been in the habit of admitting into their gangs men of all ages and all casts. W. H. S.

† Native Hindoo Princes hardly ever punished these people unless they had by some accident murdered some Priest or public Officer of the Court,

Hyder Alli proceeded against these criminals in a very summary manner, and destroyed several of them. In the reign of Tippoo, some were sentenced to hard labour, and others suffered mutilation of the limbs. While Purniah was Dewan of Mysore, during the minority of the present Rajah, highway robbery being frequent, was made capital, and several Phansigars were executed.

It must be obvious that no estimate, except what is extremely vague and unsatisfactory, can be formed of the number of persons that have annually fallen victims to Phansigars in the south of India. The number has varied greatly at different periods. There is reason to believe, that from the time of the conquest of Mysore in 1799 to 1807 and 1808 the practice of Phansigari, in this part of India, had reached its acme, and that hundreds of persons were annually destroyed.* The great political changes, which marked the commencement of that period, and the introduction of a new system of Government in Mysore, the Ceded Districts and the Carnatic, though infinitely preferable to the former, yet was it in many

in whom they feel particularly interested. While their grief or resentment lasted, they were seized and punished, but no longer. W. H. S.

* In one of his reports, the Magistrate of Chittur observes—"I believe that some of the Phansigars have been concerned in above two hundred murders; nor will this estimate appear extravagant, if it be remembered, that murder was their profession, frequently their only means of gaining a subsistence: every man of fifty years of age, has probably been actively engaged during twenty-five years of his life in murder, and on the most moderate computation, it may be reckoned, that he has made one excursion a year, and met each time with ten victims."

Yet Francis Bartolomeo says, in a note page 69—"During a residence of 13 or 14 years in India, I never heard of any traveller being robbed or murdered on the highway."—*Travels in India, translated by Forster.*

respects less zealous and vigilant, and afforded facilities of communication before unknown between distant countries, of which the Phansigars and other criminals availed themselves to overspread the country: and it may be conjectured that many persons deprived by the declension of the Mohammedan power of their wonted resources, were tempted to resort to criminal courses to obtain a subsistence.

The foregoing description of the Phansigars is meant to be more particularly applicable to those gangs that were settled in the northern parts of the Carnatic and in the Ceded Districts, antecedently to the year 1808. Since that time, they have become well known to the English Courts of Justice, and their habits have undergone some changes. Many have left the Company's territories, and fled to those of the Nizam and of the Mahrattas. But though the number of them is greatly diminished, Phansigars still infest the dominions of the Company. The gangs indeed, consist of fewer persons than formerly; their plans are less systematic; their range is less ample; they roam the country more secretly; more frequently changing their names and places of abode; and adopting other precautionary measures to screen themselves from justice. Unfortunately few of the numerous Phansigars that have at different times been apprehended could be convicted in accordance with the evidence required by the Mohammedan criminal law; which admitting not the testimony of accomplices, and rarely the sufficiency of strong circumstantial evidence unless confirmed by the confession of the culprits, their adherence to protestations of innocence has alone, but too frequently, exempted them from punishment. Those that have been tried and released becoming greater adepts in deceit, have, together with their old propen-

sities, carried with them a knowledge of the form of trial, and of the nature of the evidence requisite to their conviction.

The habits and proceedings of the Phansigars, it is reasonable to conclude, have been modified and varied by different circumstances and events of a local or political nature in the several states infested by them, in some places approximating more than in others to the foregoing description. There is every reason to believe that in the Deccan, and more particularly in the territories of the Nizam, Phansigars are very numerous. They will be naturally encouraged to settle in greater numbers, and to carry on their practices with less caution and secresy, in a country a prey to anarchy or invasion, where the administration is feeble or corrupt, or where crimes are constantly committed with impunity. It is also not unreasonable to suppose, that they may occasionally act in concert with other classes of delinquents, and that their proceedings may sometimes be of a mixed nature, partaking of the peculiarities of those with whom they may be in league. In those countries too, where Phansigari has been long practised, it may be presumed, that the ordinary artifices will at length become known, and as the success of those murderers must chiefly depend on the ignorance of travellers of their devices, they will perhaps find it necessary to resort to novel and unsuspected stratagems.*

I have heard of no instance in which a European was murdered by Phansigars. The manner in which they

* There are a class of Byragee and Gosaen Thugs, who travel about the country as religious Mendicants, and rob and murder occasionally. They pretend to alchemy, and getting the silver of the credulous under a promise of converting it into gold, they make off with it. They are well known to the Thugs, and often join them in their murders, when they meet on the roads. W. H. S.

are accustomed to travel in India is perhaps generally sufficient to exempt them from danger; added to which, apprehension of the consequences of strict enquiry and search should a European be missing, may be supposed to intimidate the Phansigars, at least in the dominions of the Company. Similar reasons influence them in sparing coolies and parties charged with the property of English gentlemen, combined with the consideration that while such articles would generally be useless to the Phansigars, they would find difficulty in disposing of them and might incur imminent danger of detection in the attempt.

That the disappearance of such numbers of natives should have excited so little interest and enquiry as not to have led to a general knowledge of those combinations of criminals will naturally appear extraordinary. Such ignorance, certainly, could not have prevailed in England, where the absence, if unaccounted for, of even a single person, seldom fails to produce suspicion, with consecutive investigation and discovery. In India the case is far otherwise: and such an event, unless occurring to a person of some consequence, would scarcely be known beyond the precincts of the place of residence or the village of the unfortunate sufferer. Many that fall victims to the Phansigars are the subjects of other and distant states, many have no settled abodes. It must also be remembered that Phansigars refrain from murdering the inhabitants of towns and villages near to which they are halting; neither are they accustomed to murder near to their own habitations, circumstances which not only prevent suspicion attaching to them as the murderers, and to the local authority as protecting and sharing the booty with them, but tend to throw it upon others, who reside near to the spot whither a traveller may have been traced, and where he was last seen.

Besides a person setting out on a journey is often unable to fix any period for his return; and though he should not revisit his home, at the expected time, his delay will, for a while, excite little alarm, in the minds of his friends. He is supposed to be unexpectedly detained—to be ill—to have met with some ordinary accident—to have deserted his family—to have died. Should suspicion arise that he has been murdered, the act is attributed to ordinary high-way robbers, and it is but seldom that minute enquiries can be instituted by his bereaved relatives. But supposing that this is done, and the progress of the missing traveller traced to a particular place and not beyond it, still suspicion would be apt to attach to any, rather than to a few apparently inoffensive travellers, journeying either for the purpose of traffic, as is imagined; or, as is often pretended, to see their relations, or to be present at some marriage, and who, if ever noticed, have perhaps been long since forgotten. If notwithstanding all these improbabilities suspicion should fall upon the actual perpetrators, where could they be found.*

Thus with respect to Sepoys, who, having obtained leave of absence, never rejoined their corps, the conclusion generally formed has been, that they had deserted,—when, in various instances, they had fallen sacrifices to the wiles of the Phansigars. The same observation is particularly applicable to golah peons, charged with the conveyance of money and valuables; many of whom having disappeared, no doubt was entertained that they

* To whom were the friends of the murdered to complain? it was equally unavailing to complain to the authorities of the District in which they were supposed to be murdered—that in which the suspected murderers resided, and that in which they themselves resided; and they had no others to complain to.

had absconded, and appropriated the property to their own use. Even the apprehension, which an indistinct idea of danger tends to create in the minds of these and other travellers would render them only more liable to fall into the snare. Less persuasion would be requisite to induce them to join a party of Phansigars, prompted by the belief that they were thus providing, in the most effectual manner for their own safety.

What constitutes the most odious feature in the character of these murderers, is, that prodigal as they are of human life, they can rarely claim the benefit of even the palliating circumstance of strong pecuniary temptation. They are equally strangers to compassion and remorse—they are never restrained from the commission of crimes by commiseration for the unfortunate traveller—and they are exempted from the compunctive visitings of conscience, which usually follow, sooner or later, the steps of guilt. "Phansigari," they observe with cold indifference, blended with a degree of surprize, when questioned on this subject, "is their business," which, with reference to the tenets of fatalism, they conceive themselves to have been pre-ordained to follow. By an application of the same doctrine, they have compared themselves, not inaptly, to Tigers, maintaining that as these ferocious beasts are impelled by irresistible necessity, and fulfil the designs of nature in preying on other animals, so the appropriate victims of the Phansigars are men, and that the destiny of those whom they kill "was written on their foreheads."*

* A Thug will never kill a Tiger, and believes that no man who has violated this rule ever survived long. They believe that no Tiger will ever kill a Thug, unless he has secreted some booty, or cheated some of the gang out of their just share. A mere Tyro or under-strapper, they think a Tiger may kill, provided he be not of good Thug descent. W. H. S.

This state of moral insensibility and debasement is calculated to give birth to pity, while it aggravates the horror with which we contemplate their atrocities. It ought not to be forgotten that, unlike many who adopt criminal courses, the Phansigars had not previously to divest themselves of upright principles, to oppose their practice to their feelings; but that, on the contrary, having been trained up from their child-hood to the profession, they acquired habits unfitting them for honest and industrious exertion: that a detestable superstition lent its sanctions to their enormities: and that they did but obey the instructions, and imitate the examples of their fathers.

The Thugs* in the more northern parts of India may be divided into three classes. The first consists chiefly of Mahomedans who originally resided under the protection of Zemindars of large estates, as Hura Sing, Dia Ram, &c., and in the district of Etawah, including also a few stragglers at other villages.† The second class is composed of Hindus, who are for the most part of the Lodeh caste, and is much more numerous than the former.‡ They resided in great numbers in their eastern part of Etawah, and the adjoining district of Cawnpore, until alarmed by the active exertions of the Magistrates

* The term Thug is not unknown in the South of India, but is not applied to the Phansigars, but to a class of delinquents to whom it seems more appropriate, viz. to cheats or swindlers, who often appearing as pearl and coral sellers, practise various fraudulent acts, particularly in substituting bad coins for good, which they receive under the pretence of giving or taking change.

† These are the Sindouse men, and those of the adjoining Purguna of Sursae. W. H. S.

‡ These were the Behareepore, Tirwa and Oureya men, of the districts of Cawnpore, and Furruckabad, and Belha, W. H. S.

by whom many were apprehended.* These Thugs had long escaped suspicion by engaging in tillage, and by always carrying on their depredations at a distance from home. The third class is more considerable in respect to number, and extends over a larger tract of country than either of the foregoing classes. It consists of desperate association of all castes, which grew up in the Pergunnahs of Sindouse and Purhara, and the neighbouring villages in the Mahratta territories.† They travel in large bodies, and are more bold and adventurous than the Thugs in the Company's provinces. Their predatory excursions are chiefly confined to the country that lies to the eastward and southward of Gwalior, and to the province of Bundlecund.

Thevenot, in the following passage, evidently alludes to the Phansigars or Thugs.

"Though the road I have been speaking of from Delhi "to Agra be tolerable, yet hath it many inconveniences. "One may meet with tigers, panthers, and lions upon "it, and one had best also have a care of robbers, and "above all things not to suffer any body to come near "one upon the road. The cunningest robbers in the "world are in that country. They use a certain slip

* Messrs. Stockwell, Halhed, Perry, Wright, and others. W. H. S.

† These were the Sindouse and Sursae men, the same as the first named. The Sindouse villages were held by the Kuchwaha Rajpoots, and for that reason called Kuchwahadhar. The Sursae villages were held by Purheear Rajpoots, and therefore called Purheeara. All Bundelcund and the Saugor and Nurbudda Territories were supplied with the seed from which all their gangs arose from this great store room. Some were Brahmans some were Musulmans, but all men whose ancestors had been Thugs for many generations, and being themselves fully initiated and noted men, they formed new gangs with great facility wherever they went.

W. H. S.

" with a running noose, which they can cast with so much " sleight about a man's neck, when they are within reach " of him, that they never fail, so that they strangle him " in a trice. They have another cunning trick also to " catch travellers with. They send out a handsome " woman upon the road, who with her hair dishevelled " seems to be all in tears, sighing and complaining of " some misfortunes which she pretends has befallen her. " Now, as she takes the same way that the traveller " goes, he easily falls into conversation with her, and " finding her beautiful, offers her his assistance, which " she accepts; but he hath no sooner taken her up " behind him on horseback, but she throws the snare " about his neck and strangles him, or at least stuns " him, until the robbers (who lie hid) come running into " her assistance and complete what she hath begun.* " But besides that, there are men in those quarters " so skilful in casting the snare, that they succeed as " well at a distance as near at hand; and if an ox or " any other beast belonging to a caravan run away, as " sometimes it happens, they fail not to catch it by " the neck."†

Travellers in the south of India also are sometimes decoyed through the allurements of women into situations where they are murdered and plundered by persons lying in wait for them; but whether by that class of criminals who are properly called Phansigars,

* This may have been the case in the sixteenth century, but is so no where now I believe. The Thugs who reside in fixed habitations and intermarry with other people, never allow their women to accompany them or take any part in their murders. The only exception to this rule that I am aware of is the wife of Bukhtawur Jemadar of Jypore, after whom we have been long searching in vain. W. H. S.

† Thevenot's Travels, part III. page 41.

I am uncertain.* This method, as well as that of administering intoxicating and poisonous mixtures to travellers, though inconsonant with the habits of the large gangs who are not accompanied in their excursions by women, may perhaps be resorted to by smaller and more needy parties, who rob near to their own abodes, or who having no fixed habitation, continually roam with their families from place to place.†

How long the country south of the Kistna has been infested by Phansigars I know not, though it is certain that they have been settled in the Poliums of Chittoor for at least a century. On this point the Phansigars themselves are quite ignorant, knowing in general little more than that their fathers and grandfathers followed the same horrid employment, and taught it to their children. There is however no reason to suppose that the practice in this part of India is of great antiquity. It may also be a question whether to the Hindus or to the Musselmans ought to be considered as attaching the reproach of inventing this detestable system of pillage and murder. The respect paid by Musselman Phansigars to the omens and modes of divination, and to the religious and idolatrous rites of the Hindus—a respect apparently not accidental, but which pervades and seems interwoven with their whole system—affords grounds for the belief,

* The wandering bands of Thugs, who seem to retain the usages of their ancestors, are assisted by their women in all their operations, I believe.
W. H. S.

† I have mentioned that bands of thieves in the disguise of Gosaens and Byragies are to be found in all parts of India; and these men often commit murder, and generally after stupifying their victims with Dutera and other drugs. Other bands wander about as Benjaras, Khunjurs, Nats, &c. &c. &c.
W. H. S.

that to them, rather than to the Musselmans, is to be ascribed the invention.*

On the other hand it may be argued, that had these bands of murderers consisted primarily of Hindus, it would probably have appeared that the practice was of considerable antiquity; in which case there could hardly have been that prevailing ignorance among the Hindus with regard to it, which is found to exist. It is a practice more in unison with the habits and customs of the Musselmans than with those of the Hindus. The gangs at least in the southern parts of India, consist chiefly of Musselmans, and similar practices it has appeared, prevailed in Hindustan in the time of Shah Jehan and Aurung Zeb, and probably much anterior to the reigns of these monarchs, and have continued to the present day; and if, as I have been informed, Arabia and Persia be infested by Phansigars, little room is left to doubt that these murderers came along with the Mohammedan conquerors into India, and that they have followed the progress southward of the Mohammedan arms. In support of this opinion it may be observed, further, that in the more southern provinces which were never, or which fell latest, a prey to Mohammedan conquerors, Phansigars do not appear even yet to have established themselves. I have not heard of any gangs being found to the south of Salem in Baramahal; and even these there is reason to believe, but recently migrated thither from the Poliums of Chittoor and the Zillah of Cuddapah. With respect to the Hindu usages, adverting to the disposition

* It seems to me quite clear, that the system had its origin in some bands of robbers who had become Musselmans, and who infested the roads about Delhi above two centuries ago—that they came from the North-west, but from what country I cannot venture to guess. W. H. S.

observable among the lower orders of both nations to adopt the rites and customs of each other, they may have been introduced and eagerly received among ignorant and superstitious offenders, ever prone to embrace a scheme which serves the purpose of tranquillizing the mind without requiring the abandonment of criminal habits either by Hindu converts to Islamism, or by such Hindu criminals as retaining their religion, attached themselves to bands of Phansigars.

RICHARD C. SHERWOOD,
Surgeon, on the Establishment of Fort St. George.

December 1816.

APPENDIX W.

To J. WAUCHOPE, Esquire.

My Dear Sir,

You will, I doubt not, be much surprised at being troubled by a person who had only the pleasure of being acquainted with you for a few days at Allahabad. I trust however to your goodness for an excuse, and will at once proceed to the object of my writing.

It is now almost a month since I was informed that a fortnight before, some Thugs murdered four persons in a Nullah, between Banda and Kaeta, and were apprehended to the number of about twenty-five or thirty, almost on the instant of their accomplishing the murder, and sent in to you. Amongst those apprehended are said to be Sumadhan Brahman, Oodeiha and Khooman Lodehs, and Nunda Bukal, all of great notoriety.

From the circumstances under which they were apprehended, I think it likely many may have confessed, not only the present charge but former crimes. In this case, their confessions must throw great light on the system of Thuggee, and as they are (many of them) originally inhabitants of this neighbourhood, perhaps implicate many persons whose names were hitherto unknown, as well as corroborate accusations made against some who have been seized and others who have escaped.

As I have several men now under investigation charged with this crime, and with being accomplices of some of those you have in confinement, I hope it will not be thought an improper interference to request you will oblige me with copies of such confessions as may have been made before you. If of no use to the case I have under trial, they will be so as private memoranda. I should also feel much obliged by your favoring me with a list of the persons apprehended, including their cast and place of residence.

My reasons for this second request are, 1st, that a number of Thugs were apprehended by Mr. Wright and confessed before him, and their confessions implicate the men I above mentioned as so notorious. Were copies of those confessions inserted in the case in your Court, they would perhaps tend to corroborate any confession made before you; and would certainly show that they have long since followed the trade of murder. As I have notes of these confessions by me, after being favored with the names of those you have caught, I could mention the names of those by whom they were formerly implicated. If you were inclined to call for copies of those confessions from Cawnpore, by enabling you at once to mention those you wish to have, much trouble would be saved. 2ndly, amongst those now in confinement with you, are perhaps some for whom I have been and am still searching.

Should my intelligence be incorrect, you will be inclined to smile ; but allow me to mention that in order to state my wishes and reasons, I assumed the whole as a truth. For the sake of humanity I hope no such murder was committed, but if it have, I cannot but congratulate you on the apprehension of the gang. Hoping to be excused for the trouble.

I remain, my dear Sir,

Your's very sincerely,

(Signed) G. STOCKWELL.

Etawah, 14th Oct. 1814.

N. B. Part of my information says Khoshallro, Pursudooa and Kurhora were with the party of Sumadan but escaped. As these three live in Banda in my jurisdiction, if their seizure be desirable I believe I can effect it.

MY DEAR SIR,

I had yesterday the pleasure of receiving your copy of Bhuga's deposition, and the day before that of your letter.

Though I am astonished at his recognizing so few, I do not despair of finding evidence against the persons and notoriety of the remainder, though not to their specific villanies. In the course of two or three days I shall send you two persons employed as Burkundaze in the Thannah of Sindouse, one of them a Dhanuck, inhabitant of this place, and well acquainted with the Thugs formerly residing here ; the other an intelligent man who has been five years in the Thannah under the very edge of which their houses were. My object in sending them is to ascertain whether some of those apprehended are not old inhabitants of this village, mixed with the Cawnpore Thugs, which I understand to be the case from their

having taken refuge in the same places about Jaloun, &c. and thus formed an acquaintance. I have also another man in store who is at present gone to endeavor to procure the seizure of *Sumadan*. He has to-day told me of his own accord that four of the Thugs I wanted are in your jail amongst the twenty-five, viz.

Odeeha Lodeh, a very celebrated character.

Omeda Lungra, ditto ditto.

Lullooa ditto, against him are two cases according to a confession.

Sundooa Lodeh. (I cannot find his name in the list.)

I hope you will excuse me when I start a doubt regarding the plan you have at present in view of sending the persons to Cawnpore from this Zillah, to be there tried for the respective cases. You will I am sure excuse my fearing the result when I mention that Mr. Wright apprehended seventy-six, of whom seventeen made confessions, which strongly criminated the remaining fifty-nine who denied. Amongst these denials, are several suspicious circumstances, and once or twice the property was produced from their houses and recognized. Those who denied and those who confessed were alike released by one sweeping order of the Nizamut Adawlut, without security or any thing else.

I cannot but think that when the very suspicious circumstances are taken into consideration under which the seizure was made, and the change of their names and place of residence and cast (evidently implying a fear of those under which they were known) and to these be added the confessions of Thugs apprehended five years ago criminating them, little can be wanting to establish their guilt. It is on such strong circumstantial evidences that I cannot conceive any Court will release them.

On the contrary should they be sent to Cawnpore, there being no proof, but what they before had, I fear they would find the same lenity which was shown to their companions.

In the event of their being sent to Cawnpore, you would still wish to have copies of those papers accusing them attached to the case in your Court, for which purpose I copy the following from Wright's notes.

When the person returns, which will be I fancy about a week hence, I shall send him in order to point out the four whose names he mentioned, and I believe he will recognize some of the rest on their being shown to him. I shall do myself the pleasure of addressing you a short note when I send the Burkundazes.

I am, &c.

(Signed) G. STOCKWELL.

Camp Sindouse, Dec. 22, 1814.

You would perhaps think it a shorter way to send one or two of the Zemindars of this place to recognize the Thugs of their village, but alas the communication is still kept up, and they derive perhaps as much profit as ever from them. They are by no means to be trusted in this.

MY DEAR SIR,

I have to entreat your pardon for allowing your last letter to remain so long unanswered, the principal reason for which was my not having any subject worthy of communication. As Bhowany left me some days ago in a Dooly he has no doubt ere this arrived, and I hope you may derive some benefit from him. Toollacya has been unwell and only just rejoined me; he shall be sent you in a short time. He will tell you all about Purshaud who came to me as a spy, and

introduced Toolya. As he can give you the whole of my intelligence respecting Purshaud, I refrain from troubling you. Herewith enclosed is a copy of an Urzee presented by my spy, and as his source of information is a relation and Padree to the Raja of Jugumunpore, it may very possibly be correct. It will at all events be as well to have a look-out after the party who went towards Chutterpore, and are expected to return in the course of fifteen or twenty days. There can be no doubt that such persons are allowed to reside in Jugumunpore, as in April last, when in Camp near to that place the Umlah of my Court visited the place, and the houses of the Thugs situated close under the Raja's Fort were pointed out to them among the other curiosities. Nothing like concealment was attempted, they being told "there are so many of this cast, and so many "of that, and there you see *one hundred houses of* "*Thugs.*" As the ancestors of Madhoo Sing, and himself also when in charge of Sindouse, collected a tax at the rate of 25 rupees per house, there can be no reason to doubt that Mahaepat Sah, a brother of the Rajah, should do the same. Toolya will give you a list of men concerned in four cases within your district, several of whom are in your jail; and will also mention the principal Thugs and their villages living in Jaloun, and some part of Soobah Gwalior. I am sorry to say Perry writes me of two or three Thuggies having lately occurred in the Eastern extremity of the District, and you will have heard from Middleton that they have favored him with some visits.

I have not heard the slightest hint at the perpetrators of the Dudwareh Dacoity. This silence appears to me very extraordinary, as by one means or another we have become acquainted with all the Dacoities but one which have been committed in this District, and with most of

those in the neighbouring Zillah, so that this must be some unknown gang. I was once told, that strong suspicion attached to the Zemindars, but could get no good grounds for such an opinion. Two points had nearly escaped me, one that the Thuggies in your District are preconcerted, that is, gangs rush in at once from different quarters, and their crimes are committed almost all at once or in a very short period. Of the truth or falsity of this you can well judge. The second, that for the short time Bhowany has been in my employ he has been more successful in apprehending than any spy I ever took in service. I mention this as a reason for believing his assertions.

Believe me,

My dear Wauchope,

Ever your's faithfully,

(Signed) G. STOCKWELL.

Camp Jehekha, 10th June, 1815.

The sum collected from Thugs at Sindouse was five thousand rupees per annum, making the number of *houses two hundred;* but most of these houses, in order to evade the tax, contained three or four Thugs, besides their women and children. The probable number of Thugs might at a low rate be considered 400 ! ! ! Merchants came from Benares to purchase their spoils at a cheap rate.

To J. WAUCHOPE, ESQUIRE,

Magistrate, Bundelcund,

SIR,

I beg to transmit for your information the accompanying Extract of a Letter from the Magistrate of Etawah, dated 7th of August last, together with Copy

of a Letter and its enclosure, from the Joint Magistrate of that District dated the 11th of August on the subject of murders by Thugs.

I am, &c. &c.

(Signed) J. SHAKESPEAR,
Acting S. P. Western Provinces.

Office of S. P., Calcutta,
the 31st March, 1816.

Extract of a Letter from the Magistrate of Etawah to the Acting Superintendent of Police in the Western Provinces, dated 7th August 1815.

Para. 20. As far as I can depend on the information and experience which I have acquired during my residence in this District, the Thugs who have been in the habit of infesting this part of the Company's Provinces may I conceive be divided into three classes entirely unconnected with each other. First, those who originally resided under the protection of the Zemindars on the large estates of Hurra Sing, Dyaram and Bhugwunt Sing in Allyghur; and of Himmut Sing, late Rajah of Etawah, in this district, including also a few detached parties who lived unmolested at or near to a village called Borasa in Furruckabad. The Thanahs of Shahabad, Phurha and Kuhleyee in Etawah, in three or four of the Police Divisions of Allyghur. The murders which were formerly so common on the road which lies between Etawah, Khas and Agra, on the high road from Cawnpore between Nubbeegunge and Shahabad, and on that leading from Mynpooree to Coel, as well as in other less frequented parts of Allygurh, Furruckabad and

Etawah were chiefly perpetrated by men belonging to this class. If such criminals can be supposed to have any religion they will be found principally, if not exclusively, to profess the Mahommedan faith. A number have been seized, and are now in the jails at Mynpooree and Coel; and a few are in confinement also at Futtehghur; many, however, are still at large, some of whom reside in the district of Allyghur, and I have reason to think that a party of nine or ten of the most notorious of these offenders, by whom the murder in Suckut was in all probability committed, have for some time past taken up their abode in the vicinity of Agra.

21. The second class consists of Hindoos, who are for the most part of the Lodhee caste, and this is by far more numerous than the class I have just mentioned. They resided in great numbers in the eastern Thannahs of this District, and the adjoining Purgunnahs of Cawnpore, until disturbed by the measures pursued against them by Mr. Wright and myself in 1810 and 1811, when many were seized and others absconded. By cultivating a few beegahs of land they were able, under the ostensibly character of ryots, to follow the more lucrative profession of Thuggie without being suspected. Their depredations were consequently local, and the murders which were so numerous to the westward of Cawnpore, particularly in the vicinity of Kanoje, and those which occasionally happened in the lower part of this jurisdiction, may be ascribed to their activity. About twenty of these offenders are confined on security in the jail at Mynpooree; but many of those committed by Mr. Wright have been released, and have returned to their old haunts in the Cawnpore district, neither reformed by the morals of a jail, nor less audacious from the experience they have had of the facility of escaping from the

hands of justice. To this class my letter to you of the 7th of June last adverts.

22. The third is more formidable in point of number, and extends over a greater expanse of country than either of the foregoing classes. It includes that desperate association of men of both religions and of all castes, which grew up under the fostering protection of the Zemindars of Purhearha and of the villages contiguous thereto in the Gwalior territory. It is already known to you that those who resided in the villages of Purhearha were dispersed when Mr. Halhed personally visited that Purgunnah. They have however since gradually returned, and now live in a number of the Gwalior villages stretching over an irregular tract of country from the right bank of the Kooaree to the confines of Duttea. They travel in larger bodies, and are more bold and adventurous than the Thugs in the Company's Provinces. Their predatory excursions are chiefly confined to the country which lies Eastward and Southward of Gwalior, and to the districts of Bundelcund ; and I have reason to believe that they rarely if ever visit the Dooab. Their number has been partially augmented from some fugitives from the second class, who may perhaps, from their knowledge of the country, occasionally venture across the Jumna. Several of the most notorious of these offienders have been seized by Mr. Wauchope, and are now in the jail at Bandah.

To THOMAS PERRY, ESQUIRE,

Magistrate of Zillah Etawah.

SIR,

I had the honor of receiving your letter of the 22d April last, covering a copy of a letter from the Superintendent of Police relative to the Thugs of Purhearha.

2. I apprehend that the Putwaries of this Purgunnah can give no information on the point required; from all I have been able to learn it appears to me that the Thugs formerly residing in Sindouse, &c. have settled in the Gwalior territories where they are sure of protection; at least as the Aumils of that Government deriving a revenue from their depredations, it is fair to conclude that they protect them as formerly. I am told by the most respectable Zemindars that 5,500 rupees was the average payment made to these States for the Thugs at the rate of twenty-five rupees per house, this being the number of 220 houses, but most of the houses contained three men.

3. The villages at present most notorious adjoining to Purhearha.

Jaloun,.....	Of Jaloun.
Suhoo, ...	
Rusoolpore,.	
Suraopore, ..	Of Jugumunpore, and I believe in Jugumunpore Khas.
Sobneh, ...	
Seloruch,...	
Mollickpore,	Belonging to Scindia; there is also a Poorwa of Rampoor, said to contain about 200 houses of Thugs, at the head of whom is the famous Dhurm Khea alias Dhurm Khan.
Mohonee,...	
Tetringare,..	
Sonaweery,..	

The former Sirdar, Boodhooa, and about twenty of his gang, were caught in or about Ameer Khan's army; and that leader cut off their noses and both hands, no doubt an effectual way of preventing their recurring to this way for a livelihood.

4. I am also informed that they seldom repair to the Company's Territories to commit their depredations, and have as yet heard of few instances of their taking up their abode on the left bank of the Jumna.

5. This intelligence appears to me to be true, for the gangs of Purhearha committed their Thuggies more like banditti, openly and in large bodies, attacking and plundering parties of travellers, not taking any care to conceal the crime by hiding the bodies; whereas the Thuggies of the Dooab are committed more by stealth than force on two or three individuals, early in the dark of the morning or late in the evening, at least leaving no marks of force being used. The piercing the throat, or ripping up the bellies is frequently done to prevent any chance of life remaining, and the bodies carefully concealed in wells or nullahs. The only thing in which the two descriptions at all coincide is that of their plundering and invariably murdering the plundered.

6. I have every reason to believe that the Thuggies committed in Cawnpore, Furruckabad, &c. have been perpetrated by the old Lodha gangs, as well as by those who were released from Cawnpore; and the only Musulman gang which has come to my knowledge is that of Koodrooa living in Bowhary, which I mentioned to you some time since in a private letter. As you are fully acquainted with the names and villages of the principals there is no necessity to mention them.

7. I have also the honor to subjoin another list of Thugs, and of the villages in which they reside which may perhaps be useful. It was procured from persons perfectly unconnected with those from whom the above was obtained.

I have, &c. &c.

(Signed) G. STOCKWELL,
Joint Magistrate.

Etawah, August 11, 1815.

(True Copy,)

(Signed) T. PERRY, *Magistrate.*

Statement of Villages, &c. of Thugs belonging to Illakeh Jaloun, that accompanied Mr. Stockwell's letter of the 11th August, 1815.

Villages.	*Names of Thugs.*	*Remarks by Captain Sleeman in* 1835.
Gorahe, ...	Punna, ...	Approver.
Koonoo, ...	Purmah Lodhee, ...	Hung 1832.
Sakoon, ...	Gunesha Musulman,....	Transported.
Ooria, ...	Bahadoor, ...	Dead.
Morara, ...	Rambux, ...	Hung 1830.
Mohar, ...	Mun Khan Musulman, ..	Hung 1833.
	Purmah, ...	At large.
	Ghusia Lodhee, ...	At large.
	Bhugwunta Lodhee, ...	At large.
	Rumma alias Khemooa,	At large.
	Balkishen, ...	Hung 1833.
	Munsookha, ...	At large.
	Runjeet, ...	
	Ameda Lungra, ...	
	Oodiet, ...	
	Sookoon,.....	
	Amed 2d, ...	
	Cheynooa, ...	Transported 1833.
	Suntooa, ...	Transported 1835.
	Pursudu, ...	Hung 1832.
	Khyroon Musulman,....	
Jusspoorah, ...	Khooman, ...	Hung at Saugor.
	Kehry,.....	Hung at Jubulpore.
	Tajooa, ...	Died in Hoshungabad Jail.
	Kulooa, ...	At large.
	Pujooa Lodhee, ...	Died at home.
Pupury Nowreypore,	Bigae, ...	Died in Saugor Jail.
Timror, ...	Peerbux Musulman, ...	Jubulpore Jail.
Buthoo, ...	Sookhooa Lodeh, ...	Dead.
Surooapore, ...	Khyrooa Musulman,....	Died at home.
	Doorgah,.....	Approver.
	Khooman, ...	Approver.
	Punga, ...	Died in Saugor Jail.
	Durio Brahman, ...	Hung at Saugor.

Villages.	*Names of Thugs.*	*Remarks by Captain Sleeman in 1835.*
Surooapore, ...	Punchum, ...	Dead.
	Munga, ...	
	Ameda, ...	
	Rambux Brahmin, ...	
	Gunesh Musulman, ...	Transported to Saugor.
	Mahasooka Brahmin, ..	Dead.
	Hussunoo, ...	
	Birkbhan, ...	
	Maha Musulman, ...	
Choonah, ...	Kehyra and two others, Dhukur Rajpoots.	
	Khooman Kusbatty Brahmin, ...	Hung at Saugor.
Mehonee, ...	Dhurm Khan, ...	Died at Surahee 1832
	Sundia, ..	Dead.
	Puchooa, ..	
	Zorawer, ..	
	Rumola, ..	
	Bhora, ...	
	Punchuma,	
	Bhugwan,	
	Moollooa, ..	
	Sulya, ...	
	Soogunoo Aheer, ...	

Musulmen,

There are many others whose names are unknown.

(Signed) G. STOCKWELL,
Joint Magistrate.

(True Copy,)

(Signed) T. PERRY, *Magistrate.*

(True Copy,)

(Signed) J. SHAKESPEAR,
Superintendent of Police.

(True Copies,)

W. H. SLEEMAN, *Genl. Supt.*

APPENDIX X.

To MAJOR STEWART,

Acting. Resident, Indore.

SIR,

1. I have the honor to forward the proceedings* of an inquiry held by me on the gang of Thugs in confinement here, of whose seizure and the circumstances that led to it you are already informed.

2. As appears in his Deposition after the gang was secured at Bheelwarah, the witness Amunoola, under alarm for the consequences, voluntarily presented himself to the Jemadar of the party sent on this service, and confessing that he and his fellow prisoners were the description of persons they were suspected to be, offered to make a disclosure of their acts and proceedings; from that moment he was kept separate from his companions to prevent him from being dissuaded from this purpose

* Consisting of the following papers.—

No. 1. Deposition of the evidence Amanoola.

No. 2. Deposition of the evidence Kaimraje.

No. 3. Deposition of the evidence Poorun.

No. 4. Deposition of the evidence Runjeet.

No. 5. Deposition of the evidence Muddary.

No. 6. Deposition of the evidence Bahadoor Khan Havildar and Shere Khan Sepoy.

No. 7. Deposition of the evidence Bhawuny Khan Havildar and Bhudja Bheel.

No. 8. List of articles found in the possession of the Thugs when seized.

No. 9. List of the foregoing articles mentioned in the evidences belonging to particular individuals murdered by the Thugs.

No. 10. List of the foregoing articles that have been recognized by friends or persons murdered.

No. 11. Defence of the prisoners.

by the efforts which they would doubtless have exerted upon him to that effect; and the day after the arrival of the whole at Jowrah, I took from him the Deposition now forwarded, and in corroboration of it dispatched him the day following under a guard to point out the bodies of the persons stated by him to have been murdered at different places on the route of the gang between Mundesore and Dekola, where they were seized, a corroboration, which, as you will observe by the Depositions of the Havildar and others of the guard, was fully afforded.

3. The Deposition thus corroborated was perhaps alone sufficient to establish the guilt of the prisoners, but as it was desirable to obtain all the information possible of the acts and proceedings of this band of systematic murderers, that the Government might be the better able to adopt effectual measures for their eventual extirpation, I held out a promise of pardon to other individuals of the gang to come forward, on which five of the prisoners, whose Depositions are enclosed, presented themselves as evidence against their associates.

4. These Depositions appear to me to be too full and corroborative of the deep and atrocious guilt of the prisoners to require any comment or additional proof of it, and I have only to observe therefore that the Witnesses from whom they have been obtained, have been all along kept in separate guards, apart from each other, and no interchange of communication has been allowed to take place among them.

(Signed) W. BORTHWICK,
Poll. Agent.

Mehidpoor Agency Office, 26th July, 1829.

(True Copy,)

(Signed) T. ROBINSON,
2d Assistant.

To GEORGE SWINTON, ESQUIRE,
Chief Secy. to Government,
Fort William.

Sir,

I have the honor to transmit for the information and orders of Government the proceedings of Captain Borthwick in the case of a large gang of Thugs, apprehended by him on their return from an expedition into Guzerat.

2. These proceedings detail so fully the system pursued by these murderers that any comment or observations on them seem quite superfluous, the guilt of the party being established beyond all doubt. With reference, however, to the quantity and trifling value of the articles found in the possession of the murderers, it may be proper to notice that this is satisfactorily accounted for by the circumstance of the party having only five days before their apprehension sent off, under charge of one of their leaders; almost all the booty they had collected in their expedition, including, of course, every thing of value.

3. The expeditions of these murderous gangs have of late years become the greatest calamities with which Malwa has been afflicted; and it will not fail to attract the notice of Government that the very pacification of the country has led to the extension of this murderous system to a degree unknown before.

4. The invariable practice of putting to death the whole of their victims, the manner in which this is done, and the mode in which the bodies are disposed of, renders the apprehension and conviction of these gangs particularly difficult; and therefore I consider the seizure of so large a body of them as a most fortunate event for this country, and likely, if capital punishment is inflicted

on the greater part of them, to put a stop to such expeditions for a long period to come; the punishment however of these murderers, to be effective in this respect, ought I conceive to be inflicted at the different places from whence they come; and I cannot help trusting that Government will also adopt some measures both in our own territory, and in the dominions of our Allies to bring to condign punishment the village officers and other authorities of the country who connive at the proceedings of these murderers, and participate in their plunder. These can hardly be considered as less guilty than the murderers themselves.

5. I beg leave therefore to suggest that the leaders, and all of the party whose employment in the gang has been that of stranglers, should suffer capital punishment each at the village to which he belongs; where the murderers come from places not within our jurisdiction, I can hardly anticipate any difficulty in obtaining the assent of our Allies to make an example so requisite for the future safety of innocent travellers throughout Central India; the rest of the gang, with the exception of those to whom pardon has been promised, ought, I conceive, either to be banished from Hindoostan or confined for life.

(Signed) J. STEWART, *Resident.*

Indore, 12th August, 1829.

To MAJOR STEWART,

Officiating Resident, Indore.

SIR,

I am directed to acknowledge the receipt of your Dispatch of the 12th August, submitting copies of a letter from Captain Borthwick and of proceedings

held by him in the case of a gang of Thugs, and to communicate to you the following observations and orders of the Governor General in Council on the subject.

2. Captain Borthwick is considered to merit great praise for the seizure of so large a gang of those atrocious criminals, and for the full and satisfactory evidence which he has obtained of their guilt. The Depositions of Amanoolla and the other four accomplices who came forward on the promise of pardon afford the strongest proof of the whole of the prisoners belonging to the gang, and of the numerous murders, committed by them in the course of their progress, through the several countries, which were the scene of their depredations. The discovery of the dead bodies in the places pointed out by Amanoolla, and the production and identification of some of the property found in the possession of the gang, as detailed in the proceedings held by Captain Borthwick, confirm the Depositions of the five evidences, and established the guilt of the parties beyond the possibility of doubt—His Lordship in Council observes that one of the evidences, Khaim Rauj, has deposed to no less than 71 murders.

3. These murders having been perpetrated in territories belonging to various Native Chiefs, and the perpetrators being inhabitants of various districts belonging to different authorities, there is no Chief in particular to whom we could deliver them up for punishment, as their Sovereign, or as the Prince of the territory in which the crime had been committed.

4. The hand of these inhuman monsters being against every one, and there being no country within the range of their annual excursions from Bundelcund to Guzerat, in which they have not committed murder, it appears to His Lordship in Council that they may be considered like Pirates, to be placed without the pale of social law,

and be subjected to condign punishment by whatever authority they may be seized and convicted.

5. Under this view of the case and adverting to the relative situation of the British Government as the paramount power, the Governor General in Council has no hesitation in authorizing and directing capital punishment to be inflicted on the leaders, and all the gang who shall be proved to have been employed as the stranglers. With regard to those who in decoying and enticing the victims to their fate, or in aiding to remove and conceal the bodies, they must be held to be accessaries both before and after the fact; they are equally criminal as the principals and deserving the same punishment of death; but his Lordship in Council authorizes you to commute the sentence of capital punishment into transportation for life, with hard labour, beyond seas, or confinement for a certain term of years, according to the circumstances of each particular case. Such of the prisoners as have acted merely as followers of the gang, employed in the performance of menial duties, such as syces or grass cutters, and did not, as accomplices, sharing in the plunder, and boys also, under 14 years of age, of whom there are three or four amongst the prisoners, are to be kept in confinement for such periods as you may consider proper.

6. His Lordship in Council conceives that much difficulty, with risk of escape, would attend the plan suggested by you of executing the individuals condemned to suffer death, each at his own village, and deems it more expedient that the whole on whom capital punishment is to be inflicted should be executed at the place where they are now confined. It will be proper to intimate to Holkar's Government the apprehension and

conviction of the gang, and the orders which you have received for inflicting capital punishment on the murderers.

7. Previously to deciding on the fate of each individual prisoner (seventy-four in number), the Governor General in Council desire that you will instruct Captain Borthwick to call them up singly in the order of enclosure No. 11 of Captain Borthwick's letter, in which their defence is contained, and take the evidence of the five witnesses as to the identity of the individual, his degree of connection with the gang as leader, accomplice, or menial, and compare the evidence as given by each of those five approvers. Captain Borthwick will also hear whatever the prisoners may desire to offer further in their defence; and wherever a doubt may exist in his mind as to the fact of the party being one of the gang (notwithstanding the identification of one or more of the evidence) that individual is to have the benefit of the doubt, and his case to be reserved for further orders. In the Deposition submitted with your Dispatch, the cases of the prisoners are not given in the same numerical order in each; and it becomes difficult in some instances to know whether the witness refer to one and the same individual.

8. By the course of the proceedings now directed, the first prisoner to be identified according to the list in enclosure No. 11 is Omrow Sing. Each of the five witnesses should be called on in succession, and without the privity of one another, to identify and name him; and Captain Borthwick will keep a record of the proceeding, stating his own opinion regarding the establishment of the prisoners guilt, and the punishment to which, with reference to the observation in a preceding part of this

letter, the prisoner is subject. Captain Borthwick having completed these proceedings, will submit them to you, and you will pass final sentence on all those deserving of capital punishment and direct it to be carried into execution. Those adjudged to transportation beyond seas, are to be sent under a suitable escort to Bombay, to be kept in custody there until the receipt of orders from hence, which will be sent without delay. The individuals who are to suffer temporary imprisonment, will be retained where they now are, and you will receive the final instructions of Government on the receipt of your report, and Captain Borthwick's further proceedings as above directed.

9. With respect to the five witnesses to whom Capt. Borthwick promised pardon, it does not appear whether unconditional release on the conviction of their associates was distinctly pledged to them or not. Considering the past course of life which these individuals, who have taken an active share in all the atrocities to which they depose, have led, His Lordship in Council feels extremely reluctant to let them again loose upon society without security for their future good behaviour. If by pardon was only meant that their lives which had been forfeited by their crimes, should be spared, they may be considered to be treated with great lenity if no severer punishment be inflicted than confinement until they can give good security, and you will be pleased to send them, under a guard to the care of the Governor General's Agent in Bundelcund, with whom you will arrange as to the time of their dispatch, and the place where they may be delivered over to the escort, which that officer may propose to send to the frontier of his jurisdiction, for the purpose of relieving the guard which may be sent from Mahidpore. The Agent to the Governor General will receive instruc-

tions regarding their disposal until they can furnish such security as he may see proper to accept; you will apprize the five individuals of this decision in order that they may know their destination and adopt means for obtaining the security required.

10. You will further apprize them if that by their means the leaders and others of the gang who separated from them some time before their seizure with the intention of returning to Bundelcund, or who made their escape when the rest were arrested, can be apprehended and convicted, they will establish a claim to further consideration and indulgence.

11. It is the intention of Government to authorize the offer of a reward of one thousand rupees for the apprehension of Heera, Ruttyram, and any others whose names may be given by the approvers as notorious leaders of Thugs. You will be pleased to communicate to the authorities in Bundelcund who will be authorized to offer the rewards abovementioned, whatever further information you may receive from their late associates.

12. Copies of the Depositions of the five Witnesses will be communicated to the Judges and Magistrates of the District where the system of Thuggie has prevailed, and it is not unlikely that the evidence of the individuals in question, while they may remain in confinement in Bundelcund, may be of use in convicting Thug offenders, against whom it might otherwise be difficult to bring proof.

(Signed) G. SWINTON,
Chief Secretary to Government.

Fort William, 23d October, 1829.

(True Copy,)
(Signed) G. SWINTON,
Chief Secretary to Government.

To CAPTAIN BORTHWICK,

Political Agent, Mahidpore.

SIR, I have the honor to acknowledge the receipt of your letter of the 10th instant, with the Proceedings accompanying it.

2. I have passed sentence on death on forty of the criminals, a list of whom, No. 11, I herewith enclose, and have to request that you will cause the sentence upon them to be carried into effect with as little delay as possible.

3. With reference to the 3d paragraph of your letter I recommend that a part of the criminals should be executed in the vicinity of the places in your neighbourhood where they committed the murders most recently perpetrated. On referring to your former proceedings, I observe that those murders were committed near Rutlam, at Tarode, near Mundesore, and at a place a little beyond the cantonment of Neemuch. A portion of the criminals may be executed at each of those places, and at any other place where you may conceive that a salutary impression will be produced thereby. The leaders and most desperate of the gang I recommend to be executed immediately at Mahidpore.

4. I have also the honor to enclose a list, No. 2, of the criminals sentenced to transportation beyond seas; these you will be pleased to send under a sufficient guard to Mhow, where the Officer Commanding the Malwa Field Force, will be requested to relieve your guard by one from his Force, and to forward the prisoners to Asseerghur, from whence they will be sent to Bombay.

5. The prisoners whose names are mentioned in list No. 3, who have been sentenced to confinement for different periods, you will be pleased to retain in custody, together with the evidences, until further orders.

(Signed) J. STEWART, *Act. Resident.*

Indore Residency, Camp, 12th Dec. 1829.

To M. AINSLIE, ESQUIRE,
Agent to the Governor General, Bundelcund.

Pol. Dept.

SIR,

I am directed to transmit to you the enclosed copies of a Dispatch from the Acting Resident at Indore relative to the apprehension of a gang of Thugs, and of the instructions which have been issued to Major Stewart in reply, and to desire that you will put yourself in communication with that Officer on the several points therein stated, and use your best endeavours to secure the individuals belonging to the gang, who are yet at large.

2. You are hereby authorized to offer the rewards for the apprehension of the leaders, specified in my letter to Major Stewart. The Governor General in Council desires to leave to your own judgment and discretion the adoption of whatever course may appear to you to be best suited to the accomplishment of the end desired.

3. Copies of this letter and of the correspondence with the Acting Resident at Indore will be sent to the Agent to the Governor General in Saugor and the Nurbudda Territories for his information, and a communication will be made from the Judicial Department to the several Judges and Magistrates in those Districts in which the Thugs have occasionally been apprehended, instructing them to correspond with you on the occasion of any person being hereafter apprehended as Thugs, when it is not unlikely that the evidence of the five Thugs who have turned informers, may prove useful in the conviction of the parties accused.

(Signed) G. SWINTON,
Chief Secretary to Government.

Fort William, 23d Oct. 1829.

APPENDIX X.

Deposition of Amanoolah Phansigar, admitted to give evidence, a Musselman, age about 50 years.

I am one of the gang of Phansigars now in confinement, and with my associates was stopped in the month of Bysak last, at the village Dekola, about 7 or 8 coss northward of Bheelwarah, as we were returning to our homes in Hindoostan. At this place a party of 8 or 10 horsemen came upon us and said that Captain Borthwick having heard that we were carrying Opium out of Malwa, had sent them to stop us. On hearing this our minds were relieved from suspicion or fear that the object of the horsemen was any other than what it professed to be, or had any reference to our habits and pursuits. We readily consented therefore to return to Bheelwarah with the horsemen, who, we thought, would of course allow us to depart after searching us and finding we had no Opium. After our arrival there we learnt the true cause of our being arrested, not however before the authorities and inhabitants of the town had joined in aid of the horsemen to secure us and prevent our escape. We of course loudly protested our innocence, affirming our readiness to be taken before Captain Borthwick, where we should clear ourselves to that gentleman's satisfaction of the accusations which the horsemen cast upon us of being Thugs and Phansigars; at the same time urging the great inconvenience we would unjustly be subjected to, if obliged on such unfounded suspicion, to retrace our steps to Jawrah. To these protestations of innocence Oomrao Jemadar (prisoner) added that he

had an English passport, and that if the horsemen persisted in detaining us they would bring themselves into difficulty. Seeing that the horsemen were deaf to all our entreaties and threats, I became alarmed, and as the only chance that appeared to me of saving my own life, determined to confess the truth, and to make a full and true disclosure of our habits and acts. I accordingly went immediately to the horsemen and offered, on assurance of my life being spared, to make a faithful avowal of all our doings. I received the assurance I required, on which I confessed to them that we were actually the Phansigars they suspected us to be. From that moment they kept me separate from my companions, and now that the assurance of pardon has been repeated to me, my mind is at ease, and I shall not withhold the disclosure of one single act that has been committed by myself and companions since I became a confederate Phansigar, but freely and fully state all that occurs to my memory to mention: I have been connected with these Phansigars for about two years, during which period robbery preceded in every instance by the murder of the individuals robbed, has been our mode of life. I belong properly to the gang of Mandun Jemadar, now a prisoner, which consists chiefly of Mussulmans, and is called the Mussulman gang. According to the custom of all these gangs of Phansigars of proceeding at certain seasons to distant countries in quest of plunder (generally after the rains) our Jemadar Mandun having collected his men, set out from his country in Bundlekund, upon an excursion of that nature, at that season last year. Our course was southerly, and passing Dhuttea, on our sixth stage, we came to the banks of a Nullah, where there was a good deal of jungle. There a Mussulman traveller, on his way to Baroda, who called

himself a Moolah, was prevailed upon to join us. Shortly afterwards every thing being arranged, he was murdered and his property plundered. A Koran was found upon him, which to avoid detection, we burnt. There was besides a labada, and a straight double edged sword, both of which are amongst the things seized upon us; other things of trifling value, belonging to this Mussulman, fell into our hands. This was the first act we committed; after which we pursued our course, and without falling in with any thing further, arrived at Oogein. From Oogein we proceeded to Baroda, by the usual stages, without committing any murder or robbery on the way, with only one exception, about five coss from the latter town. This was upon the persons of a barber and byragy, who fell into our hands at the stage before we reached Baroda, and were murdered a short time after night set in. A red woollen cloth jacket, now among the things taken upon us, and a tattoo also present, (the other evidences do not confirm this of the tattoo belonging to the barber,) fell into our hands. What was found upon the byragy, I do not now remember. The next day we arrived at Baroda, and there found a band of our brethren, consisting of twenty-five men under their leader, a Brahmin and an inhabitant of Etawah. This Brahmin and Mundun (prisoner) our Jemadar consulting together agreed that the two bands should unite and act conjointly. We accordingly left Baroda together, and after traversing different parts of Guzerat returned to Baroda, empty handed. A day or so after our return to Baroda, Oomrao Sing Jemadar (prisoner), Makhun Jemadar (prisoner), and Ruttyram Jemadar, with their bands, arrived, and the day after that the Brahmin with his band set out on his return to Hindostan. We having hitherto been unsuccessful

determined to remain some time longer and try our fortune in conjunction with the parties just arrived, and accordingly joined them. Our united bands after this left Baroda, and having obtained intelligence from our scouts of four travellers with property, we went in pursuit of them, and coming up to them near an English cantonment, murdered them, but were much disappointed to find that they were only poor stone-cutters without a rupee upon them, our scouts having been deceived by the bundles of tools which they carried. After this we returned to Baroda, where after halting a day or two it was determined that we should return to our homes. We accordingly left Baroda, and made a stage of about three or four coss, where a Hadjee (pilgrim) met with his fate at our hands. Our next act was the murder of two *Besatties*. After them two men whom I heard were Rutbans, and at a stage or two from that where the Rutbans met their fate, we fell in with one or two palankeen bearers, with two women and a child, all of whom we murdered in the jungle and took their property. After this four Musulmans with Mynas fell into our hands and were murdered. It was I think at this stage where we halted a day and settled a division of property, after which we resumed our route, and near to Rutlam effected our designs upon five merchants, who had become the object of them from the last stage or so. We passed Rutlam, few or none of us entering the town, and stopped near a village to the north of it at a byragy's shrine, where we made a good meal, having killed three sheep for the purpose. Having finished our meal we took the road again without resting, and halted at a village to the west of Jawrah, having, to avoid that place, struck off the high road. On our second stage from this we passed a large town (Mundesore) on the

bank of a river without stopping, after purchasing ata, ghee, &c. for our meal at the end of the day's journey, and halted at a Bawlee where there was a large bur tree on the road side and near a village, the gate or door of which was of red colour. Here a traveller, a Mussulman I believe, who I was told was a Telinga, fell into our hands, and was murdered. He had a tattoo which we set lose, but besides this I understood that little or nothing was found upon him. On our journey next morning Jemadar Ruttyram, with twenty or thirty men, was sent in charge of some tattoos laden with plunder, to our country in Hindostan, while we proceeded by Neemuch and Mewar, and that route in order to pick up more. A few coss beyond Neemuch, four travellers, apparently Poorbies (soldiers from the Ganges), fell into our power and were there murdered. Of the amount or description of property acquired on this occasion I am unable to speak. Beyond this two or three stages at a village called Gongar, a spirit dealer, who was proceeding I heard to Cawnpore, was murdered and stripped of his property. A few Kuldar rupees were found upon him, and a Hoondee which was burnt. A small hooka belonging to him fell into my hands and is now in my possession. About twelve coss further at the village of Sanganour where we halted, we formed an acquaintance with four travellers, apparently shopkeepers, and though we had prevailed upon them to join our company, no proper opportunity offered that night for executing our designs upon them. Our purpose however was effected, as they accompanied us on the journey early next morning, and their clothes and property fell into our hands, but of what these consisted I am ignorant. Our apprehension following a day or two after this, no further act was committed by us.

Cross examined.

There may have been other acts of murder and robbery committed by the gang in custody since we left our country; on the present expedition, besides those above-mentioned, I have unreservedly disclosed all of which I have any knowledge, and according to the recollection I have of them. The present is the second expedition that has been made by the Phansigars, and in which I have been since I joined them. The first took place immediately after the rains preceding the last, (after the rains of 1826) and proceeded to the Dekhun. We passed through Candeish, visited Aurungabad, Poona and Hyderabad, and after traversing those quarters returned with considerable plunder acquired by the perpetration of acts similar to those committed on the present expedition. I can point out the spots where most of the above-mentioned murders were committed, particularly those more recently perpetrated as being more fresh in my recollection. My connection with the Phansigars arose from the marriage of my two daughters with Bhuggy and Nuggoo, two of the gang, and brothers of Heira alias Ruttyram, one of the Jemadars. Bhuggy was one of those who was detached with Ruttyram. Nuggoo did not accompany us but remained at home to attend to the cultivation of some land. I can identify the persons of the whole of the prisoners and speak to the offices which many of them usually perform in the gang, also the names by which many of them are known, but as it is frequently the case that one person uses different names, individuals may be known to me by one name, and to others by a different one. I do not know the proper name of the Brahmin leader of the gang we found at Baroda on our arrival there, but as well as I recollect

he was generally called Lala : some of his band remained behind with us. The band I belonged to, that is Mandun's band, is a branch of the gangs of Oomrao and Makhun, who are the principal leaders of the Thugs from the countries about Jhansy, Dhuttia, Sumpter, Puphon, Palir, and other quarters in Bundlecund. I cannot speak as to the exact number of Thugs which they could collect, but from what I have seen during two years that I have been associated with them, 200 is about the number that has proceeded each season on predatory excursions. These have separated into smaller parties, and set out on their excursions at different intervals, uniting again when they meet, or keeping separate as it may be considered advisable. I am a Mussulman, am about 50 years of age, and before I joined the Thugs followed the occupation of elephant keeper in the service of the Raja of Jalone. In Jalone I lived for many years, but am a native of Singy Rampoora. Mundesore is the name of the large town we passed, and without stopping proceeded four or five coss further to a large bur tree and well, where a traveller fell into our hands and was murdered. I did not at the time know the name of the town having never before been in this quarter but have since learnt it. This murder was the first as far as I am aware that was committed after that of the Merchant and his attendants to the southward of Rutlam. As on the present, I belonged on the former excursion to Oomrao's gang, which then left Bundlecund a few days before Makhun set out with his. Our course on that occasion was directed to the Dekhun, and we arrived in that quarter before any thing considerable fell into our hands. On the way several acts were perpetrated as well on the persons of single travellers as small parties of two or three, but all yielding trifling advantage ;

but in the Dekhun information was brought by our spies of treasure passing through the country on Angriahs, which induced Oomrao to take a select band of about thirty men and go after it, directing the remainder of his gang to remain in the neighbourhood of the place where we then were, until he rejoined us. I was not with Oomrao on this occasion, but heard from the party when he rejoined us that they had made a long and expeditious march of about eighteen coss before they came up with the Angriahs, that after they met them they soon succeeded in murdering them, and possessing themselves of the treasure concealed on their persons, which turned out to be a very large sum. It consisted of Gold in bars, Poollies, and Mohurs, and amounted, as well as I remember, to about 20,000 rupees. Makhun Jemadar was in the same quarter at that time, and some of his men were present with Oomrao at the seizing of the treasure; but I remember there was some quarrelling about the division of it, from Makhun and his men not being allowed to share in equal proportion with Oomrao and his. I cannot say that Makhun himself was present. Mandun Jemadar is only the leader of the gang I belong to in conjunction with Heera Jemadar, who is properly speaking the principal. Heera escaped at the time we were apprehended at Dekhola. The names of the different men composing this gang, their places of abode, caste, age as far as I can compute it, and occupations in the gang, are :—

(1) *Heera, escaped.*—Heera, caste Mussulman, age about 25 years, inhabitant of Kishaypur Burwa Sagur. He is the principal leader of the gang, and when occasion requires assists with his own hands in strangling travellers or persons attacked. He used formerly to accompany his father and brother, but on the present

occasion he came himself as the principal leader of the gang. It is I think the first time that he came as a leader. His father died some years ago, and his brother is in confinement at Jubulpore. This person (in confinement at Jubulpore) is not Heera's proper brother but is called so. Bhuggy, who is married to one of my daughters, is a full brother of Heera's.

(3) *Goolaub, in Saugor, escaped.**—Caste Mussulman, inhabitant of Kishny, age about 20 years. His occupation was to carry away the bodies of the persons strangled, also to dig holes for them. He escaped at Dekhola.

(5) *Tijna, escaped.*†—Caste Mussulman, about 20 years of age, inhabitant of Kishny, employment digging holes for the bodies and carrying them away. He escaped at Dekhola.

(6) *Noorwan, escaped.*—Caste Mussulman, age 25 years, inhabitant of Kishny, he is brother to Buksha (prisoner), employment digging holes for the bodies and carrying them away after being strangled. Escaped at Dekhola.

(14) *Puncham, escaped.*—Caste Mussulman, age 25 years, inhabitant of Kishny, employment one of the stranglers, also digging holes for the bodies. He escaped at Dekhola.

(16) *Bhuggy, escaped.*‡—Caste Mussulman, comes from Kishny, 22 years of age, detached with Ruttyram before the gang was seized, strangler.

(17) *Maunkhan, in Saugor Jail, escaped.*—Caste Mussulman, age 25 years, strangler. He comes from near Kishny.

* He is seized and in the Saugor jail—Joungly brother of Heera Mussulman.

† Seized and in the Saugor jail.

‡ Seized and in the Saugor jail.

Extract from the Deposition of Khaimraj Phansigar, admitted to give evidence, cast Lohar, age about 50 years.

I was seized in the month of Bysack last by a party of horsemen at the village of Dekhola in Mewar, along with my companions who form the gang of Phansigars and Thugs now in confinement, of which gang I am one. The horsemen when they came to us said they were sent with orders to stop us on information that we had Opium, and that we must therefore return with them to Bheelwarah to be searched. Deceived by this subterfuge (as we soon found it to be) we readily accompanied them to that town without fear or apprehension of any mischance befalling us. In this, however, we were soon undeceived; for shortly after our arrival at Bheelwarah the horsemen openly accused us of being Phansigars, saying that Captain Borthwick had received positive information to that effect, and they had in consequence been sent by that gentleman to take us into custody. The people of the place had previously joined in aid of the horsemen to prevent our escape and we had nothing for it but to submit to our fate; some individuals of the gang taking alarm on the first appearance of the horsemen ran off and escaped, but with the exception of them, and a party of twenty-five or thirty who were some time before sent to find their way home with the plunder we had then acquired, by a more direct route than the main body intended to take, the whole of the individuals who, for the last few months, have formed this gang are now here in confinement. From Bheelwarah we were brought to Jowrah, the people of the town and villages on the way joining the horsemen as they had done at that place, by which means we have been brought here in safe custody. It

is not usual with persons of our character when apprehended to make disclosures from intimidation or the application of severities, and I should never have made confession had such a course been resorted to with me, indeed I was firmly resolved to keep silent, but finding that two or three of my companions had already told all, and had pointed out the spots and bodies of the different individuals whom we had murdered during the last few days previous to our being seized, I considered it would be very foolish in me to abide by such a resolution, particularly when I found I might probably save my life by a full and true confession, while remaining silent would not avail me or any of my companions any thing. I therefore now come forward to disclose fully and truly all that I know regarding the Phansigars and Thugs, and what has been done by them since the time that I have belonged to them, as far as my knowledge and recollection of deeds and incidents will serve me.

The fact is that the gang of Phansigars now in custody is composed of men from the Bundlecund quarter. Makhun Jemadar (prisoner), and his party are inhabitants of Sillanee Punharee, in the Purgunnah of Sumptre. Oomrao Sing Jemadar (prisoner), and his party come from the village Mullaitra, Purgunnah Palir, and different villages in that Purgunnah. Mundun, another Jemadar (prisoner), and his party, all Mussulmans, come from the village Mote and thereabouts, in the Jhansee Purgunnah. My immediate superior Brikbhan Duffadar, also comes from the village Mote. I am an inhabitant of Mullaitra, and for the last four years have been on intimate footing with Oomrao Sing and his party, but it was not until the last year that I actually joined them, and accompanied them on the present excursion. Previous to setting out upon it, Makhun Jemadar and Dirkpal Subadar, (the

leader of another gang) with their gangs or parties, together with Oomrao Sing's party, assembled at Oomrao's residence at Mullaitra and the neighbourhood, when Dirkpal and Mundun Jemadar with their gang, that is, the Brahmin and Mussulman gangs, as their parties were usually designated, preceded Oomrao Sing and Makhun fifteen or twenty days, when the latter followed with theirs. To these parties I belonged, but more properly to that of Oomrao Sing. Of their acts and proceedings therefore all in which they have been concerned since I have been associated with them, I speak from personal knowledge. Our first stage from Mullaitra was three coss near to Jhandee. The next 10 or 12: the third about the same to the Khar Ghaut. Three stages more brought us to Seronge, where, on the night of our arrival, we murdered a traveller who had taken up his quarters at the same place that we did, namely, the Pundwankee Baulee. The next morning we continued our journey without doing any thing. The stage following, about the middle of it, we came to a river where we found four Sepoys cooking their meal, whom, after making arrangements for the purpose, we murdered and possessed ourselves of their property. This occupied some time, and was not effected without difficulty: when the Sepoys saw us they seemed to have entertained suspicion of us; for having in a hurried manner got through their meal, they quickly commenced their journey and stopped at a village a short distance from the river where our spies followed them and saw them fairly lodged. We halted at another village at a short distance from the one they were at, and at night sent a select party to effect our object. The Sepoys commenced their journey the next morning, followed by our party, who, watching their opportunity, when at a distance from any village, fell upon them and mur-

dered them as they were going along the road ; one of the Sepoys who must at the moment have perceived the design of the party, from his extraordinary efforts to save his life, got away a few paces and raised his spear in his defence, but he was instantly overpowered and murdered also; two thousand rupees was the amount of plunder obtained on this occasion. The same stage, and as we were resting at no distance from where the Sepoys had just met their fate, (having come up with the party who had effected that deed) a party of four *Rasdharies joined us. We spoke kindly to them, promising to hear their Ras at our halting place, and to give them a rupee for their performance : they were persuaded to accompany and take up their quarters at the same place we did, a well known temple and Boulee near to Bhopaul, where at night we murdered them and plundered them of all they had, which was something about forty or fifty rupees ; there is a †Meerdung among the things which were found in our possession, when we were seized by the horsemen, which belonged to these Rasdharies. After this our next stage was to the Powa Nalah, a short distance from Bhopaul, where we made a division of the plunder which we had acquired, and after having settled each person's share we sent four of our comrades to our country with what remained surplus to our immediate necessities, and settled that they should rejoin us somewhere in the neighbourhood of Indore. The next morning, about a coss on our way, we met a gang of fellow Phansigars returning to Bundelcund from an excursion which they had set out upon two or three months before ; they were chiefly Musulmans, and between twenty and twenty-five in number : when we met

* Strolling Actors, who recite and exhibit the history and exploits of Kunnya (Krishun.)

† A hand Drum.

them they were following two water-carriers with a bullock, whom they had formed designs upon. For the sake of friendship and to admit us to share in the booty that might be acquired from the water-carriers, they invited some of our men to join them. Accordingly Omrao Singh sent four men with them who rejoined us the third or fourth day afterwards, bringing with them as our share of the plunder a Tuslah or brass pot, a Saree and the Bullock, all which was given over to Omrao. We were now four or five short stages to the west of Bhopaul. When preparing to leave the village we had halted at during the night, two Brahmins arrived who had come from the Poonah quarter, and were going they said to Hindostan. Finding by our spies that they had property, we pretended that we were also going to Hindostan and prevailed upon them to join our company and go along with us. They accordingly put up with us outside of the village, and in the evening, taking the opportunity which then offered for accomplishing our purpose, we murdered them and took their property, the amount of which I cannot exactly state, but some gold and one or two Hoondies were found upon them, the latter were burnt. The next morning we left the place and proceeded two stages without acquiring any thing. Our third stage was to Rugoghur (in the Dewass Purgunnah). We there took up our quarters in a tope near the village. In the course of the day our spies formed an acquaintance with a Subadar of Telingies, (Sepoys of the Company's army) who with two Sepoys, had arrived there, and taken up their lodgings in the bazar of the village. Our spies so imposed upon them that they prevailed upon them to quit the bazar and encamp along with us outside. In the early part of the evening a party of our people, appointed for the purpose, fell upon them and murdered them. I cannot speak to the amount of money

and property found upon them, but I saw two red jackets and two Sepoy's caps which belonged to them, besides a pony, (bay colour) now amongst those seized with us, and three bullocks, fell into our hands. The Subadar and the two Sepoys we understood, had come from some Cantonment and were proceeding to Hindoostan on leave. The caps and the jackets were burnt and the bullocks disposed of some days afterwards in the bazar at Dhar. A chatta which belonged to the Subadar is amongst the things seized upon us when we were apprehended. Here also and on the same night on which we murdered the Subadar and Sepoys, a man of the *Kachee tribe, who had come from the cantonment of Mhow and taken up his quarters with us, was murdered and his property plundered. Four rupees in money, a thalee and a lotah was found upon him. The tope where all this was done being we thought too near the village, we had the four murdered bodies conveyed a short distance, about ¼ of a coss, and buried. The next day we proceeded by the cantonment of Mhow but without stopping there, and halted near a village at a good distance from it ; the name of the place I do not know, but remember we made the town of Dhar in four stages from Rugoghur. There (at Dhar) we remained three days waiting for our friends who were absent, namely, the four who were sent from the Powa Nalah to convey to our homes the plunder we had then acquired. They, after an absence of about twenty or twenty-five days, rejoined us a few stages beyond Dhar, we having loitered about and made short stages to admit of their overtaking us. Besides them four others were left behind with the bullocks we took from the Subadar and Sepoys, who also at the same time joined us, having, as I have already said,

* Cultivator of Vegetables.

sold the bullocks in the Dhar market after we left that town. From the time we left Rugoghur until we reached Dhar we had done nothing, but after our arrival there a Mussulman who came from Mhow on his way to Baroda, was persuaded to encamp at the tope along with us. In the evening, or shortly after night fall, he met with his fate at our hands, and was buried near the spot where he was murdered. Having, after a halt of three days, left Dhar for Baroda, we proceeded by short stages until as I have just said our absent friends joined us, after which we quickened our pace. At Bora Hutty, a place on our route, so called, we met a banker attended by four Sepoys, with a pony and a bullock, on his way to Baroda. The Jemadars and all our people by the most pointed attention and civility cultivated the banker's acquaintance as well as that of his attendants, the Sepoys, with a view to the success of our designs upon them, still we had to proceed three or four stages in their company before these were carried into execution. At length an opportunity offering, he and his attendants were murdered and their property plundered. The name of the place where this took place I do not remember, but the village had two or three shops and a stream of water flowed past it. We set the banker's bullocks loose in the jungle, retaining the pony, which was with us until we arrived at Juwud (after our apprehension), where it was poisoned through the fear that being discovered in our possession it might lead to our detection, for we understood from the banker and his attendants that they came from Ougien or Indore, I forget which, and it was thought probable that some of their friends or relations hearing of our apprehension would come and recognize it. From the place where the banker and the Sepoys were murdered, three moderate stages, as well as I remember, brought us to Oodeypore,

where the Rajah resides. Here we found a gentleman who was on his way to Mhow from Bombay, and not relishing to be seen by him we studiouly kept out of his way. The next morning he proceeded on his way to Mhow accompanied by a number of travellers who had sought his protection, and we took the road to Baroda. At a village the fourth or fifth stage beyond Oodeypore, we met with Dirkpal Brahmin, with his gang, returning from Baroda. They passed the night with us, and the next morning continued their journey homewards and we ours towards Baroda. We proceeded from this very leisurely, at the rate of little more than a coss or two daily. At Makney we halted a little distance from the town, and it happened that five Telingies (Company's Sepoys) from Bombay, arrived there the same day. Our spies seeing them, brought them after using much deceitful entreaty and many false pretences, to the spot where we were. In the evening we murdered them and took their property. I am not aware of all the more trifling articles of clothes and brass pots that were taken, but remember that seven small bars of gold and some rupees were found upon them. I do not remember the exact number of the rupees, but altogether it was considered a good productive job; one or two hoondies were also found upon them, and a pony which they had was set loose in the jungle. From Makney we proceeded in the same manner as we had done for some days previous, slowly and making short stages, and arrived at Dubhoy. About a coss from this town we met a Mussulman and Brahmin travelling together, who had come from Dhoolia Mallygaum. Our usual artifices were practised upon them with success; they halted for the day at the same place that we did, and in the evening were murdered and their property plundered. They had a pony laden with Opium, besides some

brass utensils and other articles of small value, all which fell into our hands. The Opium we disposed of at Baroda, where we proceeded the next day, for one hundred rupees, out of which we had to give the Cutwal twenty-five rupees *mahsool* on the sale. We here found eighteen Phansigars of the Mussulman gang, with their leaders Mandun Jemadar (and Heera's, the former prisoner) and Amanoollah (evidence) &c., who had been with Dirkpal and his party, but not satisfied with what they had got remained behind to acquire more and joined us. We remained at Baroda three days, during which Makhun Jemadar (prisoner) purchased different articles, clothes, &c. to the amout of about forty rupees. We afterwards proceeded on the Baroach road. For the first four or five days following our departure from Baroda nothing fell to our hands. We were within seven coss of Baroach when the day of the Hooly festival arrived, which we celebrated with due festivity, making a halt for that purpose. At this place three travellers, two Mussulmans and a Byragy passing the place where we were, were seduced into our power and murdered, but I do not now remember what amount or description of property was found upon them. From thence we struck off the Baroach road and proceeded upon that of Joanuggur and Dwarka, and leaving the highway made several stages in the direction of these places without falling in with any thing, in the course of which several fordable salt-water inlets crossed our paths, and one which cost us five rupees to be ferried over. As I have just said, four or five stages had been performed without any thing falling into our hands, when one morning as we arrived at Piblownd, to which town we had been steering our course; some of our spies who had been absent on the look out returned with accounts that they had seen four travellers proceeding to Baroda with

considerable property, and they calculated that they would reach Baroda the same night from the distance they were when our spies left them. On learning this twenty-five men, the stoutest and most active of the gang, were selected, and sent in pursuit of them,—the rest following as they were able, and after a long and fatiguing march the detached party overtook the objects of their pursuit a short distance from a cantonment belonging to the English, and after accompanying them a little way fell upon and murdered them as they were walking along the road. To the great disappointment and chagrin of us all, no property was found upon them, for they turned out to be common stone-cutters, and their tools tied in bundles, which they carried over their shoulders, deceived the spies into the supposition that they were carrying treasure. The next day the principal part of the gang that was behind, joined the party detached on this job, when we all took the road for Baroda. At one of our stages, and near where we had stopped for the day, some horse dealers came with horses and took up their quarters. At night we held a consultation to murder them and seize their property, which we were only deterred from doing (though there were fifteen or sixteen including attendants) by the difficulty of disposing of the bodies of so many men in an open and frequented country such as it was where we were. In devising plans to get over this difficulty, so much of the night had passed that we considered it advisable to forego our designs upon this party. The same night thieves came amongst us, and carried off clothes and other things from Makhun Jemadar (prisoner). From this we proceeded to Baroda, and after remaining there a day or two set out on our return to Hindostan. At the distance of about three coss from Baroda, three travellers fell into our hands and were murdered. I do not remember what property was found

upon them. Our next stage was to within a short distance of the town of Dubhoy where four men Bassaties (pedlars) with three ponies and their packs of wares, whom we had overtaken on the road, were prevailed upon to take up their quarters with us. In the evening they were murdered and plundered, their wares consisted of various articles of trifling value, amongst which were a quantity of cornelian stones cut into different forms, serrotes (beetle-nut cutters, coarse scissors,) &c. &c., and in money something about ten or twenty rupees were found upon them. At this place also our spies brought three men to our resting place whom they had enticed to come and take up their quarters with us, one a Byragy and the other two having the appearance of Mussulmans. They likewise were murdered and their bodies stripped of what was upon them and buried. The next day we left Dubhoy and met six palankeen bearers who had been in service at Baroda, and were proceeding to their country in Hindostan, with them were two women and two children, in all ten persons. We persuaded them to join us, and they accordingly proceeded along with us. At the first stage they took up their quarters in an old temple in the village, by which circumstance we were then prevented from effecting our purpose upon them; on the way the next morning, in the jungle, it was accomplished, the whole were murdered and their bodies, after being stripped of every thing, were buried a short distance from the road. On this occasion more previous arrangement was thought necessary than was usual where the victims were fewer in number, and as it was resolved to dispatch them on the journey while they were walking along in our company, accordingly some of the most expert hands at the business were fixed upon to dispatch them. And a party whose business it

was in the gang was sent on before to prepare graves at a convenient spot for the bodies. A pony and pony mare belonging to them fell into our hands, also some ornaments of base metal were taken off the legs of the women, with neck and other silver ornaments of small value; besides other articles were found upon them which I cannot now specify: from thence we proceeded to our ground on the banks of a river, I think the Mhye, and encamped in four separate parties near to a village called Futtehpore—here it happened that four Mussulman travellers from Bombay on their way to Bhopaul arrived and halted near one of our parties, (that which had its place under a Kurney tree), communication was immediately opened with the travellers and an acquaintance soon formed, which terminated in their being mudered in the evening and their property plundered. They had five minahs in a cage and four ponies, which, with their clothes and other things, we took possession of. From thence our stage was Oodeypore, where we met a number of hackeries from Mhow laden with Opium and escorted by Telingies (Company's Sepoys). One of the Telingies remarked on seeing us that persons of the same description in appearance had been seized at the Cantonment*—this being made known amongst us threw us into some apprehension, and we took up our halting ground at a retired spot in the jungle near a fountain of water. A party of horsemen from Baroda, with some Sepoys and a Zenana Meeana†

* A band of strangers was at this time seized at Mhow and examined by Mr. Wellesley, and though there were circumstances of strong suspicion connected with them they were released from want of sufficient proof.

This was a gang of Thugs who have since been seized and punished.

W. H. S.

† A kind of palankeen.

arrived, and took up their quarters for the day in the Bazar, where the prisoner Makhun Jemadar happened to be sitting at the time. One of the horsemen observing him rather attentively remarked to one of his companions standing by him that "the Mala (necklace) upon that man" pointing to Makhun, appeared to be exactly the same as belonged to his brother. This so disconcerted Makhun at the time, though the horseman did not follow up his remark by any question, that he immediately slipped off, and, on hearing from him what had occurred, we were all thrown into such alarm that early the same night we started and proceeded many coss on the Jhabooa road before we thought it safe to halt. We afterwards continued our progress and arrived at Jhabooa, from whence Oomrao and Ruttyram separated from Makhun, and preceding him a short distance on the Rutlam road. Their first stage after leaving Jhabooa was Pitlawud, and Makhun with his gang was in their rear a few coss. The next day they quitted Pitlawud, and Makhun with our party halted there. We took up our quarters at a Bowlee outside of the town, near which we found a merchant with four attendants preparing their meal. The merchant, from his respectable appearance, his dress and the ornaments he wore, became the object of our attention and design, but having hastily finished his meal he and attendants set out in prosecution of their journey towards Rutlam, and we saw nothing more of them; but we afterwards found that they had fallen into the hands of Oomrao and Ruttyram. From Pitlawud we proceeded to the vicinity of Rutlam, encamping a little distance from the town. We there met some of the men of the advanced parties who told us that they had despatched the merchant and his attendants a few coss from Rutlam, and that they had proved

a rich prize to which Makhun replied in a dissatisfied tone that good luck seemed to attend where the Mussulmans were. From Rutlam we took the Peeplodah road with the view to avoid Jawrah. Oomrao also deviated a little from the Jawrah road and met us at Dhodur, the stage on the high road beyond Jawrah, and we afterwards proceeded together. On our way hereabouts we were searched once or twice for Opium, but none being found upon us we were allowed to proceed without further molestation. It was at Dhodur that some slight misunderstanding that subsisted between Oomrao and Ruttyram was reconciled and things went on as usual. Our stage from Dhodur was to a convenient spot where we halted for the night. We next day passed Mundesore and proceeding about four or five coss further, halted near a village under a large spreading bur tree, and where there is a Nagora kept by a Fukeer who resides there. A Mussulman traveller here fell into our hands and was murdered during the night in the early part of it, and buried a little distance from the road on the banks of a nullah. The next morning we resumed our journey, and having proceeded a coss or so, we sat down to a well; where after some consultation it was determined to send Ruttyram with twenty or twenty-five men by the most direct route to our country with the plunder which we had acquired. Ruttyram accordingly here left us, and the next morning we took the Neemuch road. Our stage was about a coss or two on the other side (north side) of the Cantonment where we halted a day. On this day four travellers were enticed by our spies to rest themselves at the spot where we were, when an opportunity offering they were murdered and their property plundered. A stage or two beyond this another traveller fell into our hands and was murdered. And

near the village of Sanganeer four shopkeepers were murdered. Of this last act I was informed by my companions, not having been present when it was committed. Nothing further occurred until we arrived at Dekollah where, as I have already stated, we were arrested.

Cross-examined.

I know of no other act of murder and robbery committed by the Thugs besides those I have stated above.

This is the first time that I have accompanied the Thugs on any of their predatory excursions. Brikbhan persuaded me to do so. I have frequently heard them since I have been amongst them talk of the acts committed by them on former excursions, but can only speak of my own knowledge of those I have, above, detailed. My occupation among them has been to watch at night against theft, and also to keep a look out when murders were being perpetrated. Old men like myself were generally employed in this way; beyond this I never took any part in the commission of the murders. The names of the men of the gang I more immediately belong to are:—

(3) *Bhopaul, escaped*—Bhopaul, a native of Mallaitra is about fifty years, caste Aheer. He escaped at Dekola; his occupation was to collect and bring in firewood—the present was his first excursion.

(4) *Gunnes, escaped*—Gunnes, a native of Mallaitra, aged twenty years, caste Lohar, no particular occupation, being slightly lame in one of his legs, he was unfit for active employment and generally rode on a tattoo. He is brother to Brikban. He escaped at Dekola. These with myself were the whole of Brikban's party. I can identify the persons of all the prisoners as Thugs with whom I have, as above stated, been associated, and

know more particularly the more prominent individuals among them, but having been only a short time with them there are many whose names, and all beyond their persons and habits, I am ignorant of.

Extract from the Deposition of Poorun Phansigar or Thug, caste Lohar, age upwards of sixty years, inhabitant of Buraicha, near to Salany.

My father was a cultivator in Buraicha and other villages in the neighbourhood, which occupation I also followed but joined the Thugs when I was about thirty years of age, and have since continued to be more or less connected with them. I have not however accompanied them on every excursion they have, since that period made, but on the contrary for intervals of two, three, and even six years remained at home, and earned a subsistence by the cultivation of land. In short, I have been upon six predatory excursions altogether, four under a leader named Oodey Singh, since dead, and two (the present and the one preceding it) with Makhun Jemadar (prisoner) to whose gang I belong. During one of the intervals above mentioned (the last) that I remained at home, I was apprehended at Jhalone on information of being a Thug, and was kept some time in confinement, but the proofs which I brought forward of having for so many years been seen employed in cultivation, was the means of my regaining my liberty. This event however threw me into embarrassment, and to get rid of it, I went to Salany to borrow money from Makhun Jemadar, who I knew had generally some at command, but he would only agree to relieve my necessities on condition that I brought my family to Salany, and became one of his men, to which, from the destitute state my family

was in, I was forced to agree, and I accordingly joined his gang, and as I have already stated, accompanied him on the present and preceding excursions. Oodey Singh, my former leader, was beyond the prime of life; when I joined him he was however an active an enterprizing man, but becoming in due course less fit for exertion such as his situation required, and his son Koman having been seized with other Thugs and thrown into confinement at Jubulpore, affected Oodey Singh so much that he completely renounced the habit of a Thug and shortly after died. After this I joined Makhun. It was before the establishment of tranquillity over the country that I served under Oodey Singh, at which time our excursions were neither carried to so great a distance as they have since been, nor were so lucrative or certain, for in those days travellers, particularly with much property, seldom ventured to go from one place to another without being well escorted or in large parties, and we feared the Pindaries and other mounted plunderers as much as other classes did not connected with them. According to my engagement with Makhun, I joined his gang and set out with him on an excursion to the Dekhun about three months after I had engaged myself to him. His gang on this occasion consisted of about 40 men and set out from Bundelcund in the month of Phagoon Sumbut 1883, (about March 1826), proceeding by regular stages, crossed the Nerbudda at the Cheepanair Ghaut, where we fell in with Chotee Jemadar* (Brahmin), who joined us with his gang, which was about the same strength as our own. We proceeded towards Mallygaon and at Jhokur near that Cantonment, celebrated the Hooly, after which we

* Now an approver at Jubulpore.

resumed our progress and reached Mallygaon where we struck off by the Nassuck road, intending to turn from Nassuck to Poonah and Aurungabad. After proceeding a coss or two on this road we met a friend belonging to Oomrao and Ruttyram's gangs, a relation of Makhun's, who told us that these two leaders with their gangs were close at hand on the Poonah road in pursuit of some Augriahs with treasure. It was proposed to Makhun to send a party of his men to join them in order to be entitled to a share in the spoil, and he thought of going himself, but recollecting that Oomrao and he were not on good terms, he sent twenty-five men with Chotee Jemadar. The next day we received a message from them that they had effected the business, and they were going on with Oomrao and Ruttyram to Bhoranpoor where they requested we would meet them. We accordingly proceeded to that quarter and found Chotee Jemadar with the party at Bhoranpoor, Oomrao and Ruttyram having proceeded to their homes before we arrived. From them we learnt that the Augriahs were attacked and murdered near *Jhokur, where we had celebrated the Hooly, and that no less a sum than †22,000 rupees was found upon their persons in gold, bullion, mohurs and pootlies, and that as the share of our two gangs, they had received 6,000. This sum was immediately disposed of, so far that Makhun received 2,000 of it for himself and his gang, and a similar sum was given to Chotee Jemadar for himself and his gang—these two sums were dispatched to our homes. That sent by Chotee reached in safety, but

* The evidence is not certain that this is exactly the name of the village. (Signed) W. B., *P. A.*

† The plunder of this banker's remittance is confirmed by the bankers.

This occurred in February 1827 at the village of Jokur, between Dholeen and Mallygaon. W. H. S.

one of Makhun's men who went in charge of our share having got drunk at Jansy blabbed out the secret that he was a Thug, and with others, was returning with large amount of plunder, upon which the Sirkar there had him and his comrades seized and the money taken from them. The remainder of the prize, namely 2000 rupees, was retained for the expences of the two gangs. After this disposal of the share of the plunder acquired from the Augriahs (which was allotted by Oomrao and his brother Ruttyram* to our two gangs) we left Bhoranpoor and proceeded to Aurungabad, but meeting with little or no success we returned by Dhoolia and Bhopaul to Bundelcund, and arrived at our different homes before the rains set in. About four months or so after the termination of the rainy season, in the beginning of the month of Mah, Makhun's gang having been again assembled, set out on an excursion towards Guzerat, and were accompanied by Oomrao and his brother Ruttyram with their gangs.

Such acts as those above mentioned being of too common occurrence with people of our habits to make much impression upon me or any of my associates who had long been familiar with them, or to excite a curiosity among us to inquire into the particular circumstances attending the acquisition of plunder by parties detached from the main body, and therefore it cannot be a matter of any surprise if some of the murders and robberies committed may have escaped my recollection, or of which I have no particular knowledge ; but I have without reserve stated all that my memory serves me to mention with every circumstance attending them. I have never since I have belonged to the Thugs known one single instance of robbery committed by them without the previous destruction of life, almost invariably by strangulation. This is effected either by means of a

roomal or shred of cloth well twisted and wetted, or merely by the hands, though the latter is rarely practised, and only had recourse to from accidental failure in the former and usual mode. On a preconcerted signal being given the victim or victims are instantly overpowered and the perpetration whether by the roomal, or hands only, is a business of the moment. In perpetrating murder, it is an invariable point with the Thugs to avoid spilling the blood of their victims, but if possible to take their lives by suffocation. This point is attended to with a view to leave no traces of murder by which suspicion of the deed might be excited in the minds of the people passing the spot, and detection ensue. In the hurry, however, in which it is necessary sometimes to dispose of the bodies, the holes are frequently not dug to such dimensions as to contain them in a whole state, particularly when there is a good number to be disposed of; the bodies are cut into pieces and closely packed in them. When these holes are near the side of a road, which is generally the case, and especially when in an open and exposed spot, after they are filled up with earth, fires are burnt over them in order to remove all appearance of the earth being newly turned. Murders in the manner I have just described are with equal facility and certainty of accomplishment, and as frequently perpetrated while the victims are walking along the road, as when they have been enticed to our places of encampment for the purpose, and unconscious of what is to befall them are sitting amongst us with every thing carefully and leisurely arranged for their destruction. These murders are frequently perpetrated contiguous to villages where we encamp and have enticed strangers to take up their quarters with us; they take place generally before the twilight is completely over and night has set in, and

always while the business is going on, the hand drum is beat and singing commenced to drown any noise that might be made by the victims. The different persons actually engaged commence their operations simultaneously, and by signal given, which of course is preconcerted, but at the same time quite arbitrary; generally a common coarse expression is made use of not likely to strike the attention of the victims such as "Tumbakoo lao" (bring tobacco). A roomal or shred of cloth twisted on the occasion is the only implement which the Thugs use for strangling. I have never seen the phansy or noose made of cord used, though I am well aware of the general supposition that it is by such an implement people are strangled by us, but if such an implement had ever been in use, of which I have great doubt, it has long since been laid aside, for the obvious reason that on any incidental occasion of being seized, it would inevitably lead to detection. Oomrao, Makhun and all the other Jemadars or leaders keep up a direct understanding with the local authorities in Bundelcund, in whose limits they and their followers reside, and invariably on their return from an excursion conciliate their forbearance and favor by suitable Nuzzeranas. Assistance and support from English authorities being likewise indispensable, these are through artifice also obtained. The Jemadars and leaders have no direct intercourse themselves in this instance but through the medium of emissaries, who by misrepresentation and falsehood frequently contrive to extricate them from the difficulties which persons of our habits are constantly liable to be involved in. A relation of Oomrao's named Motee,*

* Executed at Saugor, 1833.—W. H. S.

and a person named Lala barber,* an inhabitant of Secondra in Cawnpore, render important services in this way. Motee, who was formerly a practical Thug, has discontinued for some years going on predatory excursions. He first brought himself into notice with the gentlemen by informing against a gang which in consequence was seized and confined at Jubulpore, where I believe the greater part still remains.† Motee has ever since advanced in the favor of the gentlemen, making them suppose that he acts as a check upon the Thugs and other plunderers, at least he makes all this appear to us to be the case, and in consequence exercises great influence over us, making us pay well for his connivance, and the good offices he no doubt frequently performs in our behalf.‡ Oomrao, Ruttyram, Heera, Mandun, and their gangs are those for whom he more especially exerts himself to protect and assist.

Lala barber is the patron of Makhun and by means of representations to different persons of his acquaintance in the service of the Adawlut at Cawnpore, he renders great assistance to Makhun in getting him through matters of difficulty. Makhun, when he returned to Bundelcund from the excursion preceding the present one, after ascertaining the mishap that befel the share of plunder he sent from Bhoranpoor, had, as was

* Executed at Jubulpore, 1835.—W. H. S.

† This was the great Lucknadown gang seized by Mr. C. A. Molony at Jubulpore in 1823. W. H. S.

‡ This is all true; he screened men of his own caste, Lodhee; and those who would pay him. In 1827 while at home on leave of absence from Jubulpore, he accompanied his gang to Guzerat, was engaged in the murder of a Subadar, his wife, a female attendant, and several followers. For these murders he was tried and executed, with his brother Chega Sa. His eldest brother Kulleean Singh is still an approver at Jubulpore.

W. H. S.

usual with him, in similar cases, recourse to his patron Lala barber—Lala lost no time in waiting upon his friend Mahdee Moonshee at Cawnpore, to whom he represented matters in such a light that the Moonshee wrote himself or had an injunction written by his superiors to the Jhansee Rajah, saying that it having been made known that he (the Rajah) had seized four travellers passing through his boundaries and plundered them of their property, the persons so treated being of respectable and inoffensive character, he was directed to set them at liberty and restore to them the property he had taken from them. A day or two before the receipt of this letter of injunction the Rajah released Makhun's men, having, in the first instance, made them give him an acquittance for money he had taken from them, but now thinking that as the matter had come to the knowledge of the English he would get a bad name with them, and also lose the money unless he could prove that the men he had taken it from were Thugs, and that their true character had been misrepresented, he (the Rajah) sent after them and had them again apprehended.* I do not know what afterwards became of those men of Makhun's, or what was the final result of the business. Besides Lala barber who manages matters in his favor through his acquaintances at the Courts and Cucherries at Cawnpore, Etawah, Humeerpoor, Auria and Mynpoor, Makhun has a great friend and supporter in the Jhansee Vakeel, who resides at Hummeepoorah, named Gunesh Lall. Oomrao may have other patrons besides his relation Motee, who watches over his interests principally at Jubbulpore. Makay Sahib at Kytah, is a great friend of Motee's, and it was

* Lala barber was seized by Mr. Wilson, tried at Jubulpore and executed in 1835. W. H. S.

from him that he obtained the English pass which Oomrao shewed to the horsemen when we were apprehended at Dekhola.* In passing through a country so great a number of men together as our gangs sometimes present, is certainly calculated to excite suspicion, but when this happens to be the case we are always prepared with some story or explanation to ward it off. Few of us carry arms, perhaps among fifteen or twenty persons two or three swords may be found but not more. When Thugs meet, though strangers, there is something in their manner that soon discovers itself to each other, and to assure the surmise thus excited, one exclaims "Alee Khan," which on being repeated by the other party, a recognition of each other's habits takes place, but this is never followed by a disclosure of past acts. We do use certain terms to distinguish particular circumstances and events connected with our proceedings which are known to ourselves alone.

These terms are known to all persons of similar habits to ourselves as well to the Thugs of the Dekhan, of the Nagpore country, of Malwa, of Kaunthul and Bagor, &c. as to those of Bundelcund and Gwalior. The numbers apply exclusively to travellers, and are used to communicate the number that fall into the hands of detached parties in pursuit of them. I believe there are few countries that do not produce Thugs—those I have just particularized did I know contain them, and do so, I believe, at the present moment. In the Oomrautee quarter there is a gang called Nasir Khan's† Karoo or gang, a well known Thug leader; but whether he is still the

* All true.—W. H. S.

† Nasir Khan is now an approver at Hingolee.—W. H. S.

leader of it I cannot exactly say. In Kaunthul and Bagor, Makeema and Dulla were formerly the Thug leaders, but who these are at present I do not know. The names of the leaders of the Malwa Thugs, or of those of the Nagpore country, I am ignorant of.

In the division of plunder the Jemadars or principal leaders receive 7½ per cent., besides sharing equally with the rest of the gang, but before any division whatever is made to the leaders or their men, one of the principal of the former alienates a certain part, greater or smaller in proportion to the amount acquired, which is devoted to Bhowany our tutelar deity. This however does not generally apply to clothes, or plunder of that description—indeed, it almost entirely refers to money in gold or silver, for when it consists of diamonds or pearls, the leader draws blood from his hands, and having sprinkled a little of it over them, the sanction of the deity to a division is thereby considered to be obtained without any other alienation. But the omission of this ceremony, or neglecting when success attends us to propitiate a continuance of Bhowany's favor by laying aside a part of our acquisitions to be appropriated to her service, would, we firmly conceive, bring heavy misfortunes upon us. The office of strangler in these gangs is never allowed to be self-assumed, but is conferred with due ceremony after the fitness of the candidate in point of firmness, bodily strength and activity has been ascertained, and a sufficient degree of expertness in the use of the roomal, or long shred of cloth, used for the purpose of strangling, has been acquired by long sham practice of the process among one another.

When thus qualified, the person on whom the office is to be conferred, proceeds to the fields conducted by

his Gooroo (spiritual guide,) previously selected, who carries with him the roomal or shred of cloth, and anxiously looking out for some favorable omen, such as the chirping of certain birds, or their flight past the right hand, he knots the roomal at each end* the moment that either occurs, and delivers it to the candidate, imploring success upon him. After this they return, and the ceremony is closed by a feast or distribution of sweetmeats. It is the seniors only who confer this office, generally old Thugs, held in some estimation, but who, from the infirmity of age, have ceased to accompany the gangs on their expeditions, and who receive their chief support from the voluntary contributions of those on whom they have conferred the privilege of using the roomal.

Indore, 20th October, 1831.

To H. T. PRINSEP, ESQUIRE,

Secretary to the Governor General,
Upper Provinces.

SIR,

I have the honor to transmit for the information of the Governor General, copy of Captain Borthwick's dispatch to me of the 10th instant, reporting his having effected the seizure of a number of Thugs residing in the western parts of Malwa and of my reply to him of this date. The proceeding will, I trust, be viewed with satisfaction by His Lordship.

A duplicate of this dispatch will be sent for the information of the Vice President in Council.

(Signed) G. WELLESLEY,
Resident.

* Only at one end I believe.—W. H. S.

To G. WELLESLEY, ESQUIRE,

Resident and Governor General's Agent, Indore.

SIR,

You were apprized by me in June last of my having received information of a gang of between 40 and 50 Thugs, the greater portion of which had their places of residence in different villages at the distance of a few miles from each other, on the borders of the jungle to the west side of this; but that then the greater number of them was absent, on one of those murderous excursions usually undertaken once a year by these remorseless banditti; of the subsequent return of those absent, you were also duly informed, and of the plan I have proposed for seizing the whole when the proper time arrived; it being impracticable to make the attempt with any chance of success during the rains, and until the Mucky or Indian corn cultivation, which closely surrounds the villages, and during the latter part of that season has attained its height, was cut down. These impediments however having at length passed, and the commotion in the Kannur district having been quelled, a sufficient number of the contingents became available for this service.

2. Accordingly, therefore, I have the honor to inform you, that accompanied by Captain McMahon, I proceeded on the night of the 7th instant, with about two hundred of the Jowrah Cavalry contingent, with the view to effect the capture of the gang, and after a harassing march of upwards of 30 miles (the ground for the last 10 or 12 miles having been rendered soft and muddy by heavy falls of rain the day before, and it being found necessary to observe the precaution of avoiding the more frequented roads) we reached the villages as the day was beginning to dawn,

which were instantly surrounded, and so completely were the objects of our designs taken by surprise, that the whole were secured without the escape of a single individual, and before any resistance could be offered.

3. Before arriving at the villages the Cavalry were divided into four parties, corresponding with the number of villages to be surrounded, two of which were conducted, the one by Captain McMahon destined for Saytally, and the other for Ambyna by myself; at both of which, from being more considerable than the others, and the seats of Thakurs of some respectability in the Pertabgurh State, some difficulties, and I was led to believe resistance, might be expected, but I am happy to say that neither was experienced. The third party was conducted under the superintendence of the Nowab's minister Sheikh Ally Azim, to whose services in assisting to keep me informed of all that passed connected with the gang from the first intimation I had of it, I am much indebted. Wusluee was the village to which this party proceeded. The fourth was conducted by a Rasildar of the contingent, and was sent to the village of Motya. Besides these villages which belong to the Pertabgurh territory, there were others in the Rutlam and Seelana territories, where a few of the members of this gang resided, with the authorities of these States in whose exertions I had every reliance. I arranged for parties being sent simultaneously to seize them, and I have the satisfaction to inform you that their proceedings have been equally successful as my own in this quarter.

4. The number of Thugs that have been seized is forty-six, a list of whom I enclose; but this, it is probable, as to the names contained in it, may undergo some alteration in the course of the examination of the gang.

There is however a remarkable difference between the conduct of these and those Thugs whom I formerly seized and brought to trial, which I have thought it proper here to notice, as being likely to be productive of satisfactory results. The former criminals, with the exception of a very few, besides the approvers, denied their guilt to the last in the face of the most clear and positive proof of it, while the present prisoners, with a few exceptions, openly avow themselves to be professed Thugs, and many of them show themselves disposed to make a full and unreserved disclosure of the numerous atrocities they have perpetrated. It is fortunate perhaps that this is the case, for though soon after I received information of the existence of the gang, I obtained possession of a valuable diamond ring which formed a part of the plunder acquired by them on an excursion made by them, according to my present information, upwards of a year ago; had they determined to maintain a firm denial of their practices, their conviction would have been of difficult accomplishment. In this state of the case therefore, it becomes more a matter of selection of individuals from amongst the prisoners to give evidence and consequently be admitted to the benefit thereof, than of endeavouring to persuade any of them to come forward. In attending to this, while the principal object of obtaining the fullest information is kept in view, I conceive every thing should as far as possible be avoided that might tend to act as a restraint on Government in eventually passing the award of punishment on the principals and more prominent characters of the gang, but before I enter upon the examination I shall look to be favored with your instructions. I have however to state, that the morning I seized the prisoners, and before I became aware of the disposition amongst them to make confession of their practices, it was

intimated to me that the Jemadar Rama was led to do so, upon which by way of encouragement I gave him assurance of lenient treatment, and therefore I trust he will be allowed the benefit of being admitted evidence should he prove himself under examination deserving of such indulgence.

I have, &c.,

(Signed) W. BORTHWICK,
Political Agent.

Mahidpoore Political Agent's Office, 10th Oct. 1831.

Indore, 20th October, 1831.

To CAPTAIN BORTHWICK,
Political Agent, Mahidpoore.

SIR,

I have the honor to acknowledge the receipt of your dispatch to me of the 10th instant, reporting your having effected the seizure of a number of Thugs residing at different places in the western parts of Malwa.

2. Your measures for securing these miscreants were very judiciously arranged, and the successful results are highly satisfactory.

3. The line which you conceive should be observed with regard to the admission of prisoners to depose under a promise of pardon, or lenient visitation of their own criminality, on condition of giving a true and unreserved confession of the members and transactions of the gangs is exactly that which it appears to me advisable you should pursue. The Jemadar Rama however having been encouraged to come forward as a deponent, should be admitted as such, and the promise of a lenient visitation

of his criminality will of course be fulfilled towards him in the event of his fulfilling the condition on which it has been held out to him.

When your examinations may be completed you will be pleased to communicate to this Office the particulars of the same.

(Signed) G. WELLESLEY, *Resident.*

Indore, 18th August, 1832.

No. 57.

To GEORGE SWINTON, ESQUIRE,

Chief Secretary to Government,

Fort William.

SIR,

I have the honor to transmit to you the accompanying copy of a letter from Captain Borthwick, together with a copy of that Officer's proceedings on the trial of a gang of Thugs who were apprehended by him in the month of October last, and of whose guilt, with a few exceptions, the most satisfactory evidence has been obtained by the confession of four approvers, whose statements are confirmed by the acknowledgement of the greater part of their accomplices.

2. The circumstantial manner in which they have severally detailed the narrative of their operations, distinguishing the actual perpetrators of each murder from those who were merely accessaries or employed in a subordinate capacity, the minute accounts which have in general been given of the nature and value of the property obtained in the course of their excursions, of the number of the deaths which they inflicted, of the resistance which they occasionally experienced, of the means by which they overcame that resistance, and of the contrivances by

which they ensnared their victims, constitute altogether such a mass of consistent and conclusive evidence both of the profession to which the prisoners belonged, of the organized and systematic manner in which the pursuits of it were conducted, and of their dreadfully successful prosecution, as appears to preclude the possibility of all doubt either as to the truth of the facts which they have related, or as to the guilt of the several individuals to whom they are attributed.

1 Nuthoo.
2 Bhowanee.
3 Dewa alias Roostum.
4 Chetoo.
5 Nunda.
6 Molia.
7 Raeeta.
8 Fukeera.
9 Fukeera (2d.)
10 Shere Khan.
12 Kanna.
13 Nuthoo.
14 Bhyroo.
15 Kooshal.
16 Mana.
18 Joomal alias Jooma.
19 Ruheem.
20 Roostum alias Dubora.
21 Doulut Khan.
27 Khowun alias Sheikh Khooman.

3. The capital punishment proposed by Captain Borthwick to be awarded to such of the prisoners as were employed in the capacity of stranglers, to which they do not appear to have been admitted without a long probation, and their qualification for which is represented by one of the approvers to have been celebrated among them as a kind of festival, appears to me to be warranted by their admitted guilt, nor do I think that the demands of public justice would be satisfied by the infliction of an inferior penalty. The names and numbers of the prisoners, whose cases have appeared to merit that degree of punishment, are noted in the margin.

4. With respect to others who, although members of the association, were either from their age or inexperience disqualified from exercising the more daring and destructive arts of their profession, and who do not therefore appear to have been the actual perpetrators of any murder, Captain Borthwick has distributed them into two classes, of which one is proposed to be sentenced to transportation for life and the other for a term of years.

17 Bukshoo alias Buksha.
22 Khooman.
23 Cheetoo.
24 Nadir Khan.
25 Beera Chumar.
26 Dewa alias Lulee.
28 Keema alias Rumzanee.
31 Ajeet Khan.
32 Roopa.
33 Nadir Khan (2d.)
36 Bhopa alias Bhoopjee.
37 Bhooljee.

5. The names and numbers of the prisoners composing the first class are noted in the margin, and I recommend that they should receive the punishment proposed to be awarded to them.

29 Hussun.
30 Ghasy Khan.
34 Husseen Khan.

6. Of the individuals belonging to the remaining class, whose names and numbers are likewise noted in the margin, I recommend the imprisonment at Bombay for the term of 14 years.

35 Bhyroo.
38 Kureem.
39 Mohumdoo.
40 Shaer Khan.
41 Sohbut.
42 Peer Khan.
43 Moty.
44 Amra.
45 Luloo.
46 Purshaud Khan.
47 Kowla.

7. The rest of the prisoners having been acquitted, I beg leave to suggest the propriety of their being released from confinement; and made over to the native authorities of the villages to which they belong, under an engagement from those authorities to exercise a watchful vigilance over their future conduct. The names and numbers of those prisoners are also specified in the margin.

8. With respect to the approvers who seem to have been all employed as leaders of gangs and whose immediate liberation from all restraint would therefore, I conceive, be dangerous, I think that a similar precaution ought to be adopted, and I accordingly hope that Captain Borthwick's suggestion of it will be sanctioned.

9. I request that I may be furnished with orders of Government respecting the disposal of the plundered property and the application of the money which is adverted to in the 8th paragraph of Captain Borth-

wick's letter, whose promised report of the result of his endeavours to discover the owner of the diamond ring, will be submitted, as soon as received, for the consideration and orders of the Honorable the Vice President in Council.

10. Three of the prisoners, viz., Ghassy Khan No. 30, Nadir Khan No. 24, and Bhyroo No. 35, not appearing to me to have been satisfactorily identified, I requested further explanation on the subject of those prisoners from Captain Borthwick, a copy of whose letter in reply I have the honor to enclose.

I have, &c. &c.

(Signed) W. B. MARTIN, *Resident.*

To W. B. MARTIN, ESQUIRE,

Resident, &c. Indore.

SIR,

I have herewith the honor to submit my proceedings in the trial of a gang of Thugs apprehended by me in the western state and districts of Malwa, as reported in my letter of the 10th October last and on different subsequent periods, as in the course of investigation information was obtained, and though there are still a number of these atrocious criminals at large, whose capture I was in hopes of effecting before these proceedings were brought to a close, but they have hitherto eluded my search. I have no doubt that my efforts which shall continue to be directed towards accomplishing their capture will, at no distant period, be successful in the attainment of that object.

2. The process observed in the conduct of these proceedings is the same as that prescribed by Government in the case of the former gang apprehended by me in the year 1828.

3. The examinations of the approvers, which from the first part of these proceedings elicit exact and corresponding narratives of the principal facts and atrocities perpetrated in the course of the different murderous excursions to which they refer, followed by a full and satisfactory identification and description of the persons and occupations of the prisoners in the gangs on those occasions, seemed to furnish such a mass of proof against them as was sufficient to establish their guilt, with the addition of a voluntary confession from the prisoners themselves which, without exception, it will be seen, each of them made without hesitation.

4. It is not a little remarkable that this should be the case in the present instance, while in that of the former gang apprehended and tried by me about four years ago, they, with a few exceptions, obstinately persevered to the last in maintaining their innocence, and strenuously denied that they ever belonged to these atrocious associations or had any knowledge of their practices.

5. This may in some measure be accounted for from the fact that the former was, as far as I am aware, the first gang of Thugs that had ever been convicted, that the greater number of them had repeatedly been before our Judicial Courts, where, through doubtful or defective evidence against them, together with bold and confident denial on their part, they had doubtless hitherto contrived to evade the punishment due to their atrocities; while the present criminals not being equally experienced in such arts of evasion and subterfuge, may have thought that in the face of such clear proof against them, denial of their guilt would not avail them, but on the contrary that confession of their crimes was the most likely way to obtain a mitigation of the punishment attached to them. This is the only way in which I can account for the

opposite conduct of the two gangs under the same circumstances.

6. The approvers have severally received a distinct pledge that their lives would be spared, provided they made a full and unreserved disclosure of the acts of their associates; at the same time they were as distinctly informed that I did not conceive myself authorized to grant them any further indulgence. But considering that they have well performed the conditions on which my pledge to them was given, and that in the conviction of their associates, through their evidence, such important service has been rendered to the community at large, I trust that their liberty will also be granted to them, which I conceive may with safety be done, provided they are placed under the surveillance of the local authorities of the districts where they reside, and that a strict and unremitting watch be kept upon their actions.

7. With regard to the articles of property, of which a list is appended to the proceedings, shewing the names of the individuals from whom the articles were recovered, and in most instances the names of the Thugs from whom they were received, also an estimated value of the whole determined by a Punchayet assembled by me for the purpose, I beg to observe that nearly the whole of these articles were the proceeds of two of those periodical excursions undertaken by one gang or another of these miscreants generally every year. One of these two excursions was conducted by the approver Rama Jemadar, in the latter end of 1829 and beginning of 1830, and the other by the prisoner Bhownna Jemadar, from which he and his gang had only returned about a month prior to their seizure. The diamond ring being an article of considerable value, and the other articles found at the same time on the bodies of the two Augriahs,

from whom it was taken may, with it be traced to their original owners, but the other articles in the list, consisting chiefly of strings of inferior seed pearls and bits of ornaments broken, for the purpose of division, being of a common description and separately of trifling value, there appears little chance of being able to ascertain to whom they belong.

8. I request to be favored with instructions regarding the disposal of such of the articles as may not be recognized, or for which owners are not found, as also of the money shown in the list to have been recovered from different persons on the price of articles received from the Thugs and sold by them. I have been endeavouring to discover the owner of the diamond ring, and though as yet unsuccessful, I have recently obtained information that is likely to lead to the attainment of that object, the particulars and result of which shall duly be reported to you.

I have, &c.

(Signed) W. BORTHWICK,

Poll. Agent.

Office of the Mahidpore Poll. Agent, 26th July, 1832.

Estimated value of the above articles, determined by a Punchayet assembled by me at Rutlam for the purpose, consisting of the following persons:

Omied Mul Sahookar.
Rama Gogla ditto.
Myachund ditto.
Jowahirchund Peetlea ditto.

Balajee Chowun, a dealer in native ornaments.

Seetram Sonar.

Vakeels of Rutlam, Selona, Seetamhoro, Banswara, and Purtabghur.

Diamond Ring, acquired by the Rama Jemadar approver No. 1, and recovered from Amer Singh Purmartehar Buneea, ... Rs.	6000	0	0
3 Rings, acquired at the same time by Rama Jemadar, viz. 2 Emeralds and 1 Ruby, ...	75	0	0
The unset Diamond ditto ditto, ...	25	0	0
2 Large Pearls, also acquired by Rama Jemadar at the same time, ...	400	0	0
Remaining articles in the above lists, consisting of gold and silver ornaments with and without precious stones, gold and silver Bullion, Money and strings of Seed Pearls, also Pearls of different sizes, estimated to amount to the value of	5532	8	0
Rupees	12032	8	0

(Signed) W. BORTHWICK,
Political Agent.

(Copies.)

To J. BAX, ESQUIRE,
Resident, &c. &c., Indore.

SIR,

I have the honor to transmit the proceedings instituted by me for the trial of the Thug prisoners in my custody.

2d. I am aware that objection may be taken to the conviction of these prisoners produced as it has been by the evidence alone of the approvers, but it should be

remembered that there is no other source, with the exception of them as accomplices, from whence proof of the murderous acts of the prisoners could be derived, and that being the case, it only remains that every possible precaution be observed to prevent false or corrupt testimony being given, and I beg to assure you that has been an object to which I have throughout most strictly attended.

3d. In the apprehension of only two of the prisoners, namely, Nos. 7 and 8, has the employment of the approvers been had recourse to, the whole of the others having been traced by me to their several haunts through separate and distinct sources of information, while they were only employed after the criminals were so traced, to recognise their persons and point them out to the parties sent to seize them ; it could not therefore be any object with them to shape their evidence so as to convict the prisoner whose apprehension as a criminal they had been the means of effecting.

4th. In addition to the consistent and confirmatory nature of the present evidence, I beg to mention what affords a forcible impression of its perfect correctness, the fact that in the lists of the gangs which proceeded on the different expeditions of which the approvers gave an account on the former trial, the names of the present prisoners then at large, are included, and the parts that most of them performed, particularly the stranglers in the murders perpetrated, are stated.

5th. In conclusion, I beg to inform you that the property found partly in the possession of the former party of Thugs themselves at the time they were apprehended, and partly recovered from that of others to which they had conveyed it, still remains unclaimed in my possession, nor with the exception of the valuable

diamond ring, is any part of it of a description likely ever to be claimed, consisting as it does of broken bits of gold and silver native ornaments, a few separate pearls of middling size, and a considerable quantity of inferior seed pearls, &c. A list of the whole is appended to the proceedings of the former trial. I therefore beg to suggest that the whole of this property, with exception of the ring above alluded to, be sold, and the proceeds brought to the account of Government. With regard to this ring, several individuals have laid claim to it, but the pretensions of none hitherto have borne that correspondence with the description of the article, or the circumstances connected with it, that could render their claims admissable, with the reception of a person named Chimasa, a Bheema walah of Aujim, who has lately proved that a ring of nearly the same value as the one in question was despatched to him from Surat much about the time the present ring is supposed to have been acquired by the Thugs, but he is unable to give a description of the article; he is however now prosecuting his inquiries of the Dookan at Surat from which it was dispatched, and has promised shortly to submit the result.

(Signed) W. BORTHWICK,
Poll. Agent.

Mahidpore, 4th October, 1834.

APPENDIX Y.

CASE OF RIVER THUGGEE AT DACCA.

"In July last two men, one a Mussulman, the other a Hindoo, left Dacca together for Furreedpore, where they never arrived. Enquiries were made in both Zillahs through the police, but without effect. It was stated that they had 15 rupees with them, and that there were two other passengers on the same boat. In September a man named Bholanath Chung was brought to me: he stated that in Magh of that year, he and several others went to Rungpore with two tobacco merchants as passengers, strangled them with angoochas and threw them into the river, and got 40 rupees from them. His relation, Suroop Chung, he said knew more of this, and might know something of the Dacca case. Suroop was sent for, and came and deposed that he and five others were at Dacca in a pulwar. They took two passengers on board to bring them to Furreedpore, one a Mussulman, the other a Hindoo, took them to a Chur sandbank about two hours journey distance from Dacca, there strangled them with angoochas, threw the bodies overboard and went back through Dacca to Naraigunje, got 15 rupees and other property from them: two of the leaders of the gang dressed themselves up as Brahmins, and seated themselves in the boat as passengers to inspire confidence. They afterwards added that there were two boats, one a panchway with five men in it, besides the pulwar. These men he afterwards reported were in the

panchway close to Furreedpore, having come for passengers at the Doorga Poojah. They were seized, four in number; at first all told contradictory stories as to where they had been, &c., afterwards three confessed: two to having been Mullahs (sailors) of the boat on which the two missing passengers left Dacca with other particulars; the third to having told a false story at the request of the others. His brother was one of the party at Dacca, but being sick had staid at home and he had taken his place. In the boat was found a dety, recognized by the friends of the Hindoo, also a Mussulman dress and piece of cloth recognized by the friends of the missing Mussulman, but the latter could bring no witness to swear to them. There were also found in the boat two Brahminical threads, though all the boatmen were Chandals. The Nazir and a Mohurir were sent to take up all the persons implicated in these confessions. Two others who were taken up confessed, and one produced from his house a lota which he said had been his share of the spoil. This had before been mentioned as having been with the deceased, and was identified by three or four witnesses. The brother of one of the missing men who had accompanied them to the boat deposed, that the panchway which was seized near Furreedpore was the same as that in which the missing men went. He also swore that he believed that two of the prisoners were two of the men he saw in the boat, the one, one of the *Brahmin passengers*, the other one of the Mullahs (sailors). Suroop, who first gave information and had been promised pardon, was admitted as a witness against the others, of whom eight were made over for trial.

"In the above case a man named Surbul Dam was named in Suroop's confession; on being taken up in the Mofussil he denied, but when examined by me he denied all knowledge of the Dacca case, but confessed that in

May and June he went with a number of others in three boats, one a pulwar ; that they first took on board in Mymunsing (close to the borders of Furreedpore) two Tanties (weavers) on pretence of buying cloths from them ; that he went on shore for a short time, and on coming back saw the cloths but not the Tanties. The cloths were divided amongst the party, and he concluded the Tanties were murdered. They went to Rungpore and they were coming back when they fell in with a boat laden with Tobacco and Hemp going to Serajgunge. There were five men in it; they kept with this boat for a day or two. At last on pretence of *singing Hurry Soot*, they got the five men of the Tobacco boat to sit down with them in a circle, then strangled them all with angoochas. One man performing the operation on each man, whilst the others held their hands and feet and pressed upon their stomachs. They threw the bodies into the river and went down the stream till evening with both boats, when they put the Hemp and Tobacco into their own pulwar, and sunk the boat of the men they had murdered by breaking two holes through the bottom of it with a hatchet. They returned and sold the Tobacco and Hemp at Manickgunge in this district. The persons implicated by this statement were all taken up—three confessed according to the statement of Surbul Dam, but more clearly—they also said there were only two boats and in all ten men, which, on comparison of the statements, was evidently the true one. One of these was Bholanath, the first informer. Both he and another, Kissen Mohun, said they saw the two Tanties strangled. One other man owned having been a party to the sale of the Hemp and Tobacco which they brought from Rungpore. He was one of the leaders of the gang. In nearly all their

houses a bundle of Tobacco was found. On enquiry the heirs of the two Tanties were discovered. They were residents in Furreedpore, their brothers went to a place in Mymunsing to sell some cloths and never returned: the time of their disappearance and place they were coming from and going to agreed with the statements of the prisoners. They did not effect a sale of their cloths at Mymunsing and were coming back with them. Some very fine pieces of cloth found in the prisoners hands bore the same mark as that used by the deceased, but they could not swear to them. The heirs of the five men in the Tobacco boat were likewise found: four of them resided in Mymunsing; they hired out their boat and services to a Mahajun Merchant at Serajgunge; went with a cargo of Salt to Rungpore and were coming back with Tobacco and Hemp when they were thus murdered. The fifth person was a man sent by the Gomashta to pilot them. Intelligence had duly been given to the Police at Rungpore, and the Magistrate of that district reported that a boat answering in description to the one described by Surbul Dam had been found with two holes cut through the bottom. The place where it was found agreed also with Surbul Dam's statement. The boat was sent for, and also the Rungpore Gomashta who proved the despatch of the Hemp and Tobacco. The sale of it at Manickgunge was proved by the Merchant who effected it: four of the prisoners were identified as parties to the sale which was regularly entered in the books. The boat was identified both by the relations of the deceased, who owned it, and by the witnesses who were admitted as King's evidence against the others. It had been repaired, but the original size of the two holes had been marked out. Two men were admitted as witnesses against the others; eight were made over for the

murder of the two Tanties, and the five Tobacco boatmen: and one for receiving and assisting at the sale of the Tobacco. In the house of one of the non-confessing prisoners in the Dacca case was found a brass Belu, which was recognized by a Gwala at Furreedpore, as having been with his brother when he and two others left Furreedpore for Mymensing in January 1834. They have never since been heard of. It is regularly entered in the list of property lost which was given in when they were declared missing. Unfortunately no other witness to the property has yet been found."

This clear and interesting statement of the case I conclude to have been drawn up by the Magistrate of Furreedpore, Mr. W. H. Martin, and though it has not come to me in an official shape or authenticated with his name, I venture to recommend its being printed with the other papers connected with it. W. H. S.

To CAPTAIN W. H. SLEEMAN,

&c. &c. &c.

'My Dear Sir,

If distance of time and place had had any tendency to diminish my former interest regarding Thuggee, of which I am not conscious, a fresh stimulus would have been given by a case which has just been under trial. To you who are so much better versed in the system and details of Thuggee, and so thoroughly acquainted with the extent to which it has been carried on, it will be no novelty to find that it exists as a system in Bengal. Several years have lapsed since I first heard of its existence (perhaps it was in 1828) in the way which has been described in the trial lately before me. Believing

this to be the first instance of a prosecution to conviction in Bengal, I send you copies of some robakaries by the Joint Magistrate of Fureedpore, Mr. W. H. Martin, a copy of the Session Judge's letter referring the trial, and another of my Minutes. Be indulgent to these last, for they are taken down hastily as the Persian papers are read out to me, so that the sentences are as inverted in this abstract translation as in the original. These papers, taken together, will afford you as much information as you require of one case. It is my intention that an official communication shall be made through the proper channel to your locum tenens, by whom the officer of the department nearest to the locale will doubtless be properly instructed. I think a good basis for further operations is furnished, and that the approvers in this case, if well managed, may prove essentially useful. In short, that there is an opening, which it is often difficult to find, through which some progress may be made. As your Assistants are now being posted in Bengal, I conclude orders will be issued through the Circuit Commissioners to the Magistrates, to place themselves in correspondence with them, and not only to aid and support their operations, but to make known occurrences which bear the resemblance of Thuggee. For fear of any omission I have proposed the transmission of papers relating even to this trial as before mentioned, that my mite of co-operation in a great undertaking might not be wanting. I have failed in endeavours to get at some old depositions of which I once before spoke, but I may repeat that, whenever you have an Assistant whose circle embraces Bancoora, he will pretty surely find a large gang of Mussulman Thugs in that small town. It held them in 1830, and as the Magistrate could not develope, their plans, &c. &c., I doubt not the whole party being there still.

As I am to apply for a frank, bona fide on service, I must limit my private communication to good wishes for your health, having amended by change of air and relief from application to duty.

I remain, my dear Sir,

truly and sincerely your's,

(Signed) G. STOCKWELL.

Calcutta, 26th March, 1836.

(Copy No. 67.)

To J. F. M. REID, ESQUIRE,

Register to the Nizamut Adawlut,

Fort William.

SIR,

I have the honor to submit for the decision of the Nizamut Adawlut my proceedings, and those of the Joint Magistrate of Furreedpoore, Mr. W. H. Martin, in the case noted in the margin, held at Dacca on the 19th and 20th instant.

2d. Prisoners plead not guilty.

3d. Joygovind Tantee and Lukhekunt, brothers to the missing persons, say they left home in Bysakh to go to the house of Hookum Chund to sell some cloth to him, and that they have never seen them since; they heard from Hookum Chund that he did not buy any thing from them, and that they went away from his house immediately. The confessions state that they were called on board the boat, some of the prisoners saying they wanted to buy some cloth; these witnesses say two pieces of cloth found are like what the Tantees had with them.

4. Sheeboo Manjee and three others, relations to the persons on the Tobacco boat, say they left home in Jaet (May) to go to Seerajegunge, and were there employed by Deenbundoo, a Mahajun. From thence they took a load

of salt to Koloeghaut: these witnesses prove the boat found to be that on which their relations were. Odye Chund Gomashteh, of the last named place, says he sent them off on the 26th of Jaet with 52 maunds of Tobacco and 31 of Hemp for Seerajegunge, from which place he got a letter about fifteen days after stating they had not arrived there.

Hurgovind confirms the above.

5. Bullaye Pal lives at Manickgunge, recognises prisoners Surroop Mistree, Jugomohun Biswas, and Bungsee Chung. On the 9th or 10th Assar he sold for them some Tobacco and Hemp and paid the money to prisoner Surroop Mistree. Ramhurry Chukerbutty is employed at the Golah of Juggernauth Shah. On the 9th of Assar the above witness brought the prisoner Surroop Mistree, who gave his name Suroop, and the witness wrote the amount of Tobacco sold on that day in the book; witness recognizes prisoner Jugomohun Biswas as one of the party. The Katabihee was produced. In it the Tobacco and Hemp sold is regularly entered, and nearly amounts to the quantity said to have been on the boat.

6. Two witnesses were present when the prisoner Soobul Dam claimed a dhotee, supposed to have belonged to the Tantees; the evidence of the five next witnesses goes merely to prove that the prisoners are not always at home. Witnesses to the confessions examined.

7. Bholanath Chung and Kishen Mohun admitted as evidence, relate the circumstances attending the murders, but their evidence in detail is taken after the confessions. Their being present is confirmed by the witnesses at Manickgunge and the statements of the prisoners, but still I am not inclined to rely on their evidence as to the particular persons present at the murders.

8. Prisoner Gungaram Mistree, in his confession before the Joint Magistrate, says he was on board the boat

when prisoner Nubeen Deo called the two Tantees, saying he wanted to buy some cloth—they came on board—prisoner was told to go by land—he returned to the boats about an hour afterwards; did not see the Tantees. As the cloth was on the boat had suspicions that they had been made away with. They afterwards fell in with the Tobacco boat; and the prisoners whilst the people were eating, strangled them; the tobacco was removed to their boat and the other sunk: prisoner received a piece of cloth and was promised his share of the money when the Tobacco was sold.

9. Prisoner Soobul Dam before the Joint Magistrate, says he was with the prisoners—they had three boats which came to at the same place as the Tobacco boat—he and another went away for wood, and on his return did not see the people of the other boat. The Tobacco was brought on board their boat and the other sunk.

10. Prisoner Suroop Mistree before the Joint Magistrate and myself states he sold the Tobacco and Hemp at the request of prisoner Gungaram Mistree. The other six prisoners deny being concerned in the affair.

11. The three witnesses called by prisoner Soobul Dam, say he left their village seven years ago and where he now lives they cannot say—prisoner Bungsee Chung calls witnesses who never saw him before he came to a relation's house: he had a pulwar which he mended there—the other witnesses called to speak to character and the prisoners being at home in certain months.

12. The futwa convicts the prisoners of the crime charged against them, and declares them liable to punishment by Akoobut.

13. Prisoner Soobul Dam may be convicted on his own confession of being privy to both murders and being an accomplice in the plunder of the Tobacco boat. Prisoner Gungaram Mistree of being present at the

murder and plunder of the boat, and privity to the other murder on his own confession. Prisoner Surroop Mistree on his own statement of having sold the Tobacco and Hemp, for the possession of which he can in no way account. Prisoner Bungsee Chung, by the evidence of Bullaye Pal, and Prisoner Jugomohun Biswas, by the same evidence, and that of Ramhurry Chuckerbutty, of being concerned in the selling.

I have, &c. &c.

(Signed) J. F. G. COOKE,

Officiating Session Judge.

Zillah Dacca,
Session Judge's Office,
The 1st February, 1836.

Read a letter from Officiating Session Judge of Zillah Dacca, dated 1st February 1836, sending his proceedings and those of the Magistrate, on the following trial: held 19th, 20th and 25th January 1835.

Trial No. 2 of the Sessions for January 1836: and No. 2 of Calendar for December 1836.

GOVERNMENT ..... PROSECUTOR.

Nos.

1 Soobul Dam, son of Ramsurn Dam, aged 32 years.
2 Gungaram Mistree, son of Dhuni Ram, aged 35 years.
3 Suroop Mistree, son of Essurdas, aged 35 years.
4 Nubeendeo, son of Radhakishandeo, aged 33 years.
5 Birjmohun Biswas, son of Jugmohun Biswas, aged 25 years.
6 Lukeekunth Sen, son of Ramgopal Sen, aged 27 years.
7 Kumuldas, son of Hurgobind Das, aged 32 years.
8 Bungsee Chung, son of Doorgooram.

Versus

Murder by Thugee of Machiram Tantee, or weaver. Joynauth Tantee. — April.

also of Kalachund Manjee. Rampersaud ditto. Hookumchund. Lochun. — June.

In a boat laden with Hemp and Tobacco, also murder of a man, named Pahatoo, in a jul pulwar boat.

Also robbery of the Hemp, Tobacco and other property, aiding, abetting, and being privy to the same—receiving the stolen property.

9 Jugmohun Biswas, being accessary and privy to these offences, and receiving the stolen property knowingly : two Dhootees are produced.	Date unascertained : in the month of April 1835, in the river Jumona, near Binanoo, District of Mymensing.

Vakeel of Government files his plea.

The prisoners plead not guilty.

Joygobind Tantee, or weaver, sworn :—Jynath was my own brother. Mojeeram or Moocheeram I knew ; he lived in Payola. In last Bysakh (April) one day about dawn, Moojeeram came to my house with two pairs of dhotees, and my brother with six pairs, set out with him for Moza Binanee, to the house of Hookumchund, in order to sell their cloths—they never returned. After three days I and Lukhikanth, brother of Mojeeram, went to Hookum's house to look for them ; he said two Tantees had been there with cloths three days before, but as the price could not be settled, they left with their cloths ; so we returned, but our search by the way was vain. In Katick, the Police officers brought me to their Joint Magistrate of Fureedpoor, to whom we made our deposition. The Dhotee No. 111, is of the sôrt which my brother and Moji used to wear.

Lukhikunth Tantee, or weaver. Date forgot :—One day about dawn in Bysakh (April) my brother Mojeeram went with two pairs of dhotees to sell in the village of Benanee, at the house of Hookumchund ; he said he would return that day, but when three days had passed without his returning I thought that as Joynath had gone to search after his brother I would take Joygobind, and go and enquire of Hookum about mine : we went, &c. same as above. Dhotee 47 is like that kind which my brother made.

Sheo Manjee. In Jeth last, my brother Kalachund, with Lochun, Hookumchund and Rampershad, on a

panshway belonging to me, set out to Sheerajgunge to obtain hire or freight: there, at the Golah or warehouse of Suroop Deenoo Bundoo Shah, he was engaged and took Salt for Khullaighat, in the District of Rungpoor. In Asarh (June) last, I went to the same Golah, and heard my brother had reached his destination with the Salt, and taken on board his boat to Khullaighat, Tobacco and Hemp, and set out on his return to Sheerajgunge, but that neither he nor the boat had ever arrived: at length the merchant Surroop offered me another boat to go in search of my brother—I took it and went as far as the mouth of the River Tissur, but in vain; so I came back to Sheerajgunge: we all thought they were lost, so I returned home: that boat has however been recovered by the Magistrate of Furreedpore from Zillah Rungpore; it is now at the ghat near the Cucherry (Magistrate's Court).

Soopul Manjee, brother of Rampershad, who was servant with Kalachund Manjee, and accompanied him in Jeth last to Sheerajgunge, same as the rest, knows the boat produced.

Ramjee Manjee, 7th Jeth, Wednesday, when Kalachund Manjee set out, he took deponent's brother Hookum Chund as his steersman; rest same as above; knows the boat produced to be the one in which his brother embarked.

Musst. Jymala, in Jeth (May) last, my son Lochen was engaged by Kalachund and taken as boatman, since missing.

Oodychunder Sah, Gomashta of Deenbundoo Sah, attached to Khillaighat in Zillah Rungpoor: Tobacco and Hemp I used to buy there and send to Sheerajgunge. Kalachund came with a pass of 12th Jeth (May) last, and 52 maunds Salt, and reached on 25th Jeth. On the

26th, I sent by him 52 maunds 21 seers Tobacco, and 31 maunds Hemp, which I put on board his boat, and dispatched him for Sheerajgunge; and I sent along with him Pohatoo as a pilot. He, Pohatoo, has never returned, nor did Kala's boat ever reach its destination. I sent notice of the loss to the Thanneh (Police guard) at Shillitgunge. In 15 days after the despatch of the boat there came a letter from Sheerajgunge saying Kalachund had not arrived.

Hurgobind Das of Khillaighat: a general confirmation of the above new *Tobacco* sent, now it is old.

Bholai Chung. The prisoners 4, 6, 7, 1, 5, 2, 8, 9, I knew. Early in Bhysak (April) last, Nubeendeo called me to his house on intention to trade in rice, thence he took me to a boat: it was a 100 maunds panshway, and five other men were sitting in it, none of whom I then knew. I asked Nubeen what seven men could do in so small a boat; he answered "Bungsee "Manjee has another boat, which he is gone to fetch, "when there will be room enough:" that day we remained in the boat. Next evening Bungsee Manjee, Soobuldam, Birjmohun and Gungaram Mistree, came up on a pulwar near to our boat; then Kumuldas left our boat, and called a person named Ramgobind; night came on and we remained. Next day at dawn six men in the pulwar and 10 in the panshway; at about 1 pas day, were about to set out, when Suroop Mistree called out, "*stop, for "when the boat was loosened I sneezed,*"* so both boats stopt, and Suroop went ashore, and brought two Tanties, (weavers) with several pairs of Dhotees, and he said to Nubeendeo "oh relative, you wanted to buy cloths, "and I have brought you the men who sell them;" he

* See Vocabulary—Nakee or Nukaree.

replied, " bring the men on board the boat;" on which they came in with the cloths. I then went to ease myself, and Soobuldam and Suroop Mistree threw an ungoocha, twisted on the necks of those two Tantees, and threw them over on the floor, and then dipped them under water and held them awhile, and then let them go. We set out after this to the north, pulled fifteen days in the direction of Kakeenu, District of Rungpoor, where we went. Thence we went towards Sura under the hot *Kholabooree;* in a bight we found a boat laden with Tobacco and Hemp, both our boats put-to (lugao'd) there. Soobuldam asked the Manjee (Commander) of the Tobacco boat whence he came, and he told him he was coming from Khellaighat and going to Sherajgunge; on which Nubeendeo said—" our houses are at Muth, and we will go to Manickgunge;" thus all three boats remained there that night, next day all three set out together at noon. Nubeendeo seeing a waste chur (sand bank) said to the Tobacco men " oh Manjee (Commander) let us stop our boats here and cook our food." There was a pilot with the Tobacco boat; and we all put-to at this chur, and dined; after dinner Nubeendeo said " I have made a vow to the god Hurry Sote, let me here fulfil it"—call the Manjee and his boat men that they may assist; so he put a mat (carpet) before the first boat, and when the four sailors and the Captain of the Tobacco boat came, *Soobul* said—" Do you I pray sing the song of Hurry Sote." They had sung one and were beginning another, when Nubeendeo said—" Now Hurry, give us our plunder," on which Birjmohun and Surroop Mistree, and Soobuldam, and Kumuldas, and Lukhikunth Sen, these five men leapt on the throats of the four men of the Tobacco boat, and on that of the pilot, twisted *angoochas* and threw them flat on the sand; others seized them at

the same time, after which they punched them to death with fists and elbows, and sunk the bodies in the water. I, Rumgobind and Soobuldam were put on board the Tobacco boat, and then all three boats started and went on together till evening, when we stopt. At night the Tobacco and Hemp was changed into our punshway and pulwar, and Soobul struck the Tobacco boat with a hatchet, made a hole and sunk it; next day we set out and came in five days to Kishenpoor and fixed the boat. Thence Suroop went to Manickgunge to ascertain the demand in the bazar for Tobacco; thence he came back saying the bazar was empty, because of a disturbance. Then Suroop put the Hemp in the punshway and took it home to his house. I, Soobul, Birjmohun and Kumul brought on the Tobacco and the rest went to their homes: we came to Manickgunge and gave the Tobacco to Bullai Sah, to sell for us; next day I went away, and in fifteen days returned and saw that the boat was still there. Suroop told me that 16 Rupees worth of Tobacco had been sold—offered me 1 Rupee which I declined and went home. After which Redum Sing and Punoopeeramanik brought me to the Joint Magistrate, to whom on two days I told all that I knew.

Kishenmohun alias Ramgobind Chung, of Kanikola, Pergunnah Chundpertab, aged 22, ploughman: I knew the prisoners. Frequenting the fair of Manickgunge I became acquainted with Gungaram Mistree. Last Bysakh he came to me in a field where I was ploughing and asked me to go on a trading boat. I declined at that time: he returned in six or seven days bringing this very Kumul Das who asked me if I had spoken with any person about going on a boat. I said—"yes, with Gungaram; will you go?" I said—"I am poor;" on which he gave me 1½ rupee, which I

left with my family and went to the house of Kumuldas and remained there four days: after which at the river Jumona at the market of Balia Chundra, there was the boat of Kumuldas of the class *botom ;* I went with him, saw Suroop, Gungaram and Lukhikunth in the boat: at 1½ pas watch of the day a pulwar came, in which were Soobuldam, Birjmohun, Nubeendeo, Bungsee and Bholae Chung and was fastened near ours. Then two Tantees with cloths under their arms came from the north towards the south along the river bank. Surroop called them on board the pulwar, after which I did not see those two men leave the boat: I heard from Bholae that Suroop and Soobul and others had killed these two men and sunk the bodies. That day we set sail on both boats and reached in fifteen days the Hatbooree; remained there two or three days and then set out. Under a hut in a bight we found a boat laden with Tobacco and Hemp. Nubeendeo asked the men whither they were going—Manjee said "the boat is come from Khillaigunge and will go to Sherajgunge," on which Nubeen and the rest replied "we also shall go in that direction, come, let us go together"—so that boat came along with ours for one day to *Surarez;* all three boats put to at a chur; all cooked and fed. Nubeen said—"I have a vow to Hurree, let me fulfil it;" so all sat on the chur (sand bank) and those four men of the Tobacco boat, and one pilot with them, came and sat on a mat and sung songs to Hurry Sote; on this Nubeendeo, Surroop Mistree, Lukhikunth, Kumuldas, Birjmohun, Gungaram and Bungsee, twisted ungoochas on the throats of these five men, threw them down, killed them and threw them into the water. Then we set out, the three boats together, and came towards ——— ; at night Soobul and the rest changed the pro-

perty into their own boats, and Surroop and Nubeen cut a hole in the Tobacco boat with an axe and sunk it, next dawn our boat departed, in five or six days we got to Manickgunge, whence I fled.

Bulram Taipal, inhabitant of Muheshpore, of Manickgunge, points out prisoner *Surroop and names him*, points out eight or nine but does not name them. I have seen them in Manickgunge, they brought to me in that gunge on 9th or 10th Asarh last, and sold Tobacco and Hemp—38 to 39 maunds Tobacco, 9 to 10 maunds Hemp. Suroop called himself a trader, he got the price ; it is entered in my account book, Jugonath Sah is the principal, I am his Gomashta, his shop is in Elliotgunge of Manickgunge. Roznameh and Khota books examined from 9th Asarh to 20th, credit rupees 60—13—10 Tobacco and Hemp from Surroop, and debit the same.

Ramhurree Serma, of Manickgunge, names Suroop and points him out, also Jugmohun Biswas 9th Asarh last; these two men and a third who is absent, at Manickgunge went to the shop of Peynal and sold about 14 maunds some seers Tobacco ; on the 11th Asarh 1 maund Tobacco, and 17th Asarh sold 24 maunds Tobacco and 9¾ maunds Hemp—Surroop sold, I was broker.

Kevul. When this man Soobul was taken to the Thaneh Manickgunge I saw him, viz. this Soobuldam and the Dhotee before him (3 rupees each), which he called his own.

Baboojha. Same as the above Kevul—this No. 47 is the Dhotee.

Byjnath Mistree. Surroop is my own brother. In the end of last Jeth (May) he set out from home, saying that he was going to Manickgunge, and he came home about 6th or 7th Asarh (June) in Bhadoon—he again went out as far

as the north, and returned in Assin (September)—this is all I know: he brought in Asin a bundle of Tobacco. In Asin I brought three rupees as a loan from Oodysah, prior to Dussehra.

Musst. Lukhee, wife of Suroop: to same purport of absence.

Gopi Mistree. Gungaram is my brother. In Asin he (Gunga,) took his implements as to work; he returned in Chyt, but the month's name is not well recollected by me.

Radhakishen Dut. Birjmohun I know—he goes from home ostensibly to trade in grain. I cannot say where, nor on whose boat. In Bysakh (April) last he set out, and returned in Asarh (June.)

Lukhen Goh knows Birjmohen and Jugmohen—same purport of the occasional absence of Birj. Jugmohen.

Jugmohen Buruserma knows No. 2 only; we live in same bustee; his deposition in the Mofussil was taken before me, by the Mohurrir and Nazir; he confessed being taken by Suroop to the ghat of Benani, put on board a boat and taken to a place near to Ghopa. Next day two Tantees were brought into the boat under pretence of buying cloths, &c., and then he told of the Tobacco boat with four men and a pilot, and the murder and destruction of the boat; from his home some old cloths, a new fine Dhotee, and Tobacco two seers, found in my presence, this cloth No. 111.

Pugholee Chung, Chokeedar, knows No. 2 Gungaram; tells of search same as the above.

Confession of Gungaram Mistree No. 2, in the Mofussil. With my own hand I have killed no person; on board the boat where the two Tantees and five Mullas were killed, I was a boatman. In the beginning of Bysakh last, Surroop

(3) my relative, came to my house and took me off to repair a boat; we went near to the village of Binanee on the river Jumona; I saw at that ghat a pulwar boat, and in it were Nubeen Sircar, Birjmohen Biswas, and his wife's brother and Bhola Chung. Kishenmohun Chung, Soobuldam, I and Suroop, when two ghurries day were left, got on board that boat and remained there that night; next day at about 1 pas day (9 A. M.) the boat moved, but high wind, so at 1½ pas day put to at Bhataghat Binanee, near Khooneepara, on the banks of the river Jumona, and remained there that day; next day; at 1 pas 9 A. M. two Tantees (weavers) one of whom had bundle of cloths, came along the bank from the north towards Binanee, going south towards Dowlutpore: Nubeen went ashore from the boat and called these two Tantees, who said they had been trying to sell in vain, and were taking their cloths home. Nubeen and the others offered to buy and called them into the boat. These two Tantees went into the boat with their cloths, after which Surroop said to me "do you go ashore." I did so about three begas distant. I sat down, and on returning to the boat two ghurries after, one of the party called me on board the boat, I embarked: saw some new Dhotees, but not the Tantees, (weavers) asked how and why. Surroop and Nubeen replied it was no concern of mine, they would take the cloths to —— and sell them there, for they had bought them. The boat was loosened. I asked where they were going, they said "we always go to Kakeena and sell cloths, and "thither we will now go; if you will not go with us "remain you at Serajgunge and work." In three days we got to Serajgunge where we stopt, and remained at Kakeena and about that part for a month, and then went on towards Surarez; on the way coming we found a

panchway with five sailors in it, laden with Hemp and Tobacco: asked whither going, they said to Serajgunge; Nubeen said "we too are going thither, let us go together," so the boats joined, and went down the stream; on this all the men on our boat began to *speak in slang terms*, and used signs, which I could not comprehend, but as they wanted to kill the Tobacco men I remonstrated: they said "we always do thus, and so we support "ourselves, be at your ease." In Jeth, (May) date forgot, at about 1½ pas day on the border of the river, both boats put to at a chur or sand bank, cooked and dined; then Soobul, Bhola, Kishenmohun, Surroop and Birjmohun cast on the throats of the five men of the Tobacco boat, ungoochas, threw them down, and closed their breath, and killed them, and threw the five bodies into the river. Nubeen and Soobul and Suroop went on board the Tobacco boat; rest remained on our own boat; both boats set out together, pulled for 2 pas (6 hours), came to a village and put too the boats, and passed the night there, and took out all the Tobacco, Hemp, a Lota, and some other things to our own boat, and sunk that Tobacco boat some how or other. That night we moved on to Serajgunge, came near Binanee, and put up. They put me ashore to go home by land, the others took the boat and went to Manickgunge. They promised to give me something after selling the property in Manickgunge: fifteen days after Surroop came and said they had sold all to Jugnath Sah, did not tell how much, but he gave me two rupees. He had before given me this new Dhotee which I deemed belonged to the two Tantees. As he did not tell me the price I went in the middle of Asarh to Manickgunge and asked Jugnath what he had paid, i. e. I asked of his Gomashta, he refused to tell me. While I was sitting down I could see the two

Tantees taken into the boat, but I never saw them come out again, hence I suppose they were murdered.

Ramjee Rae, *witness to* deposition of Gungaram and of Surroop in the Joint Magistrate's Court,

Ruheemoodeeen to Soobul's, and the above two depositions before ditto,

Sheikh Bechoo to deposition of Soobuldam before Joint Magistrate.

} Say the confessions were *quite voluntary, hear and attest those confessions.*

Gungaram—"I have killed no person with my own hand: on the boat where they killed the two Tantees, I, in Bysakh last, was engaged as a boatman: date forgot; early in the month, Surroop came to my house, took me to repair a boat on the Jumona Ghaut. There, in a pulwar boat, I found Nubeen Sircar, Birjmohun, Bhola Chung, Kishenmohun, and Soobuldam; I went on board the boat and remained that day; next day at dawn we let go the boat and set out, but there was a high wind, so we stopt near Binanee under the Chatie near Khooneepani; next day at 1 pas 9 A. M. two Tantees (weavers) passed with cloths near our boat, when Nubeen called from the boat to them, pretending that he wanted to buy cloths; both Tantees came on board the boat with their cloths. Nubeen sent me ashore, I went a little distance, eased myself, returned in two ghurries, did not see the Tantees but Surroop and others whom I asked about the Tantees said, "it was no business of mine, we have bought the "cloths and will sell them to the north." Boat was then loosened and we set out north towards Serajgunge. I saw the new Dhoties on the boat and became suspicious, as I had never seen the Tantees leave the

boat, and therefore feared they had been murdered. The boat did not go to Serajgunge but north to Kakeena and other places for a month, during which no business was done. In Jeth we all set out on our return homewards; by the way we came to a punshway with five men, in which were Tobacco and Hemp. We went to them and entered into conversation; they said they were going to Serajgunge; Nubeen and others said they were going to the same place, so our boats went on together; and at ½ past 10 o'clock put to in a chur (sand bank) of the river Nibusta, above Serajgunge, cooked and dined. I came on board and saw our people make strange speeches and signs to each other while the Tobacco-men were eating with their backs towards us. I said to Nubeen and Surroop, "dont do such a thing;" They answered "we all along do this work;" they threatened me. I went inside the chuppur (awning)—*Soobuldam, Bhola Chung, Kishenmohun Chung, Suroop* and *Birjmohun*, these five men strangled the five boatmen, going behind them while they were eating, and putting ungoochas on their necks, throwing them flat on their faces and drawing the cloths tight with both hands; kept them on the ground for about one ghurry. When their breath was stopped these five mens' bodies were dragged to the swift water and then let go, when they floated down the stream. Then Suroop, Nubeen and Soobul went into the Tobacco boat and became Manjee and Mullas of it; on our pulwar, I, Birjmohun, Kishenmohun, and Bhola Chung remained to work. Then both boats pulled together for 2 pas (6 hours) and stopt some where; at dusk the Tobacco and Hemp were brought into our boat and the other boat was sunk. Next day we set out again, and in five or seven days got the boat near to the village of Nibonee, where I left the boat; Suroop then gave me a new dhotee which

had been taken from the Tantees, and promised me a part of the proceeds when the Tobacco was sold. They took the boat to Manickgunge and in fifteen days came home, when Surroop gave me two rupees ; after four days I heard the things had been sold to Jugnath Sah, so I went to his agent to ascertain the price, but he declined telling, I have been to no other place since with them: cannot tell if they have. I was captured, so I have confessed ; 4 bundles and 2 chattas were left with me by Surroop in Asin: the Kutora he gave to my son six years ago. I never before went any where with him ; prisoner admits his Mofussil deposition. When the murder was done, i. e. handkerchiefs applied, Nubeen was on board the boat, but he went to help to drag the bodies to the water. We were in all seven men, took the Tobacco and sold it at Manickgunge. Nubeendeo he recognizes.

Confession by Surroop to the Magistrate. I have killed no person. I went on no boat ; cannot say why Soobul and Gunga Mistree take my name. Then of himself he states, "In Asarh, (June) Gunga Mistree came to my house and said "we have brought some Tobacco and Hemp, do you take it to Manickgunge and sell, and I will pay you." I came to the ghat and saw these articles in a pulwar, on which were Soobuldam, Bhola Chung, Kishenmohun, Birjmohun, and Bungsee Chung. They said " we cannot ourselves sell it, do you come and sell our things for us." So I went on board that boat, Gungaram and Birjmohun went ashore ; we took the boat to Manickgunge and sold the articles to Jugnath Sah ; I forget the amount, but Jugmohun Biswas took the whole and gave 1¼ rupee. They would have given me a red chatta but I would not accept it, so Gungaram took it. That chatta was above my means ; I cannot write. I denied all these things in the Mofussil because

Soobul had terrified me; they said they had brought the things from the north, yet they did not trade in Tobacco; points out Birjmohun: and it was his father Jugmohun who came to Manickgunge after us, and managed the sale and accounts of Tobacco.

Confession of Soobuldam, alias Gungapershaud. On 2d Bysakh last, I and Bholanath, Chung Mirtenjoi, Chung Dhuniram, Chung Radhanath, Sircar, alias Surroop Chung, Gokul Chung, Chooramoni, Lalchund, Chung Jugnat Chung, Goluck Chung, Kistmohun Chung, alias Ramgobind, Chutam. Chung, Bungsee Chung, alias Bidbee, Surroop Mistree, Gungaram Mistree, Birjmohun Biswas, Lukikunth Sen, Keyuldas, Nubeendeo, Mirthoo Chung, Fukeerchun Chung and Gormohun Chung. We, on two boats, putteela and a pulwar, went from Jumonee and Brimhoter and Tistee to Kakeena, in the district of Rungpoor; I was on the *pulwar*, the Manjee of which was Bungsee Nundee; he had said rice should be bought and all share in the profits of the sale. There we lugao'd the two boats at Kukeena, but got no goods: in the beginning of Jeth we set out and on the low ground of a chur (sand bank) in the afternoon we stopt the boat; next day at 10 A. M., there came a boat from the direction of Dinajpoor, in which there was Tobacco; our three boats followed it, and in Bhatee of Hatkholapoory, all the boats lugao'd together: the Tobacco men in reply to our question said they had brought Tobacco from Dinajpoor for a merchant and were going to Kakomaree; next day the malicks of our three boats, viz. Radanath, alias Surroop Chung, Nubeendeo, and Mirthoo Chung, met and consulted, and when the traders boat set out, our pulwar of Binnoo Manjee set out also; our other two boats remained at a distance following in rear; at 1½ pas day the pulwar and

Tobacco boat lugaod (put to) at a chur. We went ashore and cooked, but the traders' men cooked and fed on their own boat. Then I and Gungaram went on the chur to get fire-wood ; in four ghurries, or perhaps 1 pas, we returned to our boat but did not see the traders' men on their boat ; our men *Nubeendeo*, *Radhanath* and Mirtoo Chung, who were our boats' maliks (masters) said, "loosen the Tobacco boat and bring it near ours." We all did so. When two ghurries of the day were left we took all the Tobacco, Hemp, lota, planks, tusla, and Kutono from the Tobacco boat, put them into our pulwar, and sank the Tobacco boat. Then we set out with our boat, and shortly our other two boats came up and joined us ; they said "sell the Tobacco at Manickgunge, and we will in a few days bring rice or dal, or whatever we get ;" so we took our boat with Tobacco to Manickgunge. Radhanath, Surroop, Kishenmohun, Bungsee Nundee and Bholonath Chung, remained in the pulwar to sell the Tobacco ; two men were sent homewards ; that Tobacco was sold for 1½ per maund to Bulram Tantee Muhajun ; we got 48 rupees, and the Hemp was sold for 5 rupees to a Beoparee ; Surroop and the other men divided the amount and gave me two rupees ; I remained at home, they at Manickgunge. About the end of Jeth, Radhanath Mirtunjoe, Kadanath and Chedam hired my boat and went to trade ; I don't know where ; I dont know whom else they took. When we were going to the north our boat put up at the plain of Balahat Babna, at about 1½ pas distance, on the right bank of Jumona river ; there at about 14 ghurries day came two Julahas (weavers) with several pairs of new cloths ; they were travelling by land towards the south. On this Suroop Mistree and Radhanath Sircar, on pretext of wishing to buy cloths, called them to the boat, and sent men ashore to buy vegetables ; in two ghurries when I returned with the vegetables, I did not see the boat, but

in a moment after I saw it being towed up the stream; they told me in reply to my enquiry, that the boat had slid away and they were bringing it up. I got on the boat and saw a bundle of new cloths; in reply to my question they told me they had brought these cloths from the two weavers, who had taken the rupees and gone. There were seven pairs of plain Dhotees, one Zenana Saree with a red border, all tied in a Settrinjee; also there was a blanket. In the Tobacco boat there were one Manjee and four boatmen. I cannot say what became of them whether beaten, or killed, or thrown overboard. Nor do I suppose the cloths were purchased, or that the weavers met with any other fate. I got a dhotee which has been brought into Court. The boat seized in Manickgunge (by the police) is mine; I let it to Radhanath. When leaving two boats behind, our pulwar followed the Tobacco boat; there were on the pulwar, I, *Radhanath, Bholanath Chung, Mirtenjoi Chung, Nubeendeo, Surroop Mistree, Gungaram Mistree, Mirthoo Chung, Bungsee Nundee, and Kishenmohun Chung.* This prisoner Surroop Mistree gave me the dhotee.

1. Soobuldam prisoner in his defence denies having gone with Nubeen to the north; denies killing, robbing and confessing; states that after he was taken to the Thanah of Kumaloo, the Naib Nazir and others by promise of money and service induced him to say yes, yes, to whatever they asked; one of the boats is his, and he has witnesses to character.

2. Gungaram prisoner's defence. Surroop Mistree, Kishenmohun and Bholai Chung sold the Tobacco in Manickgunge.

3. Surroop Mistree. I make and repair boats; Gungaram my relative brought the Tobacco and gave it me to sell, which I did at Manickgunge; I have killed no person; witnesses to character.

4. Nubeendeo prisoner; total denial; witnesses to character.

5. Birjmohun Biswas, total and simple denial. I cannot tell whence my father got the Tobacco which he sold; witnesses to alibi.

6. Lukhikunth Sen, prisoner. In Poos and Magh, I, with Koshichund and Oodichund Ameen, wrote the Tobacco papers; on the 1st of Phagoon I went to Furreedpoor, about the case of Ram Rutun Ghose, remained five days about the Court, got a copy of the Roobucary, and gave it to Ram Rutun, after which I remained at home till the end of Phagoon; 7th or 8th Chyte I went to pay the fine of Ram Rutun and remained three days at the station, but the fine money was refused as I had no moktar papers; all Chyt I was at home. On the 2d Bysakh there was an attachment on the house of Ram Rutun, which took me to Thanneh Jofurgunge; on the 4th or 5th of the month I went home and remained there; on the 25th the mother of Ram Rutun died; I, with Koshichund and Oodichund, did the ceremonies; 5th Jeth was the feast of the 10th day of the funeral; 26th Jeth the Sradh; Bhyroo Chukerbutty and Goluk Bose, witnesses; also Mungloo Burkundaz.

7. Kevuldas. I came home, after 9 years, in Phagoon last; in Bysakh my elder brother died, his Sradh was in Jeth; after which I was ready to return to Moorshedabad, but my mother kept me and I remained at home.

8. Bungsee Chung, prisoner, denies, is wrongly accused; witnesses to character.

9. Jugmohun Biswas denies the going with Surroop and selling Tobacco at Manickgunge.

Sudaram Sen witness for No. 1; 7 years ago prisoner left our Mowza, remained a year elsewhere; I know not how he lives.

Gouree ditto ditto Rughonath for 1 ditto.

Sahchund for No. 2, who was living as a carpenter.

Ramjee Manjee for No. 2, the same story.

Radoo Manjee for No. 3, ditto.

Futtee Chund for No. 3, who has two ploughs and some land.

Hurran Kurmkar for No. 4, who has a plough ; I thought him a decent man till *now* taken up.

Sadee Joolahee, weaver, for ditto, but every two or three months he is absent in foreign parts—what does he there ?

Rajkishendeo for 5 and 9 : from Bysakh to Asarh, when I went to their houses, they were at home ; and No. 9 is Putwaree of Voloil : and for 4 or 5 or 8 days I met them and not always at home : and the Bazar Manickgunge is only 1½ or 2 pas distance from their house.

Nidhen for 5 and 9 : from Bysakh to Asarh where they were is unknown to me : but in Magh No. 9 told me that his son 5 was one trading in corn.

Jykishen Kur for 5 and 9 : I can't say where they were from Bysakh to Asarh, but once only and at the end of Jeth I met Birjmohun, but not 9.

Oodichund for 6. I saw him at home from Jeth to the end of Bysakh ; end of Jeth I was away, but came home in 6 days, saw him in Asarh also, used to see him after 4, 10, 12 days intervals : at the Sradh I ate too. I was servant of Ram Rutun, and therefore knew prisoner who used to come there too.

Kashinath Chung for 6 : The same as the above Oody.

Nimai Chokeedar for 6 : I don't know where the prisoner was from Bysakh to Asarh, and did go occasionally to his house in that interval, but I did not see him.

Roshen Khan witness for 7 : Can't say where he was from Phagoon to Ughan, never saw him in that time.

Bhowrut Ghose for 7: In Bysakh when body of Ramu his brother burnt, and in Jeth he was at Sradh.

Ramjee Mundel for 8. I did not know him before: in Sawun last he came to his wife's brother Kashinath, with a *pulwar* of 150 maunds, and repaired the boat for 15 days, then I met him, that's all I know.

Ramguddee Chung No. 8, same as this last witness.

Futwa of the Law officer, Moolvee Suadut Allee, of Dacca, describes the details, fixes on Surroop and Soobul as the actual slayers of the two Tantees; *Soobul, Surroop, Nubeen, Birjmohun*, Lukhikunth, &c. as slayers of the five Mullahs, and Jugmohun managed the sale at Manickgunge, also admission of Gungaram witnesses to the sale, so the crime of robbery and murder, and of accomplices and privity therein proved against Soobul, 1 to 8, and the crime of privity and selling against 9, proved on violent presumption, hence liable to Akoobut.

22nd February 1836. Futwa of the Cazee-ool-Cazat, Nizamut Adawlut. Gungaram's confession of being the companion of robbers of the Tantees and Mullahs, and his seeing the murders of these last by those robbers, and his getting cloth and cash from them.

Soobul's confession to Magistrate as to companionship as above, save seeing the crime: these are thus convicted of being companions of robbers and privity to it.

And by the general purport of the depositions and of Suroop Mistree to Magistrate, the strong suspicion of his being an accomplice in these robberies and murders, and also Gunga, Soobul, Nubeen, Birjmohun, Lukhikunth Sen, Kumuldas, and Bungsee Chung.

Hence these eight men are liable to Akoobut in proportion of their offence, amount to be fixed by the Rulers; crime of privity and of knowingly receiving and selling the property is not fixed upon, Jugmohun, i. e. his

knowledge of it is not established, though he is proved to have sold it—he is acquitted.

N. B.—On the 4th November 1835, the Magistrate applied for leave to hold the investigation and commit to the Session Judge of Zillah Dacca.—On the 12th, permission of the Sudder Nizamut Adawlut was granted.

Bhola and Kishen Mohun made approvers—Regn. X. 1834.

Roobukaree from the Jungle Mahals, 18th October, 1831.

The undermentioned men,* it has been ascertained, were absent from their homes from Bysak of this year,

	Names of Thugs.		*Names of Thugs.*
1	Sheikh Ameen*		Sheikh Luttoo
	Sheikh Rush		Sheikh Burdee
	Sheikh Kureem		Sheikh Husunoo
	Sheikh Yaroo	25	Sheikh Khodoo
5	Sheikh Luttoo		Beram Oodeen
	Sheikh Khuttoo		Sheikh Momen
	Sheikh Lal		Sheikh Motee
	Sheikh Rusool		Sheikh Mungun
	Sheikh Jannoo	30	Sheikh Bustee
10	Jaun Allee		Sheikh Nuthoo alias Nuffur
	Sheikh Afzul		Sheikh Sahadut alias Sudoo
	Monna alias Meda Bowree		Naen Bowree
	Heera Chund Purma Brahmin		Sarung Bowree
		35	Sheikh Sooja Oodeen
	Bhowanee ditto ditto		Shreenath Tewaree
15	Jugurnath ditto ditto		Gooroochurn Chobdar
	Sheikh Ameer		Sheikh Gholam
	Sheikh Sedoo		Sheikh Nuffur
	Hingun alias Heera	40	Furjund Khan
	Sheikh Mohobut alias Mohun brother of Ameer		Bhola Khan
			Sheikh Rusoo
20	Sheikh Omed alias Anoobodeen		Sheikh Anund
			Sheikh Myan
	Chitoo Bowree	45	Hara Bhonch

and after five or six months returned in arrest with valuable property; and from the deposition of one of them, Myda alias Monna Bowlee, it appears that in Asar 1236 Fuslee, Sheikh Sardoo, Sheikh Beja, Sheikh Rushuk and other Thugs of Naraenpoor, took him as a porter on a Thug expedition; that they murdered two men at Cuttack, four at Jugurnath; and on their return two men at Balesur, three at Jalesur, at Khurruckpoor four men, at Salbee three men, and at Beteea three men (in all, twenty-one) by strangling them and cutting their throats, and that they took their property from them. That in Augun in the same year, they took the road to Bhagulpoor, and in the same manner murdered a great many people, in that and the Monghyr district, and took their property, and six or seven months after came back with much booty.

The year after this in Asar last year, they, he states, gave the deponent two rupees, and invited him to accompany them as a porter, and on his declining they beat him severely, and the statement of this man is confirmed in some degree by the depositions of three others of the party. Junoo Bowlee, Suroop Bowlee, Naen Bowlee, and all the people in the neighbourhood of Naraenpoor, know that these men are Phansigars and robbers, that the village of Naraenpore is inhabited exclusively by robbers and murderers, and that these mens' ancestors have for many generations followed these trades, that they go out on what they call their Sufur, and return with a great deal of wealth obtained by robbery and murder.

Ordered that a copy of this Roobukaree be sent to the Magistrates of Cuttack, Midnapoor, and Bhagulpoor, to ascertain whether the bodies of the murdered, or any other signs of their crimes have been found within their jurisdiction.

(Signed) H. P. RUSSELL, *Magistrate.*

Roobukaree from Cuttack, 26th October, 1831.

In reply to a Roobukaree from the Jungle Mahals of the 18th October 1831, it is directed that the Magistrate be requested to ascertain and communicate the mode in which the men are stated to have been murdered, the precise place of murdering and burying, and the description of property recovered.

(Signed) H. RICKETTS.
Magistrate.

Roobukaree from the Jungle Mahals, 25th Nov. 1831.

In reply to the above, it is stated that Myda deposes that the prisoners associate with travellers, in their confidence and attachment, and when they find an opportunity, strangle them with their handkerchiefs; and if they cannot do this conveniently they stab them, or cut their throats. He states that the two men were murdered on the north bank of the river, half a cose from the town, and their bodies left exposed in a thin jungle, and property of all kinds have been found upon the prisoners.

(Signed) H. P. RUSSELL.

Deposition of Naraen alias Myda Bowlee, son of Domun, 15th June 1831, *aged* 30 *years.*

I and Monna are porters of Naraenpoor, in the service of Sheikh Sadoo, Sheikh Sookha and Sheikh Roshuk, and in Asar last year, we accompanied them to Jugurnath, and returned home in Augun. They kill men, and went out on an expedition to kill them; but invited us to go and worship at Jugurnath, and carry their bundles

for them; they at Cuttack killed two men, four at Jugurnath, and on their return at Balmeer two men, at Jugneer three men, at Khurruckpoor four men, at Salbolee three men, and at Nibta three men, in all twenty-one. We returned in Sawun or Bhadoon, and in Augun following the gang consisting of the undermentioned men,* again set out.

I went with them again as a porter, and on the roads to Rajmahal and Bhagulpoor, we killed a great many people, and got a great deal of property, and returned home in Asar. In Augun following they gave me three rupees, and asked me to go out again with them, but I refused as my family did not get subsistence; they beat me a good deal for not consenting to go with them.

All the above named went towards Mogulpoor, and with them Sartope Bowlee, and Yameen Bowlee. Of the gang five returned six days ago, and the rest will soon be back. Three days ago my sister told me, that five of the Naraenpoor men had come back, having killed seven travellers on the road; they were I heard murdered near Kopgunje. I have seen them strangle men with a cloth thrown round the neck and pulled tight with both hands, and if they cannot be despatched in that way, they cut their throats with knives, and they throw their bodies into rivers and nalahs.

All the above men were on the expedition on which I accompanied them, and the same parties go out every year. They do not start together, but either singly, or in small parties at intervals of a few days. On the road they go on in parties of four and five, a cose or two from each other, but following in the same direction. I have been on two expeditions with them; I got from them

* See names of Thugs after Roobukaree dated 18th October, 1831.

after our return from the expedition to Cuttuck, a lotah, a rupee and a piece of cloth. From the Bhagulpoor expedition, I got eight annas in pice, one lotah and two pieces of cloth. Sheikh Sookha afterwards took from me the two lotahs and gave me in lieu four annas in pice.

They go on with the travellers for two or three days, and win their confidence, and seize the opportunity of strangling them, as they are drinking, or in any way off their guard, and they seize them so suddenly, that they are unable to call out. I have seen the following strangle men :—

Sookha, Ameen, Rasoo, and Munbode.

They all strangle in turn, and when they strangle they always go a stage from the place, before the rest. They kill people on the banks of rivers generally, and throw their bodies into the said rivers ; but sometimes they kill them in jungles, and leave the bodies exposed. They are now on their road towards Rajmahal, where they frequently stay for several months together. Jamoo and Bustee reside at Gora Mokdehee, the rest all at Naraenpoor. When we returned from Bhagulpoor we came in boats as far as Emambara, where a writer resides in his house under a tree who feasted the whole party. This writer accompanies the gang on their expeditions, and is their chief. Thence we returned to our homes.

Deposition of the same, 15*th November,* 1831.

To the north of Cuttack, one cose on a plain, they killed the two men ; but what they did with the bodies I know not, nor do I know what were their caste ; it was mid-day. At Jugurnath, on a plain three quarters of a cose north, the four men were killed and buried under a Peepul tree. At Balasore, to the north half a cose on

the bank of a river, the two men were killed in the evening and their bodies were thrown into the bushes. The three men left Julasur with the gang, after the third watch of the night, and at the distance of two dawks they were killed on the plain, and their bodies left in the jungle. From Kuruckpoor to the north of the plain the four men were killed, and not far from that place, and from Salbee to the north on the plain in the jungle the three men were killed, and their bodies were left in the jungle; they were killed in the morning. From Beteea, a cose to the north, the other three were killed. They were all strangled with pieces of cloth.

Roobukaree from Cuttack, December, 1831.

After the receipt of the above Roobukaree from the Jungle Mahals, the Records of this Office were searched, but no case of murders corresponding with those described by Myda Bowlee can be found, except one in Cheyt 1236 Fusulee or March 1829, A. D.; four bodies of men were found on the plain near the road, two cose north from Julasur, but Myda says they came here in Asar 1236, which corresponds with June 1829, or three months after the bodies had been found; these cannot therefore be the bodies of the travellers he speaks of, and this is the only murder he states to have been committed within this, the northern division of Cuttack. But bodies were found in the latter end of 1829 and in 1831 on the borders of the road, without our being able to discover by whom the men were murdered.

Mr. Wilson, on the 12th April 1834, writes to the Magistrate of the Jungle Mahals, in consequence of a communication from Mr. Commissioner R. Lowther, enclosing the papers of this case which had been trans-

mitted to him by the Jungle Mahal Magistrate, to ascertain what had been the final orders in the case.

Urzee from Agoreebaj of Monbhoom, 17th May 1834, *to the Magistrate.*

Forty-five men were arrested on the 13th June 1835 for the murder of seven men, and they were acquitted of the charge on the 27th August 1833, but as notorious robbers and thieves arrested on the road with suspicious property, &c., and agreeably to the permission of the Sudder Court in conformity to Section 9 of Regulation 8 of 1818, nineteen were detained till security of two respectable persons could be obtained of 300 rupees each, and Monna alias Myda, and three others, were detained till they could each produce the security of one person in 200 rupees. The prisoners are still in confinement at Bankoora.

The Urzee of the Mohafiz Duftur, Burdwan, 29th April 1834.

On the 13th of June 1831 Sheikh Ameer and forty-four other prisoners were arrested on the charge of murdering seven persons. On the 27th August 1833 they were acquitted of this charge; but as robbers and bad characters they were detained, and in conformity to the 9th Section of Regulation 8 of 1818, it was ordered that nineteen of them should be confined till they each gave the security of two persons in 300 rupees; Monna Bowlee and three others each to give that of one person in 200 rupees for their future good behaviour, in failure of which they were ordered to be put in irons and at labor for three years. They were then transferred to Bankoora on the 15th

March 1834. Twelve died in Jail, and Heera Chund and Surma Chund Brahmins gave the required security, and got their release, and five others were released as acquitted.

The twenty-three men were sent to Saugor by the Magistrate of Bankoora in May 1834.

(Signed) W. H. S.

(True Copy)

C. BROWN, *Asst. Genl. Supt.*

APPENDIX Z.

Deposition of Runnooa Moonshee, taken before Capt. Wade, Political Agent at Loodhiana, 25th August, 1834.

Deponent is an inhabitant of Behareeapore, in the District of Belha, and son of Seeta Ram Lodhee, aged 47 years, follows the profession of Thuggee.

Last year in the month of Bhadon, (August 1833,) three or four days before Mr. Wilson came to secure the Thugs at Behareeapore, I quitted my home, and resided with others in the fields in the neighbourhood: Kehree Sing Aheer Zumeendar of Puhla and Russoola, had told me this. He had also told us that we had all better assemble in one place in his village, and he would not allow any one to secure us; but we suspected that he would cause our seizure and we all intended to remove to the Lahore country. One evening, I went to my house, and brought my family with me, and proceeded to Bunsra to the house of Buksheea Thug; but not finding him at home, I told his wife to tell him when he

returned that I was about to proceed in a direction to the West, and should he be willing to come, he would find me at Koroo Chetr (Thunesur). I then went on to Belha, and purchased some parched grain from the bazar, and returned to the field where I passed that night with my family. The next morning I went to Burdoo, where Buksheea and Newla with their families, together with Jeyneea my father-in-law, who had escaped from the Saugor jail, joined me. From this place we all proceeded towards Koroo Chetr (Thunesur), and in one month we arrived in its vicinity. From this place Jeyneea and Newla returned back to their homes for the purpose of learning some news of his own brother Kinnereha, still in confinement in the Furrakabad jail. I and Buksheea with our families went on to Gungpore, a village in Shahabad, belonging to Sirdar Khon Sing, where we found Ram Sing (formerly a resident of Kunouje in Cawnpore, and by profession a Thug) residing in that village; after relating all our past misfortunes to him, we asked him for some place of residence. In reply, he told us, that there had been a great alarm of thieves in that village, and we had better go to Ruttungurh near Shahabad, where we should get a better place for our safe residence. We accordingly went on to Rutungurh, and on our arrival went to Suroop Sing, Thanadar, and Baleh, a gardener, and told them that we were cultivators, and owing to the scarcity of grain and famine in our country we had left our homes, and asked them for a place to reside in, and stated that we would cultivate lands and pay them the rent for them. To this they consented, and gave us a house to reside in, where we all put up and repaired the house. A few days after I sent Buksheea back to conduct Jeyneea, and Newla from their homes as they were told to come to Koroo Chetr,

lest they might be disappointed. When Buksheea arrived on the bank of a kutcha tank on the west side of Koroo Chetr (Thunesur) he found Newla, Dhunoya and Jeyneea. Kusseea, Gonooa and Omeda, with their families, coming up from their homes to join us, he conducted them to Rutungurh, and resided with us there.

In Kooar (end of Sept. 1833,) when the rain had fallen favorably, we cultivated some fields and planted sugar cane in them, and in Kartick we had done with all the field work.

In Aughun Dojee (Nov. 1833,) we sacrificed a goat to Devee, and on the following morning, Buksheea, Newla, Seetula, Omedwa, Dhunooa, now arrested; Dhunooa (at large,) Gunooa, Kusheea and 9 Hinunchula, set out on an expedition on Thuggee to the west. Five or six days after I followed and joined them, in the sarae of Rajpoora, the place appointed. On my arrival they gave me a share of the booty which they had obtained from some people whom they had murdered, ere I reached them at Bunjara-ka-sarae. The booty they got from their victims were 22 kuldar rupees and some clothes. I received my share from Buksheea.

From this place we set out in a direction to Loodhiana, and again returned to Sanoowal, where we lodged in the bazar in a buneea's shop. About two ghuries before sunset, a traveller came up of Rajpoot caste, on his way from Peshore to Allahabad. Owing to a heavy fall of rain, we all put up in one shop, and cooked and ate our dinner in it. About six ghuries before daylight, we set out with the traveller, and when we had got on about a cose east from the village we strangled him.

Dhunooa (at large) was the Bhurtote on this affair, 2d Dhunooa arrested; Seetula and Omeda acted as Guthaee and Lughaees. His body was securely buried in a dry tank

about four fields south from the place where we murdered him. We got from him 15 rupees kûldar, some Hindee chits, (letters) 1 matchlock, 1 tattoo, which the deponent received in his share, 1 puttoo, 1 white loee, 1 red woollen chudder, and some other clothes; 1 thalee and 1 lotah, which were all divided between us.

After this affair, we proceeded to Umballah, and thence we took a direction to Hurdwar. In 7 or 8 days we travelled only 20 cose to the Hurdwar side, and afterwards we changed the route and returned to a village (name not remembered) about 5 cose east from Koroo Chetr (Thunesur.) From this village we went on to Kurnaul, and crossed the jumna. While we were sitting on the other side of the river, Buksheea and Gunooa, who had been left behind, came up with two merchant travellers on their way from Peshore to Nowdah in Oude, they had won their confidence and they agreed to travel with us. We proceeded on to a village about 2 cose from the bank of the Jumna, and encamped outside of the village near a well with the travellers. About 4 ghuries before daylight we set out with them, and about a cose distant from the village on the bank of a river, we seized them as they went along, and strangled them. Newla and Dhunooa (at large) were the Burtotes at this murder. Their bodies were thrown into the river. We got from them 100 rupees in cash, 1 tattoo of dun color, 1 thalee, 1 lotah and 1 tulwar, which we divided between us. The tattoo was sold to Ghureeba porter of Sahabad for 11 rupees, but deponent does not recollect who took the thalee and lotah. Buksheea got the tulwar in his share.

After this affair, we committed no other murder and returned to our new abode at Rutungurh. Three days after our return, Dhunooa (arrested,) and Omedwa went to their homes in the Dooab, and Jeyneea soon followed

them. In Magh (January 1834,) about 8 days had passed when Omedwa with his family came back to Rutungurh, and about the middle of the month Dhunooa (arrested,) Issureea (ditto,) came back from their homes, and soon after Jeyneea.

The tattoo we got at Sanoowall was sold to Shekh Mahomed Ameen of Sahabad for 11 rupees Kythalee.

The Shekh is in the service of Sirdar Runjet Singh of Shahabad, in the village of Komtee, the puttoo and loee were sold to Donyur Malee of Rutungurh garden for 5 rupees ; who got the lotah and the thalee, I do not recollect. The matchlock is still with Dhunooa (arrested.)

In Magh (January 1834) when four days only remained of the month, we again sacrificed a goat to Devee ; and on the 2d of Phagoon (February 1834), Khusheea, Dhunooa (at large,) Issureea (arrested,) set out on another expedition to the west ; three days after, I, Iryneea, my father-in-law, Himunchula, son of deponent, Setulla, Omedwa, Mehngooa, Dhunooa (arrested), and Newla, proceeded to Umballah from Rutungurh, and joined them there ; from Umballa we all set out leaving Issureea behind, and when we had got outside of the west gate, Issureea joined us with a traveller, who was on his way from Lucknow to Lahore, and we went on to a village one cose west (name not known) and thence to Mogul-ka-suraee, where we encamped with the traveller. Six ghuries before daylight we set out from this place, and about 1½ cose distant from it we strangled him. Dhunooa (at large) was the Bhurtote on this occasion.

Issureea, Dhunooa, Omedwa, Khusheea and Seetula, acted as Guthaees and Lughaees, and Omedha was a Belhaee also; we got from him 1 gold ear-ring worth 16 rupees, 1 pair of silver bangles 14 rupees, 1 lotah,

1 thalee, 1 white blanket, and some other cloths which were all divided between us; his body was securely buried about 4 fields distant from the road.

After this we proceeded to Sirhind and thence to Khanna, where we encamped near a well. While we were cooking our dinner in the evening a Rajpoot traveller came up on his way from Lahore to Byswara in Oudh, and we saw him near the well. Dhunooa (at large) acted as Sothaee and won his confidence, and accompanied him to the village, and caused him to put up in one of the temples (Shewalla) near the east gate, and returned to us. We all, after taking our dinner, removed to the same place where the traveller had been lodged. Six ghuries before daylight we set out with the traveller, and leaving the high road we proceeded by a bye path to the south, and when we had gone on about a cose from the village we seized him as he went along and strangled him. Dhunooa was the Bhurtote at this murder.

Issureea, Khusheea, Seetula, Omedwa, and Dhunooa (arrested,) acted as Guthaees and Lughaees, and his body was securely buried in a field, about four fields distant from the place. We got from him 13 rupees, (Raja Sahee) 1 lotah, 1 thalee, 1 towah, and some other cloths, which we divided between us—but I do not recollect who got these articles.

After this affair we proceeded to Umritser, which place we reached in eight days; we passed two nights in that town, and then set out on our return, and in two days we reached a village, whose name is not remembered, about 12 or 14 cose from Umritser east, and encamped near the outer gate at the Chubootra. While we were cooking our dinner a Musulman traveller came up, on his way from Mooltan to Byswara in Lucknow. Seetula acted as Sothaee, and won his confidence. He put up with us, and

about one watch before daylight, we set out with him, and about a cose from the place where we had encamped, we strangled him. Dhunooa (at large) was the Bhurtote, Omedwa acted as Belhae, Issureea and Dhunooa (arrested,) Seetula and Khusheea, also Omedwa acted as Guthaees and Lughaees—his body was buried about six fields south from the road securely in a hollow. We got from him 50 rupees, (Raja Sahee) 1 copper rikabee and some other cloths, which we divided between us.

After this, we proceeded to a village about two cose distant from the place, where we had committed the above murder, and while we were sitting and smoking, two travellers came up on their way from Lahore to Seetapoor, and sat down near us to smoke their hookas. In consequence of a heavy storm we rested there about a watch, and then proceeded to a village about 3 cose distant, (name not known,) where we lodged in a chowpar (a public place at a village) with travellers. One watch before daylight we set out from this village with the travellers, left the high road and proceeded by a bye path, and when we had got on about a cose we strangled them.

Dhunooa and Newla were the Bhurtotes, Issureea, Dhunooa (arrested,) Omedwa, Khusheea and Setula acted as Lughaees and Guthaees; Omedwa acted as Belhae also; we buried their bodies about 4 fields from the place where we had murdered them, securely. We got from them 21 rupees in cash, of which 10 Lucknow currency, 9 Kuldar and 2 copper rupees, 1 brass lotah, 1 thalee, 1 white blanket, 1 old rajaee, (quilt), 1 towa, 1 silk doputta, and two cords for drawing water from the well; after this in the month of Jeth (May 1834) we returned to our new abodes at Rutungurh.

The articles we obtained in the above affairs were thus distributed :—

1 tusla to Omedwa for Tilhaee, (Omedwa's wife) mortgaged to a Bunyah in the Loodhiana bazar for 10 annas, while we were in custody under Maharaja Runjet Sing's sepahees, 1 lotah to ditto, Omedwa's wife got, 1 ditto large and a thalee to Dhunooa,—these articles Chutter Zemindar of Kureea seized from Dhunooa, when he was arrested.

1 Blanket to Dhunooa, he sold this to Ruttun Chewdree near Rutungurh.

1 silk doputta to Seetula,—this was sold to Boodh Singh Jaut of Rutungurh.

1 woollen red chudder, this (a sheet) was given to the manager of Rutungurh in lieu of the land rent for 8 rupees.

In the beginning of Bysakh of the present year, (April 1834) Iryneea went to the Doab and promised to return back on the 2nd Jeth; after waiting some days beyond the time we conjectured that he had been seized, and alarmed, we quitted Rutungurh. We remained for six days in the neighbourhood of Karoo Chetr (Thunesur), 7 or 8 days at Kuthree in Golab Singh's territory. A guard with approvers came to Shahabad, and about 1½ watch after sun-rise one morning we heard two men, residents of Rutungurh, talking with the people of Kuthree, and stating that some Thugs had come to Shahabad for the purpose of securing the Poorbeea Koormies (this was what we were called in the village) who had lately resided at Rutungurh—when we heard this we left Kuthree and proceeded by Kythul to Dhurum Kote—thence to Kureeal, where we again settled and cultivated some lands. We conjectured that the approvers would come as far as Loodhiana and not beyond; and we intended to move further on in the direction of Lahore and Umritser.

The deponent states the particulars of Ram Sing Aheer of Rutungurh.

In the month of Magh (January 1834) when 10 days of the month had passed, I, Issureea and Dhunooa (arrested,) went out to the jungle for wood. A Hindoo traveller came up on his way from Lahore to the east. We three, together with Ram Sing and Kulloa, his son, followed the traveller, and strangled him near a village in the jungle about 5 cose east from Kooroo Chetr (Thunesur) Ram Sing Aheer was the Bhurtote at this murder. Kulloo Issureea and Dhunooa acted as Lughaees and Guthaees. His body was buried in the Dhak Jungle (commonly called Pullass) about 4 fields north from the road, securely. This place is about a cose east from the village whose name not remembered. We got from him 17 rupees and 1 iron weight of 2 seers, 1 do. of 1 seer, 1 lotah, and some old clothes which were divided between us. The towah and lotah are now with Ram Sing. Except this Ram Sing was in no other affair with us, but I well know him to be a Thug—he used to follow Kurhoree Ramkishen Mutholee of Behareeapore on Thuggee; when Mr. Parry the Magistrate of Etawah, gave orders to seize the Thugs, he ran off from his home, and for several years he resided in the neighbourhood of Gwalior, and afterwards at Rutungurh. Since he left home, this was the first time that we had met him; Chunduna is not a Thug—we had brought him for the purpose of purchasing some bullocks for our homes.

APPENDIX A2.

GANG OF THUGS APPREHENDED AT MASULIPATAM.

To W. H. MACNAGHTEN, Esquire,
Secretary to the Govt. of India,
Fort William.

Sir,

I have the honor to submit for the information of the Right Honorable the Governor General of India in Council, the copy of a letter to my address from the Magistrate of Guntoor in the Presidency of Madras, together with copies of the enclosures to which it gave cover, detailing his success in tracing and apprehending a gang of Thugs residing in the Masulipatam district, on the high road from Hyderabad to Masulipatam, intelligence of whose abode had been obtained from the confessions of approvers before me at Hingolee.

2. From the depositions taken before the Magistrate at Guntoor, it appears that this gang of Thugs has been established in the Masulipatam district for several years, apparently with the cognizance of the Zumeendars of the villages where they resided, who though aware of their bad characters, and the arrest of some members of the confideracy at Guntoor under most suspicious circumstances, have considered it prudent to conceal the fact from the Magistrate of Masulipatam.

3. In the month of September last I applied, at Captain Sleeman's suggestion, to the then Magistrate of Masulipatam, to ascertain if any Thugs had been arrested at Ellore, as we had reason to suppose they had been, and in his reply he informs me that not a single individual

of the description alluded to in my letter had been taken in his district for years.

4. I mention this circumstance with reference to Captain Sleeman's despatch to you of the 21st September last, enclosing copy of one to the address of the Chief Secretary to the Madras Government, wherein he points out the good effect attendant upon the transmission to me of a gang of Thugs arrested by the Joint Magistrate of Hoobly, in the Southern Mahratta country. I conceive that more good will result from the gang now seized at Guntoor being made over to one of the Officers employed in this department, than from any measures that the local authorities at the place of arrest can adopt for inducing them to confess. If they are detained at Guntoor, but a partial disclosure of their crimes can be expected from them; while on the contrary there is every reason to believe, that when the prisoners are confronted with the approvers at Hyderabad, many of them will be induced to come forward willingly to assist us with the information in their possession.

5. I have accordingly thought it necessary to apply to the Madras Government to issue instructions to the Magistrate of Guntoor for the despatch of the prisoners to Hydrabad, and I beg leave to attach the copy of a letter I have addressed to the Chief Secretary to that Government on this subject; a measure which I trust will meet with the sanction of His Lordship in Council.

I have the honor to be,

Sir,

Your most obdt. Servant,

P. A. REYNOLDS,

Offg. General Supt.

Genl. Supt.'s Office,
Jubulpore, the 2d May, 1836.

Copy.

No. 32.

To CAPTAIN REYNOLDS,

Superintendent in the Thuggee Dept.,

Hingolee.

SIR,

As in the orders of this Government which accompanied the copies of the papers received from you regarding the existence of Thugs in the district of Masulipatam, the Magistrates of this Presidency are directed to communicate with you on subjects which relate to your department, I have now the honor to inform you that by following up the traces afforded by the depositions taken by you I have at last succeeded in tracing and apprehending a gang of Thugs, who were residing in the Masulipatam district, on the high road from Masulipatam to Hydrabad. The Jemadar with 14 followers was residing at Tooreeapallem, a hamlet of Mooneegalla; 5 others at Kistnapooram, a hamlet of Aukpaumoolah in that neighbourhood; and 4 others, including the two sons of Sheikh Hommed, Jemadar, were living in the town of Ellore. I have since apprehended another of the gang while crossing the river Kistnah into this district, so that the total number now seized amounts to 25, who with one or two exceptions, are professed Thugs.

The depositions given before me and of which I now forward translations, seem clearly to prove that these people form part of the gangs, under the Jemadars Emaum Sahib alias Chabriah Emaum and Sheikh Ahmed, mentioned in the deposition of Myan Khan alias Lingooteea, given before you in October last. Emaum Sahib is now apprehended and Sheikh Ahmed or Sheikh Homed, it appears, died very lately, but his two sons are now seized.

The Jemadar Hoonooryah, the brother of Emaum Sahib, appears to have left this part of the country about the time of the famine, and to have gone Southward where he has probably been joined by many of Sheikh Ahmed's followers, as their numbers in these parts are said to have decreased considerably within the last few years, and I believe I have succeeded in apprending nearly all those now residing in this neighbourhood. The depositions do not contain much information beyond the proving the prisoners to be Phansigars, but I send them in the hopes that you may perhaps be enabled to identify the murders mentioned therein with some of those confessed before you. I also send a descriptive roll of the prisoners which may probably enable some of your approvers to recognize them.

I have little doubt but that these people can give important information regarding the Thugs now residing in other parts of the territories under this Presidency, and as the only means of obtaining this I have written to Government to be allowed to admit some of their number as approvers. In the mean while I should be obliged by your letting me know whether you are possessed of any information by which you could bring their guilt home to them independent of their confessions. I should also feel thankful if you could give me any intelligence as to the measures pursued by you in order to convict this class of criminals, and also for any directions as to managing them which your experience may enable you to suggest.

I have, &c. &c.

(Signed) A. MATHESON,

Head Assistant Magistrate.

Guntoor, Magistrate's Office, the 11th April, 1836.

(True Copy)

(Signed) P. A. REYNOLDS,

Officiating Genl. Supt.

Avvaroo Gopalroydoo, son of Appiah, of the Bramny caste, Vystnava religion, by profession Curnum, aged 28 years, and inhabitant of Alloor, attached to the Joodjoor Purganah, in the Zillah of Masulipatam, being sworn on Tuesday the 4th, decreasing moon of Chaitrum, year Doormookhee, corresponding with the 5th April 1836, gives the following deposition :

Q.—What do you know regarding the Moormen seized and brought by Shaik Baday, the Cutwal of Guntoor, from the villages of Moongal, &c. appertaining to the zillah of Masulipatam, and what are you given to understand concerning their circumstances ?

A.—About 8 years ago the Moormen named Pedda Emam Saheb, Pedda Phakeer Sahib, Sheikh Mohumud, Chinna Phakeerah, Chinna Emam Saheb, Mooshkeel, Madaur Sahib, his three sons named Goolam Sahib, Khausim and Emaum, and another Madaur Sahib, and Mohadeen Sahib, together with their families came to reside in the village of Chetta Aunavurum, from Guddamadoogoo, appertaining to the purganah of Mylaverum, in the zemindary of Sooranany war. I cannot positively tell whence they first came to Guddamadoogoo ; but there is a report that they belonged to the western country and that they had come from thence, that is from Cuddapah, &c. I am the Merassee Curnum of Chetta Annaverum, where they had come (to reside), and Alloor. For about 8 or 10 years past I myself am carrying on the duties of Curnum of those two villages ; after they came to Chetta Annavarum they used to keep one or two ploughs each and cultivate the Jeroyety lands. They have never tilled themselves, but have been accustomed to carry on the cultivation through the means of coolies and servants of their caste ; the names of Pedda Emam Sahib, Fakeer

Sahib and Shaik Mohomud have been entered in the Circars' accounts. Ever since they arrived at my village the men used to say that they had caused clothes to be woven at Mungalagirry, Cheerala, Parala and other places, and just before the commencement of hot-weather after the monsoon, that is from the months of Maukhum and Phaulgoonum, they used to prepare themselves for a journey, saying that they would export and sell the clothes in other countries, viz. Chittoor and other Southern districts, as well as in those of Rajamundry, &c. and set out with one or two horses and bullocks. One or two of the men used to take their females with them. Afterwards by report it was understood that they had not gone for trade. It was also reported that while they would pretend to go to one country they would go to another; that is when they said that they would go to the southern country they went northward, and when they said they would go to northern country they probably went westward. These people used to return after 4, 3, or 6 months, and arrive in the village at some hour or other of the night. On their return they were usually accompanied by more horses and bullocks with loads than at their departure, containing tuppalas, chimboos or brass vessels, arms, gold thread, cloths, &c., which being generally in use among them, were seen by me. The cloths appeared to have come from distant countries and were most valuable. When asked whence they brought them, they would mention the names of foreign cities, and say that they had purchased them there. I was given to understand that all the articles brought by them were divided between themselves after they had returned. Whenever quarrels arose between themselves in dividing the property, the persons of the neighbouring villages used to hear and inform me of it. Every day they used

to spend 3 or 4 rupees, and drink much toddy and liquor, and eat flesh every day; they are also much addicted to chewing betel and betel-nuts. They had every kind of dress peculiar to different countries. Seeing their expenditure, I thought that they must have brought a good deal of money which they expended. From the above circumstance it would not appear that they had acquired their wealth either by traffic or any other legal means whatever. It is reported that these people are Phaseegars, and that under pretence of going to different countries for the purpose of carrying on trade, they used to go and kill the travellers on the roads and seize the property which was found with them. Their people have never connected themselves with the Moormen who inhabit this country for a long time. They marry among themselves. It was usual for 5 or 10 persons to come at once to their houses from the western districts and to return again after having remained there 5 or 10 days, but this was a rare occurrence. Their arrival was concealed, and it was not known whence they came. When they were asked who these people were, they used to say they are our relations. "One is my elder sister's son. One is my younger sister's son, &c. They have come from Chittoor and thereabouts." Our ancestors used to reside at Chittoor and thereabouts. They usually spoke in Moor language. They can all generally converse in Tamil and Canarese. They can speak better Tamil than Taloogoo. They lived in Chetta Annayaram which is my Merassee village, for 3 or 4 years in this manner. I understand that during their stay there, it is 5 years since some of them assembled together and joined with those that resided at Guddamadoogoo, and that they all, 10 or 14 in number, (whose names are not known), set off in the month of Maukhum

(January) and entered the Guntoor zillah, having crossed the river Kistna at Bezoara; that at that time the females of the Sepoys of the battalions garrisoned in the Northern Districts, as well as in some under the Bengal presidency, carrying with them such sums as they had received from their husbands, had on their way to the places of their residence in the Southern Districts met the said gang and arrived at Guntoor, and they (the Phaseegars) put up in one Moor Choultry and the females in another; that some of the Fukeers, inhabitants of the town of Guntoor, having seen the Moormen (Phaseegars) had entertained suspicion against them and informed the then Cutwal, Shaik Luttief, of the same at the same hour of the night, who said that it was midnight, that he would enquire in the morning, and that they (the Fukeers) should take care of them; that in the morning, upon enquiry, no traces either of the women or the Moormen remained; and that notwithstanding all the search that was made they had not been traced. At that time the Phaseegars, Emam Sahib (who is called among themselves Jemadar), and Shaik Homud, (who is more than 50 years old and who is called among themselves Jemadar, and said to be the son of Dauvulgee Jemadar), and one Emam Sahib, (he is among the persons now seized by the Cutwal), son of Shaik Homud Jemadar; these three persons had assembled the others (names unknown) and had gone (for some expedition). The abovementioned Emam Sahib Jemadar is among the persons now seized by the Cutwal. I heard that Jemadar Shaik Homud had about 5 or 6 months ago gone to Hydrabad in the Western country and died there. I understand that one or two months after the abovementioned women and these persons had thus disappeared from Guntoor, the Jemadar Shaik Homud, his

son Emam, who has been seized, a servant of Shaik Homud, (whose name is not known) and another Emam, had come to Guntoor; that while they put up in a Choultry, the Fukeers who had seen them before again recognized them and informed the Cutwal Shaik Luttief of the same; that during the examination after they were seized, Shaik Homud, his son Emam and his servant remained, but the other called Emam had gone out with Chimboo and thus ran away; and that the said three persons had been put in the Guntoor Cutwal's Choultry, and that the following articles were found in the bag of the one who ran away, viz. a cocoanut shell used to put in tirchoornum (the yellow mark stuff), one coomkooma bharena or box (holding woman's mark stuff), one silk sikhabundoo or ribband used by Soodras in tying their hair, a piece of steel wire of a span length, and one lead flat. The said persons having then stated that they were the inhabitants of my village and that they had cultivation there, the then head of police Nukkalapully Soobbarow summoned me to ascertain the same. On being asked regarding them I declared that the circumstance of their having had cultivation in my village was true; that their cattle, &c., were in that village itself, and that their houses having been consumed by fire, they had resided at Joodjoor, one coss distant therefrom. In about 10 days they were released from the Cutwal's Choultry. I first went and arrived in my village; while I was at Guntoor they were set at liberty; but they did not come to my village either along with me or afterwards. I was given to understand that they had gone and arrived at Guddamadoogoo. Some time afterwards Shaik Homud came to Chuttunnavarun and enquired after his cultivation. I said to him as well as to the others as follows. "Here and there they positively state that you are Phaseegars.

You must not remain in my village;" and I positively told them that they must entirely go away; and they accordingly left the village and went away to different places; but I did not know whither they had gone. At this time the famine happened. I understood the year after the famine had ceased, that some of them had settled in Naroyanagoodem or Toorakapallem, a hamlet of Moonagola ; some in Croostnayapallem, a hamlet of Aukoopaumoola, and some in Ellore and Seetummapetta. I understand that about 6 years ago while they were all residing in my village, the parties of the Jemadars Emam Sahib and Shaik Homud had at one time left my village and met two Chetties, merchants of Madras, and Cauvery man at a place called Yeedoolakoontah, near Ellore; that the Phaseegars had killed them and robbed them of their property; that at the time of their killing them one of the gang named Ally Sahib had found a bag of usherafees or gold mohurs tied round the waist of one of the three, valued at about 600 rupees, and had seized it, without being perceived by the other Phaseegars; and that they had quarrelled afterwards among themselves, in consequence of his having taken it without giving a share to the others. Ally Sahib is not seized now, but the persons who had quarrelled with him regarding the said mohurs, are now seized by the Cutwal. These Phaseegars gave two most valuable rings called Buttany Woongarums, set with diamonds, which were stolen from the said merchants, to Poottoombanka Venkiah, of the Cumma caste, an inhabitant of Dauchavarum, on some account or other. The said Venkiah gave the said two rings to two banians named Somah Venkatasem and Pamedemurry Juggiah, inhabitants of Joodjoor, as he had no ready money to pay, in liquidation of the 600 rupees he had borrowed from them and took back his bonds. As the proceeding

of giving the rings to the said banians and of receiving the bonds from them passed in my presence I am aware of it. I saw those rings, even now I can identify them. Those rings are now in the house of Somah Venkatasem, 4 or 5 pairs of Benaurs Kundwas, or upper cloths of red colour, valued at rupees 100 or 150, having been found with these merchants who were killed. Venkatrama Gopaula Jagunnadharow, Zemindar of Calavakolloo on that district, was informed of it, and knowing that these people in my village were Phaseegars, sent on his behalf one Mauderauze Lutchemenuroo, inhabitant of Joodjoor, who came and having threatened them caused the said Benaurs Kundwas to be conveyed away. I did not distinctly see the Kundwas, but saw the bundle being taken away. About one year after the case of the banians had taken place, that is, 5 years ago, a merchant came with horses to sell, and after selling some, I understand that one horse having remained with him unsold, he had supposed that the Zemindar, the said Venkata Gopaul Jagunnadharow at Joodjoor, would perhaps buy the horse, as it was the time of celebrating his marriage, and that as the merchant was going from Mylanerum, on his way to Joodjoor, through the pass called Canaya Gundy, he met the Phaseegars named Madaur Sahib and Hyder Khawn of Guddamadoogoo, where they asked each other their destination; that one of them named Hyder Khawn had then said to the merchant that he would go to Hydrabad; that the merchant had said he also would go if the horse was not purchased at Joodjoor; that one of the Phaseegars (I know not which), had followed the merchant to Joodjoor; that the other thinking that it would occasion delay if he should go to Guddamadoogoo where his party then resided and bring the Phaseegars belonging to that gang, had taken the Phaseegars who then resided at

Chuttannavarum, (now seized) and met the said merchant and the Phaseegars who accompanied him, in the tope or grove of the village Keesara, from which time no trace of the merchant remained, and that the Phaseegars had then taken away the horse and sold it at Hyderabad or thereabouts. A small horse belonging to the said merchant, had been kept by Madar Sahib, who is now in custody; but I was told by him after he was seized that horse had died one year back. I was given to understand that these Phaseegars had found with the merchant an umbrella, a knife, and some rupees, being the proceeds of the sale of some of his horses. The said knife and umbrella were given to Guddamadoogoo Veyenna, the Curnum of Guddamadoogoo, by the Phaseegars, and the said Veyenna gave that knife and umbrella to his brother-in-law Avva Venkataratrum. They are now in his possession. I saw them with him. In consequence of their having committed these acts while in my Merassee village Chittannavarum, I drove them from thence, considering that they must not remain there. Thinking that it would be of no use if I informed the Zemindar as he is aware of, these circumstances, and fearing lest trouble would come upon me in the event of their not being visited with punishment on my having informed the authorities of these circumstances, I had never informed hitherto. As you have now taken active measures regarding them I have represented what has passed.

(Signed) GOPAULROYDOO.

Sworn before me this 5th April, 1836,

(Signed) A. S. MATHESON,

Head Assist. Magistrate in Charge.

The Witness is re-examined on Oath on the 8th April, 1836, corresponding with Friday, the 7th decreasing Moon of the month of Chaitrum, year Doormookhy.

Q.—In your former deposition you spoke as if you could recognize the Phaseegars. Look at the persons now seized and brought before me, and state under whom each of them serve and what are their names?

A.—No. 1. Emam Saheb alias Mohoddeen Saheb, inhabitant of Narraingoodem. He is the same who formerly lived at Chuttanavaram. The Phaseegars among themselves called him Jemadar.

No. 2. Chinna Emam Saheb, of Kistnapooram, a hamlet of Akoopaumoolah. He formerly resided at Chuttanavaram, and he is the brother of Mooshkil.

No. 3. Nephew of Emam Saheb, or the son of his sister. His present residence is at Kistnapooram. He formerly resided at Chuttanavaram, then he was called Emam Saheb, but I understand that he is now called by another name which I do not know.

No. 4. Sydah, inhabitant of Narraingoodem. He formerly lived at Chuttanavaram. He is nephew and son-in-law of Emam Saheb Jemadar, and he is the son of Pedda Pakeer Saheb.

No. 5. Emam Saheb, inhabitant of Narraingoodem. He formerly resided at Chuttanavaram. He is the son of Madaur Saheb No. 8. He had two brothers. One of them is dead. The name of the other is Khasim. He is the son-in-law of Emam Saheb Jemadar. I understand that he has lately gone southward with his wife.

No. 6. Chinna Pakeerah, inhabitant of Narraingoodem. He formerly lived at Chuttanavaram. I understand he subsequently bore another name which I do not know.

No. 7. Hussain Saheb, inhabitant of Narraingoodem. He formerly lived at Chuttanavaram. He is the brother of Goodoo.

No. 8. Madar Saheb, inhabitant of Narraingoodem, formerly Chuttanavaram. He is the father of Emam Saheb No. 5.

No. 9. Pedda Fakeer Saheb alias Hassain, inhabitant of Narraingoodem, formerly Chuttanavaram. He is the father of Sydah No. 4. These eight men used to remain under the command of Emam Saheb Jemadar.

No. 10. Emam Saheb is the eldest son of Shaik Homed Jemadar who is dead, and inhabitant of Ellore, formerly Chuttanavaram. He was formerly seized together with the said Shaik Homed Jemadar at Guntoor.

No. 11. Brother of Emam No. 10. His name is Caujee.

No. 12. Hyder Khan, inhabitant of Seetummapettah. He formerly lived at Broogubunda. He is a follower of Shaik Homed Jemadar.

No. 13. I do not know his name. His present residence is at Kistnapooram. He formerly resided at Broogubunda. He is a follower of Shaik Homed Jemadar.

No. 14. I do not know his name. He lived in the house of Shaik Homed Jemadar. He is taken into their caste.

No. 15. I do not know his name. He lived in the house of Chinna Emam Saheb, No. 2, at Kistnapooram.

No. 16. I do not know his name. He is the brother-in-law of Chinna Pakeera No. 6. He is a follower of Emam Saheb Jemadar.

No. 17. I have never seen him.

No. 18. He is also a stranger. I had never seen him.

No. 19. Madar Saheb, inhabitant of Narraingoodem. He formerly lived at Chuttanavaram. He bears a

second name, but I do not recollect it. He is a follower of the deceased Shaik Homed Jemadar. At the time of the marriage of the Zemindar of Joodjoor, he first met the horse merchants at the pass of Conoyagundy. He formerly lived at Chuttanavaram.

No. 20. Mooshkil, inhabitant of Kistnapooram. He is a follower of Emam Saheb Jemadar. He formerly resided at Chuttanavaram.

No. 21. Gavvala Veeradoo. He lived in the house of Emam Saheb Jemadar. He merely cultivates and never used to go out with them. Even at the time of their residing at Chuttanavaram he was with them.

No. 22. Hussain Khan, inhabitant of Narraingoodem. He is one of the party of Emam Saheb Jemadar. He formerly lived at Chuttanavaram.

No. 23. I do not know him.

No. 24. Goodoo, inhabitant of Narraingoodem. He belongs to Emam Saheb Jemadar. He formerly resided at Chuttanavaram.

(Signed) GOPAULROYDOO.

Sworn to before me, the 8th April, 1836,

(Signed) A. S. MATHESON.
Head Assist. Magistrate in Charge.

(True Translation,)

(Signed) A. S. MATHESON.
Head Assist. Magistrate in Charge.

(True Copy,)

P. A. REYNOLDS,
Offig. General Supt.

Deposition given by Rahamoo residing at Tooracagoodem, a Hamlet under Mooneegallah in the Zillah of Masulipatam; father's name Shaik Hussain, cast Moor, religion Sheik, age about 25 years. Dated 6th April 1836, corresponding with Wednesday, the 5th decreasing Moon, the month of Chaitrum, year Doormeeky.

A.—I was about 4 years old at the time of my father's death; when I was 6 months old my mother died; I do not know my mother's name. As long as my father was alive, I resided in a hut in the Khausymeyah* bazar at Hydrabad, after my father's death I remained there about 8 days, when I left the house and earned my livelihood by begging. I have neither maternal nor paternal relations; till I was about 10 years old I earned my livelihood by begging alms at Hydrabad, whence I set out with a view to live in the eastern country. When leaving Hydrabad I met with three Soodra people, with a female child, conveying (brass) tumballs, pots, boxes, &c., belonging to two Moguls, to Bunder, on four horses for hire. I used to take care of their horses when they halted and do other work; the Soodra people gave me rice, I came as far as Cunchecachula village with them, when the above Moguls desired me to attend on them, but the Soodra people told me that "if you attend on them there will be some trouble to you and you should not serve under them." I was afraid and left their company at Cunchecachula, and from thence I went to Chuttoo Annavarum, two and half cose distant from it, where I met Mohodeen Saib, alias Emaum Saib, who is called a Jemadar; he told me that I should remain under him to look after his affairs, that in the event of my attending

* Ghasee Myan.

on them (him) for about 10 years, they would perform my marriage ceremony, and that they would give me rice; I accordingly remained in their house, conducting their cultivating affairs, and taking my food there. After remaining about one year, or about 5 or 6 years ago, the above Mohodeen Saib Jemadar and others; viz.

Mooshkil, ... Present.
His elder brother Emaum Shaw,..... Do.

Causseem Saib.—About two months ago he went as he said to see his relations somewhere towards Madras, but I do not know where they reside. His father's name is Madar Saib, now present, but he did not come on this expedition.

His younger brother Emaum Saib, ... Present.
Fakeer Saib, ... Do.
Syed Hussain alias Pedda Fakeer Saib, Do.
His son Syed Khausim alias Syedam, ... Do.
Madar Saib, ... Do.
Hussain Saib, ... Do.
His younger brother Goodee Saib,..... Do.
Hussain Meeyah alias Khadar Hussain, Do.

and myself went—thirteen men in number, including Jemadar—to northern country. Mohodeen Saib Jemadar said that we must go to Chicacole and purchase cloths; he collected all the men and carried me too; seven of us including Jemadar and myself went in advance, the remaining six men came after at a day's journey apart. Mohodeen Saib Jemadar rode a horse, so we went on, some in advance and some behind, by way of Ellore and Sanevaurapett to a Coontah or small tank situated on the other side or north of Ellore, where there are a number of Date trees; there was water in it; two Moormen came and joined us when we were eating our dinner; they were asked from whence they were coming; they answered

that they were coming from Hyderabad and were going to Chicacole; they asked us whence we came; we answered that we were coming from Condapully, and were going to purchase cloths. Our second party remained behind, and we together with the above two Moormen set out from thence and proceeded as far as the Godavary (river), travelling for about four days in company with the above Moormen; when we reached the Godavary it was almost sun-set; Mohodeen Saib Jemadar alighted from his horse near the bank of the Godavary, and as the second party being six in number joined us in the morning of the same day, he went down into the bed of the Godavary with ten men and the above two Moosalmen, going slowly; it began to grow dark; Godu Saib and myself were staying behind; the Jemadar's horse was left with me, and Godu Saib sat down for a certain purpose, when I told him that our party had advanced and that we must go on; he delayed and answered that they would return here; Mohodeen Saib Jemadar descended the bank of the Godavary with the remaining ten men together with the above two Moosalmen, and went as far as the edge of the water, when they all sat down. One Mooshkill and one Khausseem (who is at large) twisted their Causycocaloo or sash girdles, threw them round the travellers necks, when the remaining people fell upon them and killed them. They said they threw their bodies into the Godavary; one traveller had a dagger, and the other a sword with a black handle. There was found a bundle containing rupees, two Loongies, two Puncha cloths bordered with red thread, three jackets, two Talagooddaloo or pieces of head cloths, and one turband, one thread carpet, and one cumbly, which they brought with them; one of the above two travellers was then middle aged,

and neither tall nor short, and brown colour; the other was yellow, short, and fat; they appeared to be inhabitants of Hydrabad country. After they were killed, our party took the above things and parcel of money, and we all came to a tamarind tope situated near Cauvoor, on the bank of Godavary, where we slept, and the next day we remained there. I went for grass for the horse, and before I returned the rupees were divided; they told me that six rupees had come to each share, I being a slave of Mohoddeen Saib, he, the Jemadar, might have taken my share himself, but he did not say so to me; out of the cloths, one Loongy was put on by the Jemadar, the remaining cloths were kept in a bundle; the dagger, including handle, was about one cubit long, and I saw it with Fakeer Saib; the sword with black handle called Choory, was less than one cubit long, it was left with Mooshkill; Gooda Saib and myself were told to go away to Chutta Annavaram in front, so we went on. After eight days the other 11 men, including Jemadar, arrived at Chutta Annavaram; this took place after the feast of Shub-e-barat (in November) was over, which we performed, and then quitted home three or four days afterwards, and returned prior to the Rumzan month, after this affair had been committed; these men are in the habit of going now and then on similar expeditions to Hydrabad and those parts. A short time ago or about a month after the last Mohorrum feast, nine men of the abovementioned gang, headed by Syed Hussain, who was appointed Jemadar by Emam Saib, set out from home; they said they would go to Hydrabad, but I know not whither they went; they returned to the village after two months, passing by Faraukutgoodem, which is situated on the south of Toorakagoodem.

After the two Moossulmen were killed as abovementioned near Rajahmundry, I returned and remained for a few days in the house of Mohoddeen Saib, but disliking the hard work under them, when the 12th Battalion was proceeding from Vizayanagur to Jaulnah, I went with it and was employed to drive the wood bandies there, at one time for Mahommed Saib Jemadar of 5th Company of Martin Battalion, and afterwards I used to drive bandies of straw for Rungapah, Subedar Major in the above 5th Company; the Martin Battalion having come to Hydrabad from Jaulnah, I accompanied Emaum Saib, snuff shop keeper in the same Battalion, and I remained for some days at Hydrabad; up to that time a year and a half had expired, when I repaired to the eastern country. Mohoddeen Saib who was sitting near the Chowky at Moonagal, saw and called me, and desired me to serve under him. I agreed, remained and came to Naraingoodeem or Tooreapollem, a hamlet under Moonagal, along with him; when I asked why they had come from Chutta Annavaram, he answered that prior to the famine, gang robbers had come and set fire to their houses, consequently they left that part, and that some had come to Tooreapollem, some to Kistnapoorum, and that Sheikh Hommed Jemadar had gone to Ellore. I accompanied them in one instance only, when the two Moossulmen were killed, but never again. I entered into their house for rice, which was given. I ate, and carried on their cultivation as they desired. I do not know more than this; these men who are residing at Tooracapollem, as well as those at Kistnapoorum and Ellore, are all called Phaseegars; their fathers and grandfathers were successively Phaseegars; they formerly resided in the Goolburga country, as I heard now and

then when they were speaking among themselves; of those now apprehended and brought by the Cutwall, with the exception of four, the remainder are all Phaseegars; the four excepted are, one arrack seller from the northern districts, his name is Veeradoo, and he is employed as husbandman by Mohooddeen Saib; one Bahadur Khan Moorman, came newly from Soonnumpaud last year, and set up a Punjab, and ever since he is living under their protection. Chunderlapauty Shaik Hussain came last year as a beggar and is doing cultivating business under Goodee Saib for his subsistence; Madar Sahib came from Gungereddypollem, he is Bahadoor Saib's brother-in-law; the above four men are not Phaseegars, but the remainder are. I can tell their names if they appear before me. Besides these men, there was one who lived at Chutta Annavaram called Shaik Hummed Jemadar, he left that place and settled at Ellore; during the festival of last Mohurrum, he came to Tooreapollem and fell sick and died; he was born of Reddy caste parents, and when a child was adopted by Dauvuljy Jemadar, and called Sheikh Hommed; until his death he conducted the duties of Jemadar; he was above fifty years of age when he died; his father Dauvuljy is said to reside somewhere about Seringapatam, as I heard from the said Phaseegars; the Shaikh Hummed had two sons, one Emaum Saib, and Madar Saib; they are now among those apprehended and brought by the Cutwall. Of those residing formerly at Chutta Annavaram, all are now apprehended except four; they are followers of Sheikh Hommed Jemadar, and therefore went with him. Of these one Ally Saib is said to have gone to Goolburgah, where he has relations, the remaining three, Emaum Saib, Dingra Hussain Saib and Nussoo Khan are not apprehended; it is not known where they are. Besides this, Hussain Saib alias Hoo-

nooreya Saib Jemadar, the brother of Emaum Saib Jemadar, who has been now apprehended, formerly resided at Gudda Madoogoo village, in the Milevaram Purganah, near Candapully, with four or five families of Phaseegars; they went away during famine to Madras or those parts, and I do not know where they are, One of them called Hussain Khan came to Tarakapollum before I returned there after my accompanying the Battalion; this man, and two or three families of those under Hoonooreya resided formerly at Broogabunda, in the Guntoor Zillah. Hussain Khan had kept a woman called Mungulah Bhaugy, resident of the same village, and proceeded from thence with the said Bhaugy to Ellore or thereabouts. Hussain Khan then got married, but left his wife and took Mungulah Bhaugy whom he knew at Broogubunda, to Kistnapoorum. After we were brought here by the Cutwall, the said Hussain Khan, (how he was apprehended I do not know) has been brought to Guntoor. His father-in-law who was formerly at Broogubunda, and who went to Ellore, by name Madar Saib, came lately to Tooreapollem and is now apprehended; he is Phaseegar under Mohoddeen Saib Jemadar. Hyder Khan apprehended at Seetummapetta, was also resident formerly at Broogubunda; the father-in-law of Emaum Saib (son of Kallie Boodhee) who was apprehended at Tooracapollem, is said to keep a shop for selling salt, chillies, &c., in the Chittoor bazar, but his father-in-law's name is unknown.

When I first arrived at Chutta Annavaram I used to hear Ally Saib, Bada Saib, Nussoo Khan, Emaum Saib, Hussain Saib, and one Dingra Hussain Saib and Sheik Hommed Jemadar, quarelling among themselves regarding the circumstance of Ally Saib having in some expedition obtained a purse containing gold mohurs and

embezzled it himself, of which they considered themselves entitled to have a share.

The brass booddy chemboo,* a tumball, which was seized in the house of Mohoddeen Saib Jemadar by the Cutwall and placed in the Choultry, was never seen by me formerly in Mohoddeen Saib's house, but has been in use ever since they returned from the last expedition, which took place eight months ago, as abovementioned.

I entered into service under these Phaseegars for subsistence, but I am not one of them; if the people of the said village are asked, it will be understood that I am employed as a servant in their house ; as I entered in their house I was apprehended and brought here with them.

Q.—Hear the deposition given by you, read: is it correct and as you stated ?

A.—It is correct as I mention.

Marked RAHAMOO.

Given before me this 6th April 1836,

(Signed) A. S. MATHESON,
Head Assist. Magistrate in Charge.

The deponent is re-examined on the 8th April 1836, corresponding with Friday the 7th decreasing moon of Chytra, year Doormookhy.

Q.—You declared that you could recognize the Phauseegars. Look at the men who have been brought before me, state their respective names, distinguishing the Jemadar under whom each of them served.

A.—The name of first person is Emaum Saib alias Mohoddeen Saib, his place of residence is Toorkagoodem. He is the Jemadar. No. 2 Emaum Shaw, an

* Apparently of Southern manufacture.

inhabitant of Kistnapoorum, and he was accustomed to go along with the said Jemadar.

No. 3. Hussain Meya alias Khader Hussain, is an inhabitant of Kistnapoorum, and he was accustomed to go along with the said Jemadar.

No. 4. Syed Khasim alias Syedah, father's name Syed Hussain, place of residence Toorcagoodem ; is the son-in-law of the above Jemadar.

No. 5. Emaum Sahib, father's name Madar Saib, his place of residence is Toorcagoodem, and he is under the said Jemadar.

No. 6. Fakeer Saib, an inhabitant of Toorcagoodem, is under the said Jemadar.

No. 7. Hussain Saib, an inhabitant of Toorcagoodem, is the elder brother of Goodu Saib ; he is under the said Jemadar.

No. 8. Madar Saib, an inhabitant of Toorcagoodem, is the father of Emaum Saib No. 5. His second son Khasim Saib went to some other country about two months ago.

No. 9. Syed Hussain alias Pedda Pakeer Saib, is the father of Syed Khasim No. 4, and inhabitant of Toorcagoodem.

No. 10. Emaum Saib, son of Shaik Hommed Jemadar, deceased, is an inhabitant of Ellore. The said Shaik Hommed Jemadar is the son of Dauvuljy.

No. 11. Madar Saib, younger brother of Emaum Saib, No. 10, is the 2d son of Sheik Hommed Jemadar.

No. 12. Hyder Khan, is an inhabitant of Seetummapettah, who formerly resided at Broogubunda, and whence he removed his habitation

No. 13. The name of this man is not known to me ; he was an inhabitant of Kistnapoorum, and came there last year.

No. 14. The name of this man is unknown to me, but he came along with the sons of Sheik Hommed Jemadar.

No. 15. The name of this man is Ramdoo, caste Cumma, who came to Kistnapoorum to tend the cattle of Emaum Shaw No. 2, since one year.

No. 16. Bhaderkha came from Soonnumpotty and resided at Toorkapollem; since last year setting up a a Punjah.

No. 17. Madar Saib, whose younger sister was given in marriage to Bahadurkha, a stranger, No. 16, came to see the said person from Gungereddypollem.

No. 18. Sheik Hussain came from Chunderlapaud to Toorcagoodem during the last monsoon. He carries on the cultivation.

No. 19. Madar, an inhabitant of Toorcagoodem, is under Mohoddeen Saib Jemadar.

No. 20. Mooshkil, an inhabitant of Kistnapoorum, is under Mohoddeen Saib Jemadar. He is the same man that threw the handkerchief over the Moormah near Godavary river.

No. 21. Gauvala Veerada, is a person who lived in Mohoddeen Saib Jemadar's house. He performs the duties of husbandry works, and he was not accustomed to follow them anywhere.

No. 22. Hussain Khan, an inhabitant of Toorcagoodem, is under Mohoddeen Saib Jemadar.

No. 23. Hussain Khan whose present residence is Kistnapoor, is present under Mohoddeen Saib Jemadar, but it is not known under which Jemadar he was formerly. He is the same person that kept Mungalah Bhaugy.

No. 24. Goodu Saib, an inhabitant of Toorcagoodem, is under Mohoddeen Saib Jemadar. He is the person that was behind him at the time when the Moorman was killed in the Godavary river.

Mark of RAHAMOO.

Given before me this 8th April, 1836,

(Signed) A. S. MATHESON,
Head Assist. Magt. in Charge.

(True Translation)

(Signed) A. S. MATHESON,
Head Assist. Magt. in Charge.

(True Copy.)

P. A. REYNOLDS, *Offg. Genl. Supt.*

Dated 7th April 1836, *corresponding with Thursday the 6th, decreasing moon of Chaitrum, the year Doormukhe. Deposition given on oath. My name Bhaugy, my mother's house name Janapautynar, father's name Calladoo, caste Barber, religion long mark, lives by shaving, aged twenty years, residing at Bhroogubunda.*

Q.—What do you know of the circumstance of Hussain Khan and of his story?

A.—About eight years ago, the said Hussain Khan, a Moorman, Hyder Saib, Hoossain Saib, Madar Saib, his son Hoossain, Murah and Vully Saib, alias Vully Khan, came to Bhroogubunda, with their women and children, the villagers were afraid that they were gang robbers; I was then ten years of age. They halted in a tope, and told Bungariah, Ramiah and others, the Curnums of the

said village, that they would settle in that village, and built four or five houses; they were altogether about ten in number; Hyder Saib cultivated with two ploughs, but conducted it through his servants. They remained there for four years; on looking into their conduct, it was at first thought that they were robbers and burglars; but by degrees it was strongly rumoured that they were men who killed people by strangling. While they were living at Broogubunda they used to say that they had relations and brothers at Chutta Annavaram and at Guddamdugoo, situated on the other side of the river, and they used to go thither and visit them, and so two or three men would start together from Broogubunda, and not return for ten or twenty days, or some times a month. They used to drink arrack and toddy, and eat as much meat as they required; under these circumstances the village people said that they were Phaseegars. After four years had elapsed, the famine happened; they then said that they could not carry on their livelihood there and would go to Ellore, and get the said Hussain Khan married; and they all left one night from Broogubunda and went away. As it was a time of famine I was in need of rice and went with them, with a view to earn my livelihood by working as cooly under them, leaving my mother and father; they arrived at Ellore where one Shaik Hummud Jemadar had already come; these men left Broogubunda, and arrived at Gunjy Bazar at Ellore; I neither touched their pots nor lived with them; I beat and ground their rice and they fed me for four months; they thus remained at Ellore and from thence they went to Soonarpett; it is usually called Sanynauraupett; after they arrived there about four months, Hossain Khan was married to Madar Saib's daughter; at that time the said Hussain Khan commenced an illicit connection with me, and ever since

I remained with him; they remained at Sanynauraupett five or six months, and from thence arrived at Kistnapooram. Of the party who left Broogubunda, Hyder Saib and Hussain Saib remained at Sanynaurpett; the remainder, Hussain Khan, Madar Saib, and Vully Khan, being three in number, took up their abode at Kistnapooram, where Beesaubooboo, the daughter of the uncle of Hussain Khan, her son Khader, Hussain, Mooshkil, his elder brother, Emaum Shaw and Mahooddeen, an old man, had already come. Their relations were all living at Tooracagoodem, a distance of three and half coss from it; when they were asked in what country they formerly lived, they said that they were in the Cuddapah and Karnaol districts. It is said that Mohuddeen Saib alias Emaum Saib, is Jemadar to those at Kistnapooram and Tooracagoodem; the Phaseegars at Tooracagoodem used to come daily to Kistnapooram, and those in the latter went to the former place, consequently I have seen the Phaseegars at Tooracagoodem and know them; if I see them I will recognize them all. These men, after the expiration of the monsoon, prepare for a journey, and go to procure money, and return not for two and three months; previous to setting out, the whole body, those at Kistnapooram, Ellore, and Tooreapollem, about twenty, would come to the house of Mohoddeen Saib, Jemadar, where they would remain five or six days, and perform certain ceremonies to their gods who are called "Narsimloo Ammagaroo," as also Misummah; when they are performing the ceremony they put coomcoomah or red stuff and sandal on the wall, and keeping three bottles of arrack, colicry chippaloo or cocoanuts and dates, and at the same time bringing gauraloo and booraloo, or cakes dressed; when worshipping before the wall, beetle leaves would be affixed. They kill a number of sheep, and thus perform

the ceremony; and they will go away at night; they never carry their young women along with them; but one or two old women, who are accustomed to go with them. When they start, if they meet with bad omens, such as the breaking of a pot, the sight of a cat, or if they hear the mewing of a cat, or the cry of the owl, they never go that road, but return home for five or six days; afterwards looking out for good omens, they start; they seldom kill women; they principally bring men's jewels, such as girdles and rings, which will be used by them; they chiefly bring ready money and not so much property; they also bring good and fine cloths of distant countries, which will be used by men and women; they wear cloth like those of Sepoys; their men and women speak Malabar and Canara well; they always converse in Hindustanee themselves, but whenever they want to speak secrets among themselves, they use the Canara or Malabar languages. They used to say that their relations were living in the southward at a distance of two months' journey, and that they had not met since these last ten years; they never permit the Moosulmen of this country or any one to have access to their houses, nor do they go to the houses of Moosulmans of this district or any one else; they never contract relationship at all with the Moosulmans of this country; they say that they are going out to trade in cloths, but it does not appear so; they, the Phaseegars, likewise talk among themselves, that they should not allow the people—barber, washer, and goldsmith castes to join their company—and if they do that some calamity will befall them. I was connected with them about three years ago; these people, with the exception of Hussain Shaw, went on an expedition with Mohoddeen Saib Jemadar, and returned in four months with the Jemidar, and arrived at midnight; they said that they had been to the western country on the other

side of Golcondah; they likewise said that a sum of rupees, to the amount of three times twenty, was allotted to each share. When Mohoddeen Saib returned he brought a certain number of women's cloths called chandracala cheeraloo, valued at five rupees each, and gave them to his wife, and the same description of cholies were brought which he gave to his wife and daughters; the other people also brought similar cloths and delivered to the people in their houses respectively. They used to go out in gangs now and then, and return in three or four months, bringing much money gained by killing people, and divide it among themselves and spend at a great rate. When returning from their journey, some of them wear (Sepoy's) jackets of red broad cloth. They also bring tumballs, pots and weapons, which they use in their houses. Two or three months previous to the Mohurrum feast last year, they went to the other side of Golcondah, and returned about ten days after the Mohurrum feast; at that time Mohoddeen Saib Jemadar was accompanied by about twenty Phaseegars. Hussain Khan, my paramour, also proceeded with them, and it was talked that they had shared at the rate of twice twenty rupees to each man. Hussain Khan brought a chandracala cheera, or woman's cloth, valued five rupees, for his wife, and he also gave two cholies of the same sort, one to his mother-in-law and one to his wife. Mohoddeen Saib Jemadar brought a woman's cloth of the same size, valued ten rupees, and gave it to his wife; this had a broad border of silk thread at the sides as well as the ends; the remaining people also presented one woman's cloth to each of their wives respectively; the rupees which came to Hussain Shaw's share were given to his mother and father-in-law and not to me; they used to give me one measure of paddy but nothing else; no jewels were given to me; the men and women

purchase betel leaves, which they keep in bags, and are continually chewing them; the Phaseegars did not go out again between the time they returned after the Mohurrum feast and the time I quitted them and came to my village. All at once Hossain Khan who kept me appeared to be mad and began to beat every one; and one day he made a knot in the corner of a sella cloth, and throwing it round my neck twisted it four or five times and endeavoured to strangle me. I was already senseless, when some of those residing at Toorcapoollem who happened to be present as well as Mooshkil and others of Kistnapooram, together with Hossain Khan's mother and father-in-law, came and released me; they gave me a Hydrabad rupee, and saying that if I remained he would kill me, and told me to go away. Mohoddeen Saib Jemadar allowed me at the same time a Chuklor, called Paupegadoo, to accompany me. When sending me out, the Jemadar sent a message that if any one questioned me I should not reveal the circumstance of the strangling; that I should say that I ran away because they beat me, and that I must not tell any of their secrets; if I remained there, I thought he would kill me, and I therefore crossed the river and came to Broogubundah, my native village. After my return about twenty days ago Hossain Khan came to Broogubundah for me, and desired me to come along with him; I answered that I would not; he then wanted to take me by force; I told the same to the Curnums, who sent him away; when returning again on my account, he was apprehended by the Ghautty peons at Custalah; as he had Hydrabad rupees with him, this raised suspicions, and they apprehended him; from thence he was escorted to Broogubundah by a peon—they carried me too to Nursarowpettah, where the Aumeen took a

deposition from me, and sent me to Guntoor, together with Hussain Khan; we came accordingly. The sword without a scabbard now before you and produced before me, which is said to have been seized by the Guntoor Cutwall, has been used by Hussain Khan since he returned from the last expedition about the time of the Mohurrum feast last year—this sword was not in his possession before that time; he brought it with him at that time; the dagger and shield which were now found with Hussain Khan were also brought at that time; he also brought another dagger, but I do not know where it is.

The Basary, or nose ornament, now produced before you, was worn by Sojah, the wife of Hussain Khan.

The silk woman's cloth was brought by Mohaddeen Saib Jemadar when he went to Hydrabad or thereabouts, and was given to his young daughter; she is married to Sydah. I have seen her wear it.

One of these Phaseegars, named old Mohaddeen Saib, went away three months before, saying that his son is at Nundala to the southward, and that he would go to see him.

Mohaddeen Saib Jemadar's elder brother, called Hoonoor Saib, is in the southern country, at a distance of two months' journey, as I heard from them.

Q.—Hear the depositions given by you read over; is it all correct as you mentioned?

A.—I have heard it,—it is correct.

Marked by BHAUGY.

Sworn before me, this 7th April, 1836,

(Signed) A. S. MATHESON,

Head Assist. Magt. in Charge.

Examination on Oath dated 8th April 1836, corresponding with Friday the decreasing Moon of Chaitram month, year Dhoormookhy.

Q.—You state in the foregoing that you could recognize the Phaseegars; look at these who are now apprehended and brought before me, and tell to what Jemadar they each belong and their names respectively?

No. 1—Mohoddeen Saib, alias Emam Saib of Toorcagoodem; he is called a Jemadar by the Phaseegars.

A.—No. 2—Emmaum Saib of Kistnapooram, he is elder brother of Mooshkil.

No. 3—Khader Hussain of Kistnapooram.

No. 4—Sydah of Toorcagoodem, he is son of Hussain, No. 9.

No. 5—I have forgot his name, but he resides at Toorcagoodem, and he is of the party under Mohaddeen Saib Jemadar.

No. 6—Fakeerah of Toorcagoodem, is under the said Jemadar.

No. 7—Hoossain Saib of Toorcagoodem, he is related to all those living there.

No. 8—Madar Saib of Toorcagoodem, he is father to No. 5, whose name I have forgot. He has a second son named Khasim, but he is at present absent.

No. 9—Hoossain Saib, father to Sydah, No. 4, of Toorcagoodem.

No. 10—I do not know his name, but he is the elder son of the late Sheikh Hummud Jemadar, he resides at Ellore.

No. 11—I do not know his name, but he is younger brother of the above No. 10.

No. 12—Hyder Saib of Ellore, who was resident at Broogubundah and went from thence.

No. 13—Vully Khan; he was formerly at Broogubundah, and from thence went to Ellore, and afterwards came to Kistnapooram.

No. 14—His name I do not know, or his caste, but he may be of Buljah caste, and was adopted by the late Sheikh Hummud Jemadar.

No. 15—His former name I dont know, but he was resident of Peesapaud near Bhroogubundah, and was carried away by Vully Khan, No. 13, when he was going out from Bhroogubundah, and ever since he adopted him giving rice at his house; he is called Hoossain.

No. 16—Hyder Khan of Toorcagoodem, a follower of Mohoddeen Saib Jemadar.

No. 17—Mudar, is son-in-law of Mohoddeen Saib of Kistnapooram by marrying his daughter; the said Mohoddeen Saib has gone to the southward to see his son; he also belongs to the said Jemadar's gang residing at Kistnapooram.

No. 18—His name I dont know. Prior to my arrival at Kistnapooram, he came and remained under Goodee Saib at Toorcapollem; Goodee adopted him.

No. 19—Madar Saib, at present residing at Toorcagoodem, he was formerly at Bhroogubundah, he is a follower of Mohoddeen Saib Jemadar.

No. 20—Mooshkil of Kistnapooram, a follower of Mohoddeen Saib Jemadar.

No. 21—His name is Veeradoo, caste is not known, living in the house of Mohoddeen Saib Jemadar, he eats their rice, conducting cultivation, and never accompanies them.

No. 22—Hussun Saib of Toorcagoodem, a follower of Mohoddeen Saib Jemadar.

No. 23—His name is Hoossain of Kistnapooram, a follower of Mohoddeen Saib Jemadar, and formerly resident at Bhroogubundah, and when setting out from thence took me with him.

No. 24—Goodee Saib of Toorcagoodem, a follower of Mohoddeen Saib Jemidar.

Marked by BHAUGY.

Sworn before me, this 8th April 1836,

(Signed) A. S. MATHESON,
Head Asst. Magt. in Charge.

(True Translation,)

(Signed) A. S. MATHESON,
Head Asst. Magt. in Charge.

(True Copy,)

P. A. REYNOLDS,
Offg. Genl. Supt.

F I N I S.

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